The Boy Jesus in the Temple—Luke 2:46

THE WORLD'S BIBLE AUXILIARY

and BEAUTIFUL TEACHINGS OF THE BIBLE

A

Systematic Course of Bible Study

WITH

REVIEW QUESTIONS FOR YOUNG PEOPLE

INCLUDING CHAPTERS ON

HOW WE KNOW THE BIBLE IS THE WORD OF GOD

AND

What Great Men and Women Say about The Bible

By REV. JAMES M. GRAY, D. D.

AN

Illustrated Bible Commentary

BY

J. W. BUEL

ALSO

THE BIBLE STUDENT'S ASSISTANT

COMPRISING

A Popular and Concise Cyclopedia of the Bible

SELF-PRONOUNCING DICTIONARY
CONCORDANCE OF SUBJECTS AND COMPLETE INDEX

By REV. JOHN BARR, REV. J. L. PORTER, D. D., L. L. D., and REV. M. G. EASTON, D. D.

WRITTEN IN SIMPLE LANGUAGE AND BEAUTIFULLY ILLUSTRATED

WITH

A SUPERB GALLERY OF CHRISTIAN ART

THE WHOLE

Designed Especially for the Young People in our Homes, for Sunday Schools, Teachers and others interested in Christian Endeavor.

PUBLICATION OFFICE
OF
THE WORLD'S BIBLE AUXILIARY
121-127 PLYMOUTH PLACE, CHICAGO, ILL.

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FOREWORD

The World's Bible Auxiliary is intended as a teacher, guide and companion for all who seek to know the Scriptures, presenting in popular form the beautiful teachings of the greatest and grandest work the world has ever known—the Bible.

As a self-instructor in Bible knowledge its object is to invite to inquiry, encourage a study of the events and characters of sacred history and simplify the Bible narrative, in fact to provide a simple course of religious instruction for the home, as an auxiliary in connection with the lessons taught in our Sunday Schools.

The authenticity of the Bible and its divine origin being first in importance, is briefly stated under the heading of *"How We Know the Bible is the Word of God."* This being firmly established in the mind of the reader, the work proceeds to give the testimony of world leaders as to the power and truth of the Scriptures; this is given in classified quotations in a department entitled, *"What Great Men and Women Say About the Bible,"* and it is hoped this testimony will lead both young and old to a realization of the beautiful teachings of the Book of Books.

The arrangement of the auxiliary begins with a series of *"Review Questions for Young People,"* giving reference to the page whereon the answer may be found or where further information may be had; this indeed will furnish interesting leads to many inquiring minds and should prove invaluable to those seeking light on Scripture history.

A most important and useful feature of the work is, *"How to Study the Bible,"* outlined in *a simple plan to study the Bible through in one year.* This part of the "Auxiliary" embraces "A Systematic Course of Bible Study," divided into fifty-two weekly lessons, and should prove an incentive to general Bible study, as it provides weekly portions for reading in the Auxiliary and in the Bible also.

The principal part of this work consists of an *"Illustrated Bible Commentary,"* to which is added *"The Bible Student's Assistant,"* the latter possessing all

the combined advantages of a *Cyclopædia of the Bible,* a *Self-pronouncing Bible Dictionary, Concordance of Subjects,* and a *Complete Index to the Bible, with accurate references,* all conveniently arranged and classified in such a way that any desired subject may be found and every question answered with ease.

In everyday life in every Christian household many questions arise concerning the Scriptures. Parents are frequently asked to explain the teachings of the Bible, their children often seeking information which the average mother or father is not prepared to give unless provided with an invaluable work of reference, such as this work proves to be.

There is a demand for instruction in the Bible today such as this generation has never before known. No one can study the Bible with real profit without knowing a great deal more than is contained in that portion of the Bible which is the actual text of the Sunday School lesson. We are coming to realize that to properly understand a single verse we must know the chapter of which it is a part, that to know the chapter we must know the book that to know the book we must know the other books.

The seven years International Sunday School Lesson Series, of necessity, are selected from here and there in the Bible. The lessons allowed by the seven years only suffice to explain a small part of what God has written, and, while careful thought is given to the selected paragraphs, there is great danger that the Bible as a whole may be neglected or misunderstood.

With the foregoing in view, all must agree that an Illustrated Bible Auxiliary for every-day reference, in addition to the Sunday School lessons, must prove invaluable, not only as a help to the study of the Scriptures, but also as an education in the highest conception of Christian art.

Considered as a *"Superb Gallery of Christian Art,"* this Auxiliary offers priceless treasures, presenting an unusually large number of the choicest gems of the great art galleries of the world.

No more popular aid to the understanding of the Bible can be had than that conveyed through the medium of good pictures, therefore each chapter is made attractive by many illustrations, which serve to elucidate and impress on the memory of both young and old nearly all the important events of Scripture history.

In the preparation of the World's Bible Auxiliary, the Bible narrative has been closely followed, using largely the exact language of the Holy Scriptures. In no instance has the meaning of the sacred writers been departed from in making explanations in simple language wherever required. This work, which is entirely free from sectarian bias, will be found especially valuable to the young people in our

homes, Sunday School teachers, Bible students in general, societies of Christian workers and others interested in Christian Endeavor.

With "The World's Bible Auxiliary" as a guide, the reader is taken step by step on a visit through the Temple of God.

A noted writer has made a comparison in somewhat the following language:

"IN MY FATHER'S HOUSE THERE ARE MANY MANSIONS."

In a sense the Bible may be compared to a magnificent temple, we approach by the beautiful garden of Eden, with its innocent flowers, its groves and lucid streams. Shall we enter?

The first part of the temple bears the name of the Chamber of Law and Justice. There are five apartments in the first division, the books of Moses. One of these is the entrance or vestibule to the others, and is a long gallery with portraits and pictorial scenes of surpassing interest of persons and events—such figures as Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph, such beautiful and wonderful scenes as Paradise and the Flood, the Departure from Ur of the Chaldees, the Tent-door at Mamre, the Flaming Cities of the Plain, the Offering of Isaac, Rebecca at the Well, and the Governor of Egypt Weeping on the Neck of his Brethren.

We pass through a number of imposing apartments, the Chambers of Historic Records. These consist of the magnificent library of the edifice, and in them are the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from Joshua to Esther.

Then we come to the gymnasium of the building, or the saints' exercising ground, the Book of Job. Entering to the right of this is the music gallery of the Psalms, the grand orchestra of the temple, where dwell all the daughters of the song, with cymbal, trumpet, psaltery and harp. We then pass at once to the great chamber of commerce, the Book of Proverbs; not far from which is the jail of the place, where sorrowful bankrupts and other defaulters remain for a time with profit—the Book of Ecclesiastes.

Further on we open into a small parlor in the midst of larger rooms—the chamber of sympathy and mourners—the Book of Lamentations. Interspersed among these the eye is delighted with conservatories of flowers, such as the Book of Ruth, and of the Songs of Solomon.

Next we come to lofty apartments, some of great capacity with extraordinary splendor, no less than seventeen in all. These are called the Halls of Ancient Prophecy in grand succession from Isaiah to Malachi.

We now pass on to the portion of the edifice of more modern construction, we enter four spacious chambers of peculiar beauty. These are of marble, fairer than that of Carara. We look upon the walls; on them we see not golden reliefs of palm trees and lilies, but four full-length portraits of the Lord of the Building Himself, drawn by the hand of the Holy Spirit. These are the Books of the Four Evangelists.

Stepping forward we hear sounds of machinery, and entering a long apartment we find wheels and shafts and cranks, whose motive power is above and out of sight. This is the Chamber of Celestial Mechanics—the great workroom of the building—the Book of Acts.

We are now conducted into the stately halls of the Apostolic Epistles, no less than twenty-one in all. The golden doors of fourteen of these bear the honorable name of the Apostle to the Gentiles, the other seven are inscribed with the names of James and Peter and John and Jude. Within these halls the choicest riches of the Lord are stored.

At last we arrive in the mysterious gallery where beautiful lights and dark shadows so curiously intermingle, and where in sublime emblems the records of the Church of Jesus are unveiled till the bridegroom come—the glorious Apocalypse. Let us step out on the veranda and look abroad.

Before us is a fair field through which the pure River of the Water of Life is winding its way; on either side stands the Tree of Life, with its twelve different fruits and its beautiful leaves for the healing of the nations. In the distance, high on the everlasting hills, the city of purest gold, bathed in precious light and shining with glory—the New Jerusalem: its walls of jasper, its foundation of precious stones, its angel-guarded gates of pearl; the city that needs no sun, no moon, "for the glory of the Lord doth lighten it, and the Lamb is the light thereof!"

Let us make this beautiful house our home. Let us live in this Christian empire of peace and love.

CHR. KOEHLER.

HAGAR AND ISHMAEL.

How We Know the Bible is the Word of God.

It is a striking fact that the Bible is the most popular book in the world today, that its circulation far exceeds that of any other book published. The two great public societies (the British and Foreign Bible Society, and the American Bible Society) at the Centenary celebrations held in 1904, reported having then distributed 250,000,000 copies of the whole Bible, or parts of it. Since then the average annual output has been about 15,000,000 copies of whole Bibles and portions. In addition to these figures there are hundreds of thousands of copies sold annually by the great private publishing houses.

The origin and authority of such a book demands careful consideration. This article will present in brief the evidence upon which the Bible is accepted as the Word of God to men.

THE AUTHENTICITY OF THE BIBLE.

Can we be certain that the Bible as we have it today is the same as when it first came among men? This is an exceedingly important question and at the same time a question that can be satisfactorily and positively answered. The history of the Bible can be traced more completely than that of any other ancient book.

Its history can be traced from our own day through its various translations and copies back almost to the days of the apostles themselves. Careful comparisons made by well equipped scholars show that there are no variations among all these thousands of copies affecting seriously any one of the great foundation truths of Christianity.

In the leading libraries of our great cities may be found printed copies of the Bible from the time when printing was invented. In the British Museum, London; the Vatican Library, Rome; the Library of St. Petersburg, Russia, may be seen written copies made in the fourth and fifth centuries.

There are thousands of these old written copies in Hebrew, Greek, Latin, and other languages carefully preserved in various libraries in America and Europe.

In the writings of the great theologians, usually called "the church fathers," of the first three Christian centuries, have been found in quotations all of the New Testament, with the exception of eleven verses.

All of these facts together prove conclusively that the Bible of our day is the same revelation as originally given by God to man.

RECENT DISCOVERIES AND THE BIBLE.

For a long time the Bible was the only source of information concerning the ancient empires of the East. Many of its statements were hard to understand. It wrote of a state of civilization in the days of Abraham and of Moses that seemed far too advanced for that age, and scientists scoffed at it and declared it was all romance. But in recent years the excavations made by various organizations in Bible lands have proved beyond a doubt that the history of the Bible agrees with what the monuments reveal, that life in those old lands was just as pictured in the Bible. The laws of Moses that seemed too advanced for his day are almost duplicates of the recently recovered laws of Hammurabai, who was king

500 years before Moses was born. Private letters, legal contracts, and account books of that age have been recovered, certifying the naturalness of the Bible stories.

The cities and other remains of that very ancient people, the Hittites, have been recovered, and prove that the references to this nation in the Bible are correct. Yet all trace of them, apart from the Bible, was so completely lost, that scholarly men confidently declared (until these recent discoveries) that no such people ever existed.

Monuments of various kinds erected by heathen kings who came in contact with the ancient Hebrews, have been dug up, and on them have been found records of their wars with Israel, corroborating the accounts of the same given in our Old Testament.

In fact, in the thousands of discoveries made which touch the Bible at all, not one has been found which indisputably proves one error in the Bible.

Instead of the days of Abraham being lost in a mist of uncertainty as they used to be, there is now such a mass of evidence as makes it possible for the scholar to know the history of that period as thoroughly as he used to know that of Julius Caesar.

How, then, can the trustworthiness of the Bible even merely as an ancient book, be accounted for, except by the fact that God superintended the writing of it? What other explanation will fit the facts?

FULFILLED PROPHECY TESTIFIES THAT THE BIBLE IS RELIABLE.

The testimony to the truth of the Bible, as seen in the prophecies already fulfilled, is a very convincing argument that it is the Word of God.

There are numerous prophecies in the Old Testament concerning the Messiah and His coming, which history proves were fulfilled exactly.

He was to be born of a virgin (Isa. 7:14), in Bethlehem of Judea (Micah 5:2). He was to be preceded by a messenger (Isa. 40:3; Mal. 3:1; 4:5), to be of Abraham's seed (Gen. 22:18) and to be of the tribe of Judah and house of David (Gen. 49:8; Isa. 11:1-10).

A study of the Gospels, together with the Old Testament references as given in the margin of any reference Bible, will show how accurately the events of the Messiah's life were foretold by the inspired prophets, and how exactly the life of Jesus of Nazareth fitted the picture drawn hundreds of years before His birth.

"The death of Christ," says Dr. Alexander Keith, "was as unparalleled as His life, and the prophecies are as minutely descriptive of His sufferings as of His virtues. His growing up as a tender plant (Isa. 53:2); His riding in humble triumph into Jerusalem(Zech. 11:12); and being scourged and buffeted and spit upon, the piercing of His hands and of His feet, and yet every bone of Him remaining unbroken; the last offered draught of vinegar and gall; the parting of His raiment and casting lots upon His vesture (Psalms 22, 69); the manner of His death and of His burial (Isa. 53:9); and His rising again without seeing corruption (Psa. 16:10), were all as minutely predicted as literally fulfilled. The last three verses of the fifty-second, and the whole of the fifty-third chapter of Isaiah, written above seven hundred years before the Christian era, prophetically describe, like a very history of the facts, the sufferings and the death of Christ."

This is but one line of the evidence from fulfilled prophecy. There are the prophecies concerning Jerusalem, the Jewish people, the land of Judea, the nations and lands surrounding Israel, the cities of Tyre and Nineveh and Babylon, which have been fulfilled to the very letter. This is all set forth in a very simple yet intensely interesting way in Dr. Keith's book, quoted above, entitled **The Evidence of Prophecy.**

How can these things be satisfactorily accounted for except by the statement of the Bible itself that "holy men of old spake, being moved by the Holy Ghost" (I Pet. 1:21)?

THE HUMAN ORIGIN OF THE BIBLE.

While we usually speak of the Bible as one book, it is really a volume or library made up of sixty-six books. These were written not by one man, but by more than forty men. They were not written in the lifetime of one man, or of one generation, but cover a period of at least 1,600 years, from about 1500 B. C. to 100 A.D. The writers were not only separated from each other by the time in which they wrote, but were separated by their varied training and position in life. Among them we find kings, soldiers, statesmen, herdsmen, shepherds, priests, fishermen, a doctor and a tax collector.

Keeping these facts in mind how strange that these books should nevertheless, when brought together, form one harmonious whole, and bear one united testimony to mankind. How can it be accounted for?

When in one of our large cities we see the great blocks of marble and granite being quickly and accurately put together, until the beautiful building stands complete before us, we know that back of the men in the quarry, and back of the masons, and bricklayers, and carpenters and other mechanics, was one master mind—the architect who planned it all; that the finished building is not the outcome of some lucky chance. The writers of the Bible are the mechanics, let them tell us who is the architect.

THE DIVINE ORIGIN OF THE BIBLE.

As we read the Old Testament we soon become accustomed to such statements as these: "The Lord said; the word of the Lord came; thus saith the Lord," and phrases of similar meaning, and if we were to read to the end of Malachi, keeping count of them, we would find they occurred over 1900 times, or an average of twice in every chapter. Let us see how these statements are made, looking at just two or three representative passages.

Moses, that wonderful man who turned his back on the throne of one of the mightiest empires of the world to become the emancipator of a nation of slaves, a man educated in all the learning of a learned people and to whom the civilized world owes the foundation of its laws, tells us that when called to his life work by Jehovah he was loath to obey and urged his slowness of speech as an excuse. But Jehovah said to him, "Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."—Ex. 4:11, 12. After that assurance Moses went about his duty, and Jehovah fulfilled His promise, speaking to him, and to us through him, His message.

David, with his dying breath, tells us that the secret of his sweet songs that have cheered and encouraged the hearts of countless millions of men and women, is that "The Spirit of the Lord spake by me, and His word was in my tongue."—2 Sam. 23:12.

Take but one writer from among the prophets of Israel, Jeremiah. Explaining how he came to speak in the Lord's name he says, "But the Lord said unto me, Say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."—Jer. 1:6-9

These three writers are representative of all the others. And their claim to be heard, and to be believed, not for their own sake but for their hearers' sakes, is that their message is not from themselves, but from God. A consistent life added its weight to their claims. No personal pride caused them to pose as the leading thinkers of their day; rather did the sense of their responsibility humble them before God.

OUR LORD AND THE OLD TESTAMENT.

Continuing our search into the New Testament, we find in it that our Lord Jesus Christ, the Son of God, again and again endorses the claims of the Old Testament writers regarding

their messages, by showing that they wrote of Him.

In Luke 24:27 we read that, "beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself;" and in the 44th verse we read, "All things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me." The writings which our Lord here refers to were, of course, the sacred books of the Jews, our Old Testament. And when He speaks of the law, the prophets and the psalms, He is referring to the three divisions of those books as commonly used by the Jews in somewhat the same way in which we speak of the Old and New Testaments. He thus declares that the Old Testament from first to last in all its parts contains teaching referring to Himself and His mission.

In John 10:35 He quotes Psalm 82:6, calls it "the word of God," and declares that "the Scripture cannot be broken." In Matt. 15:4 He quotes the fifth commandment from Exodus 20 and prefaces it with the assertion, "for God said." It was with the Old Testament Scriptures that He overcame Satan in the wilderness (Matt. 4:1-11), and the Pharisees and others who tried to entangle Him in His teaching (Matt. 22:29-32). In this latter instance He bases His triumphant argument on the tense of the verb "to be."

He endorses the trustworthiness of the incidents related, such as the destruction of Sodom (Matt. 11:23), Lot's wife (Luke 17:29-32), the widow of Zarephath (Luke 4:26), Naaman's cure (Luke 4:27), the story of Jonah (Matt. 12:39-41).

THE APOSTLES AND THE OLD TESTAMENT.

The Apostle Peter on one occasion declared that our Lord Jesus, the living Word, was the Son of God, and was told that this was not the mere reasoning of flesh and blood, but that God had revealed it unto him (Matt. 16:17). In the same way this apostle declares of the written word, "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." —2 Pet. 1:21.

The Apostle Paul similarly endorses the claims of the writers of old, saying in 2 Tim. 3:16, "All Scripture is given by inspiration of God."

OUR LORD AND THE NEW TESTAMENT.

Not one of the books of the New Testament was written while our Lord was here on earth in the flesh. But before His death He assured the apostles that they should be divinely guided in their testimony. He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." (John 16:12, 13.) This, then, was His provision, that in their teaching and preaching (including written teaching, of course) these men of the new dispensation should have truth revealed to them, and be guided in it by the Holy Spirit who had guided the men of the old.

In Acts 2 we have the record of the coming of the Spirit as promised, the very manner of His coming proving also the fulfilment of the promise of His guidance.

THE APOSTLES AND THE NEW TESTAMENT.

And so did the apostles understand what had occurred. In I Thess. 2:13; I Cor. 2:13: 14:37, the apostle Paul declares that the message he delivers is not his own but God's, and

that he declares it not in his own words, but in words given him by God Himself.

The apostle Peter endorses this statement, classing Paul's writings with "the other Scriptures" (2 Peter 3:15, 16), which, as we have already seen, he affirms to have been divinely inspired, and he makes a similar statement regarding his own teaching (2 Pet. 3:2).

These men of both the old and new dispensation, by their holy lives and triumphant deaths, verified and established beyond successful challenge that they were God's messengers to men, and the Son of God Himself endorses their claim.

EXPERIENCE AND THE BIBLE.

The last line of evidence is one that is within the reach of everybody who has a Bible.

It is this: There are some 30,000 promises in the Bible, most of them promises connected with prayer. There are promises of pardon, of comfort, of blessing both temporal and spiritual.

Millions of men and women have put these promises to the test and found them true in life and death; have proved by personal experience that the Bible is the Word of God. Have you?

THE BIBLE

The Most Wonderful Book in the World

A TREASURY OF DIVINE WISDOM

Rev. Dr. Torrey, the great Evangelist, gave many reasons for his belief in the Bible. He said:

¶ "What man has produced man can exhaust. But eighteen centuries of study on the part of tens of thousands of the ablest minds have been unable to exhaust the Bible. Many men of strongest intellect, of marvelous powers of penetration, of broadest culture, have given a lifetime to the study of the Bible, and no man who has really studied it has ever dreamed of saying that he had gotten to the bottom of the Bible.

¶ "Indeed, the more profoundly one digs into the Bible the more clearly he sees that there are still unfathomable depths of wisdom beneath him in this inexhaustible mine of truth.

¶ "Thousands of men in co-operation with one another have delved into this mine, but, so far from exhausting it, there are still new treasures of truth awaiting each new student of the Bible. New light is constantly breaking forth from the Word of God. How are we to account for this unquestionable fact?

¶ "The human mind has been progressing during these eighteen centuries—we have outgrown every other book that belongs to the past, but so far from outgrowing the Bible we have not yet grown up to it. The best interpretation of the most recent events of our own time is found in this old Book.

¶ "If the Bible were man's book we would have fathomed it centuries ago, but the fact that it has proved itself unfathomable for eighteen centuries is proof positive that in it are Hidden the Infinite Treasures of the Wisdom and Knowledge of God."

What Great Men and Women Say About the Bible.

OUR PRESIDENTS AND THE BIBLE.

THOMAS JEFFERSON, 1801-1809.

"I have always said, and always will say that the studious perusal of the sacred volume will make us better citizens, better fathers, and better husbands."

JOHN QUINCY ADAMS, 1825-1829.

"I speak as a man of the world to men of the world; and I say to you, 'Search the Scriptures.' The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside; but to be read in small portions of one or two chapters a day and never to be omitted unless by some overwhelming necessity."

ANDREW JACKSON, 1829-1837.

"That book," pointing to the family Bible, "is the rock on which our republic rests."

ABRAHAM LINCOLN, 1861-1865.

"I am profitably engaged in reading the Bible. Take all this book upon reason that you can, and the balance on faith, and you will live and die a better man."

ULYSSES S. GRANT, 1869-1877.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."

THEODORE ROOSEVELT, 1901-1909.

"Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. . . . Almost every man who has by his life work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. . . . I plead for a wider and closer and deeper study of the Bible, so that our people may be in fact as well as in theory, 'doers of the Word, and not hearers only."

GREAT SCIENTISTS AND THE BIBLE.

SIR WILLIAM HERSCHEL.

"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the sacred writings."

SIR ISAAC NEWTON.

"We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever."

PROFESSOR J. D. DANA.

"The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."

SIR CHARLES LYELL.

"In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, but not one of these theories is held today."

MICHAEL FARADAY.

"Why will people go astray when they have this blessed book to guide them?"

GREAT STATESMEN AND THE BIBLE.

WILLIAM E. GLADSTONE.

"Talk about the questions of the time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of the people."

WILLIAM WILBERFORCE.

With almost his dying breath the great emancipator of the slaves in the British empire exclaimed: "Read the Bible! Read the Bible!"

EDMUND BURKE.

"I have read the Bible morning, noon, and night, and have ever since been the happier and better man for such reading."

GARIBALDI.

"This (the Bible) is the canon that will make Italy free."

PATRICK HENRY.

"There is a book worth all other books which were ever printed."

GREAT LAWYERS AND THE BIBLE.

DANIEL WEBSTER.

"I have read the Bible through many times, and now make it a practice to read it through once every year. It is a book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought and of rules of conduct."

CHIEF JUSTICE JAY.

When that illustrious man was dying he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

CHIEF JUSTICE BREWER.

"The man who brings this Bible home to the people of the nation is a patriot. Too often the soldier is regarded as the only patriot. He is a patriot; but the man who carries the Bible to the people is also one, and he is doing more for his country than the victors of all the battlefields."

SIR MATTHEW HALE.

"I have been acquainted somewhat with men and books, and have had long experience in learning, and in the world; there is no book like the Bible for excellent learning, wisdom, and use; and it is want of understanding in them that think or speak otherwise."

WILLIAM H. SEWARD.

"The whole hope of human progress is suspended on the ever growing influence of the Bible."

JOHN SELDEN.

"There is no book in the universe upon which we can rest our souls in a dying hour but the Bible."

CHANCELLOR KENT.

"The Bible is equally adapted to the wants and infirmities of every human being. No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind."

JUDGE STORY.

"Let us cling with a holy zeal to the Bible. Let us proclaim that the Scriptures only can be the final judge or rule" (of faith).

GREAT MONARCHS AND THE BIBLE.

ROBERT, KING OF SICILY.

"I protest, the Scriptures are dearer to me than my kingdom, and if I must be deprived of one of them I had rather lose my diadem than the Scriptures."

EDWARD VI, OF ENGLAND.

On the day of his coronation, King Edward VI had presented before him three swords, signifying that he was monarch of three kingdoms. He said there was one sword missing. Being asked what that was, he answered, "The Holy Bible, which is the sword of the Spirit, and is to be preferred before all these ensigns of royalty."

NAPOLEON I, EMPEROR OF FRANCE.

"The Gospel is not merely a book, it is a living power, a book surpassing all others. I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas and admirable moral maxims, which pass before us like the battalions of a celestial army. . . . The soul can never go astray with this book for its guide."

QUEEN VICTORIA.

"Go tell your prince that this (the Bible) is the secret of England's greatness."—Reply of Queen Victoria to an ambassador who asked the secret of England's superiority among the nations.

WILLIAM III, EMPEROR OF GERMANY.

"In your lessons you have read and heard of many great men who have elevated and even inspired you, but theirs are only human words and no human words can be considered equal to any single word of our Lord. Never has a human word succeeded in inspiring the people of all races and all nations equally to the same goal."

GREAT WRITERS AND THE BIBLE

BACON.

"There never was found, in any age of the world, either religion or law, that did so highly exalt the public good as the Bible."

JOHN MILTON.

"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

JOHN RUSKIN.

"Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious and on the whole, the one essential part of my education."

SIR WALTER SCOTT.

"The most learned, acute and diligent student cannot, in the longest life, obtain the entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from the source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable value."

VICTOR HUGO.

"Give the people who toil and suffer, for whom this world is hard and bad, the belief that there is a better made for them. Scatter Gospels among the villages, a Bible for every cottage."

BENJAMIN FRANKLIN.

"A Bible and a newspaper in every house, a good school in every district, all studied and appreciated as they merit, are the principal support of virtue, morality, and civil liberty."

EUGENE FIELD.

Just before his death he said, "I would not now exchange for any amount of money the acquaintance with the Bible that was drummed into me when I was a boy."

THOMAS CARLYLE.

"The one Book wherein, for thousands of years, the spirit of man has found light and nourishment, and the response to whatever was deepest in his heart."

RALPH WALDO EMERSON.

"The most original book in the world is the Bible. Shakespeare, the first literary genius of the world, leans on the Bible. His poetry pre-supposes it. People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book."

LORD BYRON.

Within this awful volume lies
  The mystery of mysteries—
Oh! happiest they of human race
  To whom our God hath given grace
To hear, to read, to fear, to pray,
  To lift the latch and force the way
But better had they ne'er been born
  Who read to doubt, or read to scorn.

HORACE GREELEY.

"It is impossible to mentally or socially enslave a Bible reading people. The principles of the Bible are the groundwork of human freedom."

CHARLES DUDLEY WARNER.

"Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of."

SAMUEL JOHNSON.

"Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life."

REVIEW QUESTIONS FOR YOUNG PEOPLE.

NO.		See page	See Bible Students' Assistant, page
	CHAPTER I.		
1.	The first story in the Bible is what?	37	596
2.	Who did God inspire to write the story?	37	622
3.	What are the Books of Moses called?	38	617
4.	Where did God put Adam and Eve to live?	39	599
5.	What was the first sin and punishment?	40-41	598
	CHAPTER II.		
6.	What are the names of the first two children?	42	579, 591
7.	Which of the two found favor with God?	42	579
8.	With what result?	42	622
9.	What was the name of the first city?	43	600
10.	What happened to Enoch son of Seth?	43	600
	CHAPTER III.		
11.	For man's sinfulness what did God resolve to do?	44	603
12.	Who found favor in God's eyes?	44	624
13.	Name his sons	44	607, 611 637
14.	How long did the waters prevail over the Earth?	45	597
15.	On what mountain did the ark finally rest?	45	584
	CHAPTER IV.		
16.	What was God's purpose in separating Abram from his people?	47	580
17.	What did God promise to Abram?	47	580
18.	What characteristic does Abram show to Lot?	48	580
19.	How did God test Abram's faith?	55	580
20.	How would you sum up Abram's character?	60	580
	CHAPTER V.		
21.	Name Isaac's two sons	61	601, 611
22.	Which of the two deceived his father?	61	611
23.	Who came to Isaac desiring his friendship?	62	579
24.	What name did Jacob give to the place after his dream?	65	588
25.	What was the name of Jacob's last son and its meaning?	72	588
	CHAPTER VI.		
26.	In what way did Joseph displease his brothers?	73	614
27.	Into what country was Joseph sold?	76	599
28.	With what result?	77	614
29.	How did Pharaoh reward Joseph?	82	627
30.	In what part of Egypt did the Israelites live?	92	606

NO.		See page	See Bible Students Assistant, page
	CHAPTER VII.		
31.	How did Pharaoh persecute the Israelites?	98	590, 641
32.	Whom did God raise up to deliver His people?	102	622
33.	What was the nature of the plagues?	104	628
34.	How did God take care of the Israelites in the wilderness?	109	646
35.	Where in the pilgrimage did God give Moses the Commandments?	111	638
	CHAPTER VIII.		
36.	What was the punishment for blasphemy?	116	589
37.	When did Moses take the census of the people?	117	622
38.	Who of the spies desired to go in and possess the land?	120	591 614
39.	What punishment fell on Israel for disobedience?	121	
40.	How was Aaron's selection proven to the people?	122	634
	CHAPTER IX.		
41.	What was Aaron's punishment for disobedience?	125	579
42.	What escape was offered to those bitten?	125	590
43.	How many were destroyed for their idolatry?	129	627
44.	How was Balaam punished for his treachery?	131	587
45.	On what mountain did Moses die?	132	623
	CHAPTER X.		
46.	Job probably lived about the same time as whom?	133	622
47.	In what land did he live?	133	644
48.	Who accused Job before God, and of what?	134	635
49.	What severe affliction did God allow to come to Job?	134, 135	581
50.	What was the outcome of Job's chastening (see Heb. 12:1-11)?	137	
	CHAPTER XI.		
51.	Who was chosen to succeed Moses?	138	614
52.	What was to be the signal from Rahab's house?	140	631
53.	What great lesson should we learn from Rahab?	142	631
54.	What was Achan's punishment?	144	580
55.	How did Joshua walk before God?	150	614
	CHAPTER XII.		
56.	How were the Israelites punished for their idolatry?	151	586
57.	Who was the nation's fourth ruler?	158	597
58.	How was the power of the Lord manifested toward Sisera?	160	638
59.	Where did Sisera take refuge?	160	611
60.	What was the occasion of the "Song of Deborah and Barak"?	160	611
	CHAPTER XIII.		
61.	Whom did God now select to deliver Israel?	162	605
62.	What was the sign used by Gideon?	163	605
63.	What was the war cry used against the Midianites?	164	605
64.	What vow did Jephthah make to the Lord?	168	612
65.	What was the test word used at the fords of the Jordan?	169	628

NO.		See page	See Bible Students' Assistant, page
	CHAPTER XIV.		
66.	According to some Hebrew scholars what is the meaning of the word Samson?	172	635
67.	What was the famous riddle of Samson?	173	634
68.	From what city did Samson carry off the gates?	174	604
69.	From what heathen nation did Samson deliver Israel?	172	627
70.	The temple of what idol did Samson destroy?	178	596
	CHAPTER XV.		
71.	Into what land did Elimelech and Naomi move?	179	600
72.	What was Ruth's answer to Naomi's entreaty?	180	634
73.	How did Boaz treat Ruth?	181	590
74.	In course of time Ruth became a direct ancestor to whom?	183	596
	CHAPTER XVI.		
75.	Where in the line of Judges does Samuel appear?	184	635
76.	Who were his parents?	184	600, 607
77.	What was the fate of Eli and his sons for disobedience?	186	600
78.	What was the result of the ark being captured by the Philistines?	186	584
79.	Who was chosen as the first king of Israel?	192	635
	CHAPTER XVII.		
80.	Where was Saul ordained king?	194	605
81.	What was Saul's sin against God?	198	598
82.	What was Saul's explanation to Samuel?	198	635
83.	Who was named as Saul's successor?	201	596
84.	Who was to be a descendant of David?	202	613
	CHAPTER XVIII.		
85.	Over whom, and by what means, did David gain his great victory for Israel?	204, 205	606
86.	What did Saul try to do to David?	208	622
87.	Who was David's bosom friend and how did he prove his friendship?	208, 211	614
88.	Driven to despair, whom did Saul consult?	219	646
89.	What was Saul's end?	224	635
	CHAPTER XIX.		
90.	David was crowned king where?	225	608
91.	Who was crowned king over the ten tribes?	224	610
92.	In bringing up the ark what tragic event occurred?	234	585
93.	Who rebelled against David and with what result?	244	580
94.	What did David buy from Araunah and for what purpose?	251	582
	CHAPTER XX.		
95.	What does Mount Moriah signify and what is related as having there taken place?	252	622
96.	What was David ambitious to build for God?	252	641
97.	Who succeeded David as king and who disputed his claim?	253	638, 581
98.	What occurred in Israel on the death of Solomon?	265	612, 632
99.	Who was the great prophet in the reign of Ahab?	274	600

NO.	CHAPTER XXI.	See page	See Bible Students' Assistant, page
100.	Who succeeded Elijah as prophet?	289	600
101.	Of what disease, and how, was Naaman healed?	294	617
102.	What idolatrous worship did Jehu destroy in Israel?	304	586
103.	Who was the ablest of all the kings of Israel?	310	612
104.	What great nation invaded Israel and Judah?	310	585
	CHAPTER XXII.		
105.	To what city was Jonah sent, and to do what?	314	623
106.	What great feast did King Hezekiah renew?	319	626
107.	From what foreign king did God deliver Hezekiah and by what means?	321	636
108.	Who was Judah's most wicked king, and how did God first punish, and then show him mercy?	323	619
109.	By whom was Jerusalem captured and destroyed?	331	623
110.	What did he do with the people of Judah?	332	592
111.	What prophet foretold all these things?	328	612
	CHAPTER XXIII.		
112.	What prophet was carried, while a lad, a prisoner to Babylon?	336	596
113.	By doing what did he rise into the king's favor?	337	599
114.	Whose coming did he foretell?	339	
115.	For what did he especially pray to God?	347	602
	CHAPTER XXIV.		
116.	What proclamation did King Cyrus issue regarding the Temple at Jerusalem?	350	596
117.	What people especially hindered the work and why?	351	635
118.	In what book of the Bible is this recorded?	350	602
119.	What great abuse did Ezra reform?	353	619
	CHAPTER XXV.		
120.	What beautiful Jewess became Queen of Persia, and under what circumstances?	357	601
121.	By whom had she been brought up?	357	622
122.	What was Haman's wicked plot, and how was it defeated?	358	
123.	What feast of the Jews celebrates this event?	366	602
	CHAPTER XXVI.		
124.	Who was commissioned by the king of Persia to rebuild the walls of Jerusalem?	367	623
125.	How was the king moved to do this?	368	628
126.	Who sought to hinder the work?	368	583-622
127.	What feast was celebrated at the conclusion of the work?	370	640
128.	What service also was held?	370	
129.	What reform of Sabbath observance did Nehemiah institute?	372	634

NO.	CHAPTER XXVII.	See page	See Bible Student's Assistant, page
130.	What was Sanballat's misson to Alexander	376	635
131.	How was Alexander received at Jer usalem	378	582
132.	In what year did Potalemy capture Jerusalem?	379	
133.	What did Eleazar accomplish during his preisthood?	380	600
134.	How was Heliodorus punished	383	
	CHAPTER XXVIII.		
135.	What was Eleazer's last message to the people?	389	
136.	What was Judas Maccabæus' first act after his father's death?	392	
137.	What was the character of Aristobulus?	393	584
138.	What was the fate of Alexander the Horrible?	397	582
139.	What do we learn of Herod?	402	608
	CHAPTER XXIX.		
140.	By whom had the birth of the Messiah been foretold?	405	596, 610, 620, 647
141.	Who was king of the Jews when Jesus was born, and what was his character?	404	608
142.	Who was the forerunner of Jesus?	406	613
143.	Who was the mother of Jesus, and where was He born?	409	619
144.	By whom was His birth heralded, and to whom?	412	583
145.	Who came from a far country to worship Him?	415	646
146.	Into what country did Joseph and Mary flee, and why?	416	599
147.	What is known of the boyhood of Jesus, and where was it spent?	418	623
148.	What was the subject of John the Baptist's preaching?	420	633
149.	By whom and how was John's death brought about?	432	608
150.	What was the first miracle Jesus wrought?	427	591
151.	Name some of his most wonderful miracles	441-460	
	CHAPTER XXX.		
152.	Relate briefly the miracle of the calming of the tempest	461	604
153.	Name the three instances where Jesus restored dead persons to life	457, 464, 488	611, 617
154.	In what wondrous event did Jesus let some of his disciples see His glory?	474	642
155.	What great truth did Jesus teach in the parable of the Prodigal Son?	495	618
	CHAPTER XXXI.		
156.	Describe briefly Christ's triumphal entry into Jerusalem	503	612
157.	Who anointed His feet at Bethany, and why?	512	619
158.	What memorial did He institute the last night He spent with His disciples before His death?	513	618
159.	Where was He betrayed, and by whom?	517	605, 614
160.	What did the disciples do when He was arrested?	519	

NO.	CHAPTER XXXII.	See page	See Bible Student's Assistant, page
161.	Before what ecclesiastical rulers was Jesus examined?	523	584
162.	What charge was made against Him then?	520	589
163.	Before what civil rulers was He tried?	523	628
164.	What was the charge then brought against Him?	524	636
165.	What was Pilate's verdict of Christ's guilt or innocency?	525	
166.	What did Pilate, nevertheless, do with Jesus? Why?	525	
167.	What was the end of Judas?	526	614
168.	With whom was Jesus crucified? Why?	528	
169.	What was His dying prayer?	529	
170.	What strange signs occurred during the crucifixion?	531	599
171.	In whose tomb was the body of Jesus laid?	533	614
	CHAPTER XXXIII.		
172.	What strange event took place on the Sabbath?	535	633
173.	Who were first at the tomb?	535	619
174.	To whom did they carry the glad tidings?	536	613-627
175.	How did Thomas express himself on hearing of Christ's resurrection?	540	642
176.	From what place did Christ ascend?	542	624
	CHAPTER XXXIV.		
177.	What was the first miracle of John and Peter?	544	613-627
178.	What answer did Peter make to the Sanhedrin?	547	627
179.	Who was the first to give up his life for Christ?	549	639
180.	What was the cause of Saul's conversion?	552	635, 626
181.	At what place do we hear of Christians for the first time?	557	584
	CHAPTER XXXV.		
182.	Of whom did Paul preach to the Athenians?	563	626
183.	For what was the city of Ephesus famous?	566	601
184.	On what charge did the Jews seek Paul's life?	569	641
185.	What was the end of Peter and Paul?	576	626-627
186.	On what island did St. John see the great vision, and what was revealed to him?	576	626

Interesting Facts About the Bible

THERE is one Book that will live forever. Other books die, but The Bible is immortal. It is always new and never fails to awaken interest. No other book can compare with it in the numbers that have been printed, distributed and read over and over again. It is a Sublime Volume and rises majestically above all uninspired writings.

VALUABLE INFORMATION ABOUT THE BIBLE

The Old Testament embraces 39 books, 929 chapters, 23,214 verses, 593,493 words. These words contain 2,728,100 letters.

The New Testament embraces 27 books, 260 chapters, 7,959 verses, 181,253 words containing 838,380 letters.

There are 66 books in both Testaments, 1,189 chapters, 31,173 verses, 774,746 words and 3,566,480 letters.

Obadiah is the shortest book in the Old Testament. First Chronicles 1:25 is the shortest verse. The word "And" is printed 35,543 times in the Bible. Ezra 7:21 contains the full letters of the alphabet. The word God or Lord does not appear in the Book of Esther. The last two verses of Second Chronicles and the first two verses in the Book of Esther are the same. Ezra 2 and Nehemiah 7 are also the same.

The smallest book in the New Testament is Second John. The shortest verse in the New Testament is St. John 11:35. The word "And" is printed 10,684 times in the New Testament. The word "Jesus" appears nearly 700 times in the Gospels and Acts, and in the Epistles 70 times. The name Christ appears 60 times in the Gospels and Acts, and occurs 240 times in the Epistles and Revelation.

The shortest chapter in the Holy Bible is Psalm 117. The longest book is Psalms. The longest chapter in the entire Bible is Psalm 119. The word Jehovah (or Lord) appears 6,855 times in the Bible.

The Bible has 50 authors in all. The original Bible was not divided into chapters and verses. The dividing of the Bible into chapters has frequently been attributed to Lanfrank, Archbishop of Canterbury, in the Reign of William I. However, Cardinal Hugo de Sancto-Caro (about 1236) was known to be the real author of this division.

There are about 2,500 languages in the whole world. The Bible, or many parts of it, has been printed in very nearly 400 languages and dialects. The first English translation of the complete Bible was made by Wickliffe about 1384. In 1530 it was translated by Tindale, in 1535 by Coverdale, in 1539 by Cranmer, in 1558 at Geneva, in 1568 by the Bishops, and by authorized translators in 1611, when the King James Version was announced.

The first American edition of the Bible was published at Cambridge, Mass., by Rev. John Eliot, in the Indian language, in 1661. The second Bible was published in the German language at Germantown, a suburb of Philadelphia, in 1743, by Christopher Sower. The first Bible published in the English language in America was printed in 1752.

Unique Tribute to the Bible

The following is from an old manuscript that was found in Westminster Abbey, London, without signature or date:

A nation would be truly happy if it were governed by no other laws than those of this Blessed Book, which contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict from a jury, and furnishes the judge with his sentence. To understand it, is to be wise indeed, to be ignorant of it, is to be destitute of true wisdom.

It exhibits immortality and life everlasting, and shows the way to glory.

It entails honor on parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, and the ruler, the authority of the master, commands the subjects to honor and obey; and promises the blessing and protection of the Almighty to all who walk by its rule.

It gives directions for weddings and for burying the dead.

It points out a faithful guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow can trust.

It teaches a man how to put his house in order, and how to make his will; it appoints a dowry for his wife, and shows how the young branches shall be left.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that mankind has ever enjoyed.

It contains the best laws and the most profound mysteries that ever were penned; and it brings comfort to the disconsolate.

It is a brief recital of all that is to come, and settles all matters in dispute.

It reveals the only living and true God, and shows the way of salvation; in short, it is a book of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all deceit and confronts all errors.

It contains the most ancient antiquities and describes strange events, wonderful occurrences, heroic deeds and unparalleled wars.

It teaches the best rhetoric, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and confounds the wisest critic.

It is the best covenant that was ever agreed upon, the best deed that ever was sealed; the best evidence that ever was produced, the best will that ever will be signed.

It is the king's best guide; the young man's best companion; the schoolboy's spelling-book and the great and learned man's masterpiece.

How to Study The Bible

A Simple Plan for Studying Bible History in One Year

The lack of a systematic method of Bible study is probably more to blame than almost anything else for the Bible being misunderstood.

We believe that the simple plan here outlined for Bible study in connection with "The World's Bible Auxiliary," will stimulate interest, and will, if faithfully followed, give the reader an intelligent grasp of Scripture history.

The plan embraces a reading course consisting of a chapter, or portion of a chapter, of "The World's Bible Auxiliary," and in connection with it the corresponding portion of the Bible itself; a series of Review Questions and suggestions for further research.

The study outlined in the following pages is in weekly portions and will lead the student through the Bible in one year.

In some instances the weekly study will be in the Bible alone, embracing selections from the prophetical books of the Old Testament, and the doctrinal books of the New Testament.

The Review Questions will be found on pages 19 to 24, by means of which each reader can test his, or her, actual knowledge. The reference following each question to the page on which the correct answer is found will prove convenient.

"The Bible Students' Assistant," pages 579-648, will be found an invaluable help not only in carrying out the course of study here outlined, but in all independent study also. The Scripture reference for persons, places, events, and even words, is most complete.

The condensed information furnished in it will be a boon to busy men and women. The Sunday school teacher and scholar will find it highly convenient in preparing the weekly lesson.

As an illustration in the lesson on Paul's Voyage and Shipwreck (Acts 27), reference to the following words in "The Bible Students' Assistant" furnishes a guide to their pronunciation and a wealth of information, answers a host of questions that arise in a teacher's mind, or are put by the scholars in class:

Centurion, Adramyttium, Cypress, Alexandria, Cnidus, Crete, Fair Havens, fasting, Euroclydon, undergirding, tackling, Adria, fathom, rudder.

In connection with each review question (see page 19), is given one or two references to The Bible Students' Assistant (see page 579 to page 648), which throws additional light on the point raised.

The plan here outlined will also furnish an interesting course of reading for the family and will help any father and mother in the proper training of their children.

A SYSTEMATIC COURSE OF BIBLE STUDY

ARRANGED FOR FIFTY-TWO WEEKS

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
FIRST WEEK		
CHAPTER I.		
The Story of Creation—Beauties of Eden—The birth of love—First sin of Adam and Eve—Their punishment—Driven from the garden.....	PAGE 37-41	
CHAPTER II.		GENESIS
Birth of Cain and Abel—The first murder—Cain is made an outcast—He founds the first city—Enoch, the wise man—Jubal, the first musician—Tubal-cain, the first worker in metal—Enoch translated to heaven	42-43	Chapters 1 to 9 inclusive.
CHAPTER III.		
Story of the Great Flood—All the world's creatures drowned save Noah and those with him in the ark—The ark floating on a waste of waters—Re-peopling the world—Building of the tower of Babel—Confusion of tongues—The people are scattered.....	44-46	
SECOND WEEK		
CHAPTER IV.		
The Story of Abraham—The famine in Canaan—Wickedness of the Egyptians—Sarah taken as a wife by the king—A plague sent to punish Pharaoh—Abraham rears an altar—Lot and Abraham compelled to separate—Lot moves to Sodom—He is captured by four kings—Abraham to the rescue—Barrenness of Sarah is complained of—Abraham takes Hagar to wife—The poor woman afterward driven from his house—Hagar's wanderings with her babe—An angel comes to her aid—Destruction of Sodom and Gomorrah—Abraham and the three angels—Abraham is called to sacrifice his only son—Death of Sarah, and marriage of Isaac—The story of Isaac and Rebekah—Death and burial of Abraham.....	47-60	GENESIS Chapters 12 to 25 inclusive.
THIRD WEEK		
CHAPTER V.		
The Story of Jacob and Esau—The Philistines worry Isaac—Abimelech enters into a covenant with Isaac—Jacob takes Esau's birthright—Jacob deceives his blind father—Jacob's vision—Jacob's hard service for a wife—Jacob marries two sisters—He meets his brother Esau in the desert— The birth of Benjamin—The crimes of Simeon and Levi—Death of Rachel—Jacob and Esau bury their father.....	61-72	GENESIS Chapters 26 to 35 inclusive

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
FOURTH WEEK		
CHAPTER VI. **The Story of Joseph**—Joseph the tale-bearer—His brothers resolve to kill him—Reuben saves Joseph's life—Joseph sold to the Egyptians—Joseph becomes an interpreter of dreams—Interprets Pharaoh's dream—The famine—Joseph's brothers come to Egypt to buy corn—Meeting of Joseph and Benjamin—The brothers brought to great grief—Joseph reveals himself to his brothers—An affecting scene—Joseph sends for his father—Meeting of Joseph and his aged father—Jacob blesses Joseph's children and dies.....	PAGE 73-95	GENESIS Chapters 37 to 50 inclusive
FIFTH WEEK		
CHAPTER VII. **The Story of Moses**—Oppression of the Jews—Birth and finding of Moses—The manhood of Moses—Moses kills an Egpytian—Flees from Egypt and marries in Arabia—Returns to free the Jews—His miracles before Pharaoh.....	96-104	EXODUS Chapters 1 to 10 inclusive
SIXTH WEEK		
CHAPTER VII—Continued. **The Ten Plagues**—The Jews flee from Egypt—Pharaoh's host drowned in the sea—Wanderings of the Israelites—Water brought out of the rock Horeb—Fed with manna—The ten commandments—Moses talks with God.....	104-115	EXODUS Chapters 11 to 20 inclusive
CHAPTER VIII. **Stoning a Blasphemer**—Taking a census of the Israelites—The Israelites resume their journeyings—Spies sent into Canaan—Rebellion of the princes—The miracle of Aaron's rod—An earthquake swallows up Korah—A pestilence stayed by a miracle	116-124	
SEVENTH WEEK		
CHAPTER IX. **The Sins of Moses and Aaron**—The brazen serpent set up—The Israelites are victorious in two battles—The story of Balaam and the Angel—The cupidity of the prophet—Death of Moses—A grave made by the hand of God.....	125-132	NUMBERS Chapters 11 to 17 and 20 to 25; also Deuteronomy 34
EIGHTH WEEK		
CHAPTER X. **The Story of Job's Faith**—Who was Job?—Purpose of the story—Job's great wealth—His domestic joys—Satan obtains permission to afflict him—Job's possessions are destroyed—His children are killed by a storm—He is afflicted with boils—Job's friends—Riches and children again sent him.....	133-137	JOB Chapters 1 and 27, and 32 to 42 inclusive
NINTH WEEK		
CHAPTER XI. **Joshua Chosen to Succeed Moses**—Spies sent into Jericho—They are hidden by a woman—Their escape—The capture and slaughter of Jericho—The crime of an avaricious man—Stoned to death—Capture of Ai and league of the kings—Strategy of the Gibeonites—The battle of Beth-Horon—Joshua divides the land—His death	138-150	JOSHUA Chapters 1 to 6, 7, 8, 23 and 24

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
TENTH WEEK		
CHAPTER XII.		
God is Forsaken by the Israelites—Punishment sent upon them—Assassination of King Eglon—Story of the destruction of the tribe of Benjamin—The great battle of Shiloh—Massacre of the people of Jabesh-gilead—Four hundred virgins made captives—Deliverance of Israel by Deborah—Jael kills Sisera with a nail.....	PAGE 151-160	JUDGES Chapters 1 to 5 and 19 to 21
ELEVENTH WEEK		
CHAPTER XIII.		
The Story of Gideon—Gideon visited by an angel—Called by God to lead the Israelites—Gideon's fleece—A wondrous victory—The rebellion of Abimelech—The murder of sixty-nine brothers—Massacre of the inhabitants of Shechem—The story of Jephthah and his daughter—Jephthah's rash vow—He sacrifices his only child—The rebellion against Jephthah.....	161-170	JUDGES Chapters 6 to 12 inclusive
TWELFTH WEEK		
CHAPTER XIV.		
The Story of Samson—An angel predicts his birth—His marvelous strength—Samson destroys a lion—Samson marries a woman who deceives him—His riddle—The singular means he took to spread a fire—Slays the Philistines with the jaw-bone of an ass—He carries off the gates of Gaza—How he was finally overcome by his enemies—He pulls down the temple of Dagon.....	171-178	JUDGES Chapters 13 to 16 inclusive; also book of Ruth
CHAPTER XV.		
The Story of Ruth and Naomi—A sorrowful widowhood—In poverty among strangers—Ruth gleans in the fields of Boaz—Her beauty wins a noble lover—Boaz redeems the inheritance of Ruth—Her marriage.....	179-183	
THIRTEENTH WEEK		
CHAPTER XVI.		
The Story of Samuel—Samuel called by God—Instructed in the priesthood by Eli—Israelites are defeated by the Philistines—The sins of Eli's two sons—The Philistines capture the ark—The calamities that followed it—The ark returned—A terrible punishment for profanation of the ark—Israel is delivered through the prayers of Samuel—The Israelites demand a king—Saul ordained king.....	184-192	I SAMUEL Chapters 1 to 10 inclusive
FOURTEENTH WEEK		
CHAPTER XVII.		
The Reign of Saul—His first battle—Jonathan's great valor—Samuel's advice to the people——Saul's expedition against the Amalekites—Saul's sin against God—Samuel prophesies the downfall of Saul—David appointed Saul's successor—David plays the harp to drive away Saul's melancholy.....	193-202	I SAMUEL Chapters 11 to 16 inclusive

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
FIFTEENTH WEEK		
CHAPTER XVIII.		
The Story of David—He slays the giant—Saul jealous of David—David compelled to flee for his life—A second time he escapes Saul's vengeance—David in exile—Saul renews the hunt for David—David refuses to revenge himself—David again spares Saul's life—The sin and deception of David—Saul consults the witch of Endor—David driven out of the Philistine camp—The death of Saul.....	PAGE 203-224	I SAMUEL Chapters 17 to 31 inclusive
SIXTEENTH WEEK		
CHAPTER XIX.		
David is Proclaimed King—Assassination of Abner—David laments for Abner—Assassination of Ishbosheth—David lays siege to Jerusalem—Rebuilding of Jerusalem—David commits a great sin—War with the Philistines—David brings the ark to Jerusalem—David prosecutes war for spoils—David adopts Jonathan's son—His war with the Ammonites—David's greatest iniquity—Nathan condemns David—David's punishment.....	225-241	II SAMUEL Chapters 1 to 12 inclusive
SEVENTEENTH WEEK		
CHAPTER XIX—Continued.		PSALMS 51 and 32; II SAMUEL Chapters 15 to 18 inclusive and chapter 24; also Psalm 3
Amnon Conceives a Passion for Tamar—Absalom murders his brother—Absalom's rebellion—Death of Absalom—David's lamentations—David remits the offenses of his enemies—Battle with the Philistine giants—David is punished for numbering the people.....	242-251	
EIGHTEENTH WEEK		
CHAPTER XX.		
David Prepares to Build a Temple—Adonijah's ambition to succeed David—David's last charge to Solomon—God's great gift to Solomon—Adonijah and Joab slain—Solomon restores a contested child—Building the temple—Dedication of the temple—Building of the King's palace—Solomon visited by the Queen of Sheba—Solomon bows down to idols.....	252-265	I KINGS Chapters 1 to 11 inclusive
NINETEENTH WEEK		
CHAPTER XX—Continued.		
Israel is Divided—Golden images set up by Jeroboam—Jerusalem captured—The temple spoiled—Downfall of Jeroboam—Asa's great victory—Baasha's war with Asa—Ahab's wicked reign—The miracles of Elijah—Elijah before Ahab—Elijah persecuted by Jezebel—Ahab has Naboth stoned to death—Siege of Samaria—Jehoshaphat's reign—God performs a miracle.....	265-286	I KINGS Chapters 12 to 22 inclusive
TWENTIETH WEEK		
CHAPTER XXI.		
Ahaziah's Reign and Death—The messengers destroyed by fire—Elijah translated to heaven—A league against the Moabites—Miracles wrought by Elisha—An army sent to apprehend Elisha—Miraculous termination of a famine.....	287-301	II KINGS Chapters 1 to 8 inclusive

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
TWENTY-FIRST WEEK		
CHAPTER XXI—Continued.		
Jehu Anointed King—Terrible death of Jezebel—Destruction of the worshippers of Baal—The yougest king of Israel—A dead body brought to life—Amaziah's great victories—Jeroboam's prosperous reign—The Assyrian invasion	PAGE 301-313	II KINGS Chapters 9 to 17 inclusive
TWENTY-SECOND WEEK		
CHAPTER XXII.		
The Story of Jonah—Jonah is ordered to go to Nineveh—Disobeys God—Starts to Joppa by sea—The storm—He is thrown overboard—Swallowed by a great fish—Vomited on to land—He preaches in Nineveh—The city is converted—Jonah's anger—Captivity of Israel—Hezekiah's reign—Miraculous destruction of Sennacherib's army—Hezekiah escapes death by a miracle—Capture of Manasseh—Josiah—kills the false prophets—Amon is murdered—Josiah becomes king—Josiah slain in battle	314-327	BOOK OF JONAH; II KINGS Chapters 18 to 24 inclusive
TWENTY-THIRD WEEK		
CHAPTER XXII—Continued.		ISAIAH Chapters 52 to 55 inclusive; JEREMIAH Chapters 36 to 38 and 40 to 43
The Destruction of Jerusalem by Nebuchadnezzar—Captivity of Judah—Zedekiah's eyes burned out	327-334	
TWENTY-FOURTH WEEK		
CHAPTER XXIII.		
The Jews Become Oracles in Babylon—Daniel interprets Nebuchadnezzar's dream—Predictions of the coming of CHRIST—The three Hebrews in a fiery furnace—Nebuchadnezzar becomes insane—Belshazzar's feast—Daniel is cast into a den of lions—Daniel's prayer for Jerusalem—Daniel's visions	335-348	BOOK OF DANIEL
TWENTY-FIFTH WEEK		
CHAPTER XXIV.		
Return of the Jews from Captivity—Rebuilding of the temple—Ezra goes to Jerusalem—Separation of the Jews and their wives taken from other nations	349-353	EZRA Chapters 1 to 10 inclusive
TWENTY-SIXTH WEEK		
CHAPTER XXV.		
The Story of Esther—Vashti disobeys the king—Esther chosen to succeed her as queen—The king orders the Jews to be slaughtered—How Esther saved her people—Mordecai's triumph—Execution of Haman	354-366	BOOK OF ESTHER
TWENTY-SEVENTH WEEK		
CHAPTER XXVI.		
Nehemiah Sent to Rebuild Jerusalem—Celebrating the restoration—Abuses reformed—Nehemiah the seal of the prophets	367-373	BOOK OF NEHEMIAH

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
TWENTY-EIGHTH WEEK		
CHAPTER XXVII. **The Apocrypha**—Discussion of its admission to the Bible—Israel after Nehemiah's death—A second temple built by a schism in the church—Alexander the Great—Jerusalem captured by Ptolemy—The death of Simon—Eleazar—Hiliodorus scourged by an angel	PAGE 374-385	EZEKIEL Chapters 1 to 10 inclusive
TWENTY-NINTH WEEK		
CHAPTER XXVIII. **The Sack of Jerusalem**—Pollution of the temple—Dreadful persecution of the Jews—Horrible punishment of a mother and her seven sons—Deliverance of the Jews by Maccabeus—Battle with the Syrians—Eleazar slain by an elephant—Alexander the Horrible—Mark Antony and Cleopatra—Cruelty of Herod.....	386-402	BOOK OF ZECHARIAH
THIRTIETH WEEK		
Study the Bible Only ☞		BOOKS OF MICAH and MALACHI
THIRTY-FIRST WEEK		
BIRTH OF CHRIST CHAPTER XXIX. **The Four Gospels**—A golden promise—An angel appears to Zacharias—Gabriel appears to Mary—The birth of John—The birth of JESUS—An angel announces the glad tidings—Naming of CHRIST—Herod murders the children of Bethlehem—Escape of JESUS—JESUS disputes with the doctors—Preaching of John—John declares the coming of CHRIST—John baptizes JESUS.....	403-423	LUKE, chapter 1, verses 1 to 4 inclusive. JOHN, chapter 1, verses 1 to 18 inclusive. MATTHEW, chapters 1 and 2. LUKE, chapter 1, verse 5 through to verse 38 of chapter 3.
THIRTY-SECOND WEEK		
CHAPTER XXIX—Continued. **The Forty Days' Fast, and Temptation**—The first miracle—Money changers driven from the temple—Conversion of Nicodemus—John is beheaded—JESUS discourses with a Samaritan woman.....	424-441	MATTHEW, chapter 3 and chapter 4, verses 1 to 11 inclusive. LUKE, chapter 4, verses 1 to 13 inclusive. JOHN, chapter 1, verse 19 through to verse 42 of chapter 4.
THIRTY-THIRD WEEK		
CHAPTER XXIX—Continued. **Healing of the Nobleman's Son**—The Nazarenes conspire to kill JESUS—Miraculous draught of fishes—Healing the sick—Healing of a leper—JESUS illustrates His discourse	441-450	MATTHEW, Chapter 4, verse 12 through to 35th verse of chapter 18.
THIRTY-FOURTH WEEK		
CHAPTER XXIX—Continued. **The Pharisees Demand His Punishment**—CHRIST heals the cripple—Twelve apostles chosen—The centurion's faith is rewarded—JESUS raises the widow's son—JESUS anointed by a penitent woman—Parable of the sower--Parable of the tares and mustard seed	450-460	LUKE, chapter 4, verse 14 through to verse 50 of chapter 9. JOHN, chapter 4, verse 43 through to verse 71 of chapter 6.

READ THE WORLD'S BIBLE AUXILIARY		READ THE BIBLE
THIRTY-FIFTH WEEK		
CHATEER XXX.		JOHN Chapters 7 to 10 inclusive; MATTHEW Chapters 19 and 20
Jesus Calms the Tempest—Devils cast out of two demoniacs—The raising of Jairus's daughter—JESUS feeds the multitude—JESUS walks on the sea—The true bread of life—JESUS predicts His death and resurrection—The disciples are scoffed at—Parable of the generous king—Healing the ten lepers—Parable of the good Samaritan—The two Marys—The woman taken in sin—A blind man healed—Parable of the good shepherd.....	PAGE 461-488	
THIRTY-SIXTH WEEK		
CHAPTER XXX—Continued.		LUKE Chapter 9, verse 51 through to verse 28 of chapter 19
Raising of Lazarus—JESUS escapes to the wilderness—Parable of the great supper—Parable of the prodigal son—Parable of the rich man and Lazarus—The Pharisee and publican—The rich young man—Parable of the laborers	488-501	
THIRTY-SEVENTH WEEK		
CHAPTER XXXI.		MATTHEW Chapters 21 to 25 inclusive; LUKE Chapter 19, verse 29 through to verse 38 of chapter 21
Zaccheus Acknowledges Christ—The triumphant entry into Jerusalem—Parable of the vineyard—Parable of the wedding feast—The poor widow's mite—Destruction of the temple foretold—Parable of the ten virgins—Parable of the talents—Designs against the Lord's life.	502-512	
THIRTY-EIGHTH WEEK		
CHAPTER XXXI—Continued.		JOHN Chapter 12, verse 12 through to verse 27 of chapter 18
The Last Supper—The passion in the garden—The betrayal of JESUS—JESUS taken captive—Peter's denial	513-520	
THIRTY-NINTH WEEK		
CHAPTER XXXII,		MATTHEW, chapter 27; MARK, chapter 15; LUKE, chapter 23; JOHN, chapter 18, verse 28 through to verse 42 of chapter 19
The Trial of Jesus—Pilate tries to save Him—They cry, "Crucify Him!"—JESUS is mocked and scourged—Remorse and suicide of Judas—The crucifixion—The soldiers divide His garments—CHRIST'S last words—The manner of crucifying practiced by the Jews—Horrible sufferings—The earthquake—Graves give up their dead—Burial of JESUS	521-533	
FORTIETH WEEK		
CHAPTER XXXIII.		MATTHEW, chapter 28; MARK, chapter 16; LUKE, chapter 24; JOHN, chapters 20 and 21; I CORINTHIANS, chapter 15, and I THESSALONIANS, chapter 4
The Resurrection of Christ—JESUS appears to the disciples—The doubts of Thomas—Mary meets JESUS—A miraculous haul of fishes—JESUS eats with the disciples—The ascension	534-542	

READ THE WORLD'S BIBLE AUXILIARY	READ THE BIBLE
FORTY-FIRST WEEK	
CHAPTER XXXIV. **Acts of the Apostles**—First miracle of John and Peter—Arrest and trial of the apostles—Punishment of Ananias and Sapphira—Seven deacons chosen—Conversion of the eunuch—Stephen is stoned to death..... PAGE 543-551	ACTS Chapters 1 to 8 inclusive
FORTY-SECOND WEEK	
CHAPTER XXXIV—Continued. **Conversion of Saul**—Ananias sent to restore Saul's sight—The Jews seek to kill Paul—Resurrection of Dorcas—Conversion of Cornelius—Peter's vision—An angel delivers Peter from prison—Paul is called to Antioch—Paul and Barnabas driven from Antioch—The two afterward return 551-558	ACTS Chapters 9 to 15 inclusive
FORTY-THIRD WEEK	
Study the Bible Only ☞	I and II THESSALONIANS
FORTY-FOURTH WEEK	
CHAPTER XXXV. **Paul and Barnabas Dispute**—Paul and Silas are scourged—The people again threaten Paul—Paul teaches the Athenians—The Unknown God—An evil spirit punishes the impostors—Paul is apprehended at Corinth—A mob goes crying through Ephesus 559-567	ACTS Chapters 16 to 19, and I CORINTHIANS Chapters 1 to 6 inclusive
FORTY-FIFTH WEEK	
Study the Bible only ☞	I CORINTHIANS Chapters 7 to 16 inclusive
FORTY-SIXTH WEEK	
Study the Bible Only ☞	BOOK OF GALATIANS
FORTY-SEVENTH WEEK	
Study the Bible Only ☞	ROMANS Chapters 1 to 8 inclusive
FORTY-EIGHTH WEEK	
Study the Bible Only ☞	ROMANS Chapters 9 to 16 inclusive
FORTY-NINTH WEEK	
CHAPTER XXXV—Continued. **A Young Man is Killed, but Restored to Life**—Paul arrested in the temple—The people again try to stone Paul—Shipwreck of Paul—Riot in Rome and Paul's death—Crucifixion of St. Peter—Exile of St. John 567-576	ACTS Chapters 20 to 28 inclusive

READ THE WORLD'S BIBLE AUXILIARY	READ THE BIBLE
FIFTIETH WEEK	
Study the Bible Only ☞	BOOK OF EPHESIANS
FIFTY-FIRST WEEK	
CHAPTER XXXV—Continued. **Visions of St. John on Lonely Island of Patmos** 576-577	REVELATION Chapters 1 to 11 inclusive
FIFTY-SECOND WEEK	
Study the Bible Only ☞	REVELATION Chapters 12 to 22 inclusive

ILLUSTRATED BIBLE COMMENTARY

CHAPTER I.

THE STORY OF CREATION.

Genesis.

BEFORE our beautiful world was brought into existence by the command of God, there was neither sun, moon, stars nor living thing; yet there was a heavenly host, and the King of kings sat on His great white throne and received the praises of those radiant beings, the cherubim and seraphim (cherubs and seraphs) who, after the creation, became messengers between God and man, and guardians at the gates of Paradise. The Bible does not tell us much about the angels that were born in the celestial city, nor of God, before the world was fashioned by His mighty hand, but is chiefly a record of the works of the Almighty and His relation to mankind as the Father of all.

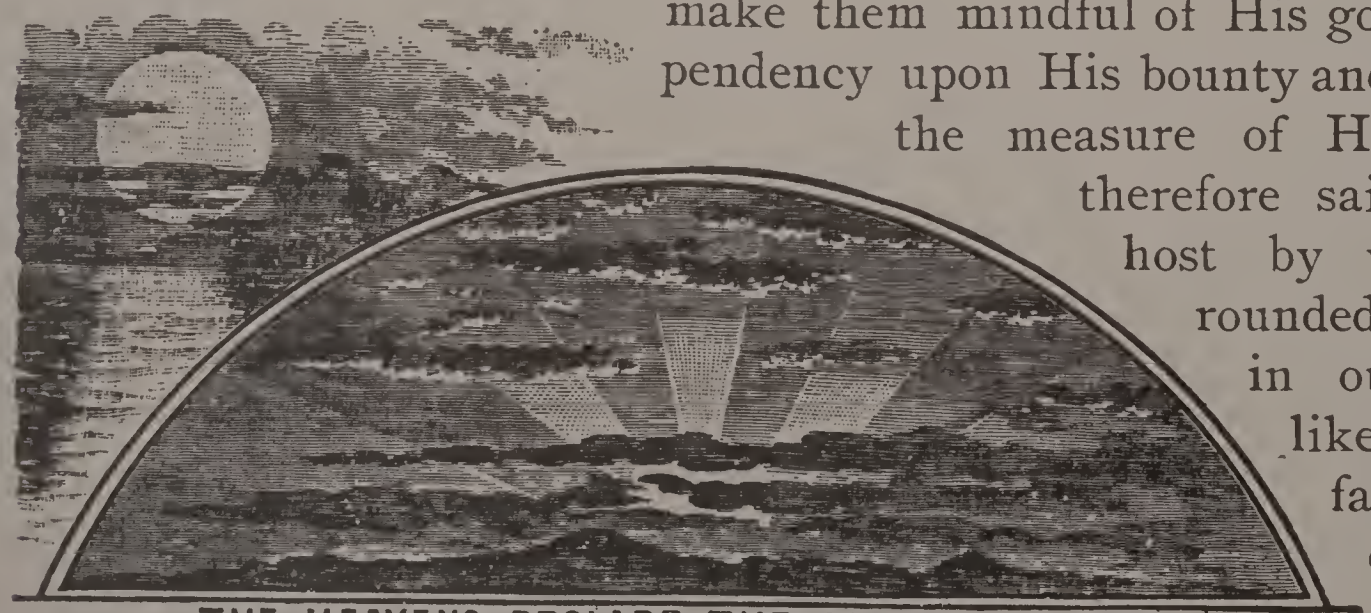
The first story in the Bible is that of creation—how the world was made. As there were no men on the earth until after God's great labor had been accomplished, no one would have been qualified to write a history of creation had not God inspired some man with the knowledge necessary thereto. And this is what He did. In the day of Moses there were none, not even the wisest, who knew how the world came into being, or how it had once been drowned for its wickedness. Desirous that His children should be enlightened upon the manner in which the world was spoken into existence, God endowed Moses with the gift of revelation, by which he was enabled to describe things

he had never seen or heard of, for it was indeed God who directed his hand in the writing, so that Moses was but the instrument, or the pen, which God used to tell the story of creation. It was thus that the first five books (called the *Pentateuch*) of the Bible were written.

The beginning of God's labor was the creation of the earth, and of heaven, which was the air, or atmosphere, round about the earth, for heaven itself already existed. We still call the blue vault overhead, studded with the bright constellation of stars, the heavens, and it was this heaven, in contradistinction from that which is the abode of God, that is thus referred to by Moses. The earth was without form and in darkness, until by the divine command the sun and moon and stars burst into being and cast their first light upon the new world. The light and darkness were now separated so that at appointed times the earth should be bathed with the sun's rays, and again be covered with darkness, and these changes God designed should occur every twelve hours. The former He therefore called day, and the latter night.

He divided the waters and made the dry land to appear, and in the latter planted the seed of every kind of tree, grass, and herb, which were made to spring up and yield their fruit to bless the earth, and the creatures which were speedily to be brought into being. The waters were now made to bring forth fish of every species, including the great whales and other monsters which belong to the deep, and winged fowls were made to fly above the waters and the earth. Then followed the creation of all manner of beasts and cattle, and things that creep as well, so that on the last day of God's labor the earth was teeming with life, both great and small, blessed by His generous hand, and ready for the dominion which He was about to give to a creature yet unborn to exercise over them.

Over all this beautiful world, so fresh and perfect, so wondrous with rich vegetation and marvellous with abundant and diversified life, God cast his gratified eye, and was pleased with His labor. But His great work was yet incomplete, for though all things which He had made were beautiful and perfect, He had given to none of His creatures the divine attribute—reason—which could make them mindful of His goodness and their dependency upon His bounty and mercy. To complete the measure of His omnipotence, God therefore said unto the celestial host by which he was surrounded, "Let us make man in our image, after our likeness." And so God fashioned Adam in His own image, and gave to him dominion over every living thing that was on the earth, and made every tree and herb to bring forth fruit for him.



THE HEAVENS DECLARE THE GLORY OF GOD.

It was on the seventh day that God completed His work of creation, and He rested on that day and blessed and sanctified it, being greatly pleased with what He had done.

But after resting one day God returned to His labor, not of creating, but of preparing the earth for the being He had fashioned in His own likeness.

The record of Moses tells us that "the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." In this garden God made to grow every tree and flower that was beautiful to the sight, and that yielded the most delicious of fruits. In this garden Adam was placed and told to freely eat of everything that pleased him except of the fruit of a single tree that stood in the centre of this earthly paradise, and this he was forbidden to touch. God told Adam that this tree bore fruit which was mortal to the taste, and that if he ate of it the penalty would be death.

After giving possession of the garden to Adam, God caused every species of bird, animal and reptile that he had created to pass before Adam, who gave to each the name by which it should ever afterward be known. But though Adam had dominion over every living thing, and was set in the midst of all the beautiful things that prolific and exuberant nature could yield, he was nevertheless lonesome, and sighed for a companionship which nothing that God had yet made could supply. The birds of the air builded their nests and warbled sweetly their orisons together, while the beasts of the field lay down beside each other or sported over the green fields in happy freedom and joyful communication. Adam alone was without a mate to share the pleasures of Eden with him, a lonely creature amid the splendors of paradise.

God had compassion upon Adam, however, and resolved to give him a companion that should make happy the days, and fill his heart with renewed thanksgiving. Accordingly, God caused a deep sleep to fall upon Adam, and while he slept a rib was taken from his side, which God fashioned into a woman, and when Adam awoke the most beautiful of all of God's creatures stood before him to be his companion for life, a joy unspeakable to his heart, a peace pure and perfect to his soul. This was the birth of love, the holiest feeling that God ever planted in human breast,

the link that binds us in image, likeness, and aspirations to God the Father, the bond that neither time nor grave can sever.

Now was Adam happy, and the companion whom God had thus provided, whose name was called Eve, ministered to his joy as only a loving wife can. How were their hearts gladdened by the pride that burst from every flower scattering its incense, and every tree laughing with its golden fruit, and every herb yielding its succulent roots. But with all these wayside pleasures, limpid streams, musical winds, singing birds, delicious fruit, fragrant buds, and eyes that reflected love's image, hearts speaking loyal devotion, and words garlanded with honeyed phrases, there was that in the midst of these which should turn the heart from loving and the soul from thankfulness. Within this beautiful garden there was a serpent tempter, who was more cunning than any beast of the field, and he came to Eve, assuming the appearance of one wise, and said, "Yea, hath God said ye shall not eat of every tree of the garden?"

FALL OF ADAM.

Then Eve answered him by saying they were permitted to eat the fruit of every tree in the garden except of the one which stood in the centre, and this they were forbidden even to touch under penalty of death. The tempter, however, beguiled her with assurances that the fruit was not hurtful, but as grateful to the taste as to the sight, and, moreover, that the eating of it would make her as wise as God himself. These specious promises at length so excited the curiosity of Eve that she took the fruit and ate of it, and finding it pleasant to the taste, she persuaded Adam also to eat. When they had committed this great sin they heard the voice of God calling to them in the garden, and they hid themselves, being conscious of their guilt, and fear-stricken for the punishment that they had thus merited.

God asked Adam and Eve if they had eaten of the forbidden fruit, to which they made reply that they had done so, being tempted and deceived by Satan. Whereat God was much angered, and told them that their disobedience should be punished in a most grievous manner: The serpent should thenceforth crawl upon the ground with its mouth in the dust, and every man should seek its life; the woman, Eve, should be heir to great pain and sorrow; and the man, Adam, should thereafter be forced to labor in the fields and earn his bread by

the sweat of his brow. But beyond this punishment there was yet a greater, for God, finding them unfitted for the beautiful garden that He had provided for them, drove Adam and Eve out of Eden, and to prevent their return He placed at the east of the garden cherubim in whose hands were flaming swords with which the gates were guarded. Instead of perpetual joy and everlasting life, which were their original inheritance, God rightfully afflicted them with sorrow and doomed them and their descendants, forever, to death; yet His mercifulness was exhibited even in His anger, for though they should pass through the grave, immortality was provided by a resurrection and redemption which should ultimately restore them to the blissful condition in which they were first placed.

Men Began to Multiply on the Face of the Earth

CHAPTER II.

HOW THE WORLD BECAME PEOPLED.

FTER Adam and Eve were driven out of Eden they began to cultivate the soil, which, though choked with briers and weeds, by hard labor was still made to produce abundantly for their uses. God soon after gave them two sons, the elder of whom was called Cain and the younger Abel. As these grew up the former became a tiller of the soil and the latter looked after the flocks, so that they became great helps to their parents.

Though punished sorely by God, Adam did not lose the love and reverence which he first had for his gracious Father, and after leaving Eden he worshipped God and offered up becoming sacrifices that won His favor. Cain and Abel were also taught to be devotional, and they too made sacrifices of the fruits of their labor. On one occasion, while working in the field together and alone, Abel made the sacrifice of a lamb, and Cain offered one of the grain and grasses of the field. Both would have been acceptable to God had they been made in the same loving spirit; but Cain made his offering with a rebellious and sinful heart, or sacrilegious spirit, while Abel rendered up grateful thanks for the mercies he had received. Thus was God pleased with Abel's offering and offended with Cain, whereat Cain became so incensed with his brother that he killed him.

After committing this foul murder Cain was sorely troubled in his heart and would gladly have hidden himself from the All-seeing eye, but God called to him and asked where was his brother. Cain's response showed plainly how troubled and yet rebellious was his spirit, for in a pettish mood he answered,

"Am I my brother's keeper?" But God had been a witness to the murder and would avenge it by placing a curse upon the criminal. God did not kill Cain, but sent him out a vagabond and outcast upon the world, with a brand upon him that would serve to show to all who should thereafter meet him that he was his brother's murderer.

Cain now became conscious of the great sin that he had committed, and realized how bitter was the punishment which God had pronounced against him, so he cried out, partly in remorse, but chiefly as an appeal for mercy, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth."

Cain, after being banished forever from the face of God, became an outcast. He left the home of his father and mother, and for many years wandered over the land, until at length he settled in a country called Nod, where it is related he took a wife and founded a great city.

Shortly after Cain left Adam and Eve, another son was born to them, whom they named Seth, and though the Bible does not tell us the names of the other children of our first parents, it is probable that many were born to them, both sons and daughters, for Adam did not die until he was nine hundred and thirty years of age. Eve's age is not given. When Seth was one hundred and five years old he had a son whom he named Enos, at which time there were a great many people on the earth, descended from the sons and daughters of Adam and Eve, a fact which we can more readily understand, knowing that in those days men and women lived to be many hundreds of years old, so that more than one hundred children might be born to each couple. The increase was therefore so extremely rapid that after Cain's many years of wanderings he found people spread over a large extent of country.

Some time after Cain had taken a wife in the land of Nod, a son was born to him whom he named Enoch. The piety and wisdom of this son was so great that Cain founded and named a city in his honor. There was also another Enoch, a descendant of Seth, and who was equally noted for wisdom, and was withal so righteous a man that he did not die, but was translated to heaven.

Cain had a great many children, grandchildren and great-grandchildren among whom were Jubal, the inventor of the first musical instrument, and Tubal-cain, who was the first metal founder, and made tools of iron and brass. Another was Jabal, who was a great herder, and became "the father of all such as dwell in tents, and of such as have cattle."

Enoch, although the most upright and godly man of his time, yet had many children who were unmindful of the goodness and mercy of God, and who refused to walk in the footsteps of their father. The Bible does not describe the wickedness of Enoch's children, but it tells us that in the earlier life of his grandson, Noah, the people were so sinful that God began to repent that He had made man, finding in him nothing but waywardness and ingratitude.

The Earth was filled with Violence.

CHAPTER III.

DESTRUCTION OF THE EARTH'S CREATURES.

SO great became the wickedness of men on the earth that God resolved to destroy the beautiful world which He had first fashioned for the abode of a being made in His own image and likeness. Now, among the many thousands of people who were upon the earth there was but one who found favor in God's eyes. This one exception was Noah, who had always walked uprightly and given praise for the manifold blessings God had bestowed on mankind. Noah had three sons, whose names were Shem, Ham, and Japheth, all of whom had also wives, and the family were devoted to the things which were just and righteous. When God determined to destroy the world, He therefore excepted Noah and his family from the calamity, reserving them to re-people the earth after every other living thing, save two of every creature, should be destroyed. To save them, God therefore told Noah to build an ark, which was an immense boat, capable of containing not only his family, but two of every species of living thing found upon the earth, and seven of every clean beast, which should serve for food during the period that Noah should remain in the ark.

It required a long time to construct so large a vessel, and we may imagine how earnestly Noah sought to convert the people from their wickedness

NICOLAS POUSSIN.

MOSES DEFENDING THE WOMEN.

during the time of its building; but they were so corrupt that none gave heed to his warning. When, at length, the ark was completed, God commanded Noah to enter, together with his wife and sons, and their wives, and two of all creatures, both great and small, animals, birds, insects and every living thing. Seven days thereafter a great rain began to fall, which continued for a period of forty days and as many nights. The waters rose rapidly, and the wicked people and creatures that were doomed to destruction fled from their homes and caves and sought high places out of the reach of the waters. But little did this avail them, for the flood rose higher and higher, covering first the plains, then the hills, and at last the highest mountain tops, so that everything perished not housed within the ark, and the world became still with death and desolation. Not a thing was visible save Noah's vessel, which alone rode the waves that rolled unfettered over the wide, wide waste, with nothing to break their force against.

SEEKING TO ESCAPE THE FLOOD.

The boundless waters prevailed over the earth one hundred and fifty days, when God made a wind to blow over the great sea, which evaporated the waters gradually, until after seven months the ark rested on a high mountain peak in Arabia, called Ararat. Three months later the tops of less lofty mountains became visible, and forty days after Noah sent forth a raven to see if it could find a congenial resting-place. The raven continued to fly over the face of the waters, so Noah next sent forth a dove, but the bird found no place to set her foot and so returned to the ark. Seven days thereafter he sent out the dove again, and in the evening it returned to him with an olive leaf

in its beak, which was a sign that the waters had abated. But Noah still remained in the ark another seven days, when he again sent forth the dove, which did not return any more. This was a sign to him that the waters were removed and that the earth was ready to receive him. He therefore "removed the covering of the ark and looked, and behold, the face of the ground was dry." By command of God, Noah then came out of the ark, followed by his wife and sons and their wives, and every living thing that had been shut up therein with him. Upon reaching the valley, Noah built an altar, upon which he sacrificed of every clean beast and fowl, as an offering of his thankfulness, whereupon God was so pleased that He made a promise never to destroy the world again; and He blessed Noah and his family, and bade them replenish the earth. God then made a covenant with Noah, the token of which was the rainbow, which, whenever seen, was to be a reminder of His promise never again to drown the world, or the creatures thereon. Three hundred and fifty years after the deluge Noah died, and his age was nine hundred and fifty years.

When Noah and his family left the ark, they scattered and went into different countries and began to replenish the earth as God had commanded, so that when Noah died there were a great many people on the earth again. The largest settlement, we are led to suppose by the record, was somewhere near the central portion of Arabia, where the people were in such numbers that they began to forget God. At length there was a large emigration from Arabia eastward, and, as the people reached the plains of Shinar, along the Euphrates River, they found the country so fertile that they concluded to stop there and build a great tower. Their purpose in constructing such a building is not known, but, as they said, "Let us build us a city and a tower, whose top may reach unto heaven," it is inferred that they either expected to climb into heaven from its apex or to use it as a means of escape should God forget His covenant and send another deluge.

When they began to build the tower, every person spoke the same language, but as they progressed with the work God saw the evil of their intent, and so confused their tongues that the workmen could no longer understand each other, and they were thus compelled to relinquish their design, and the tower was left incomplete. On account of the babel and confusion of the laborers, the tower was called Babel, by which it was ever afterward known.

THE Father of the Faithful AND The · Friend · of · God

CHAPTER IV.

THE STORY OF ABRAHAM AND SARAH.

AMONG the descendants of Shem first mentioned in the Bible was Abram, who was the son of Terah. He had two brothers, Nahor and Haran, the latter of whom was the father of Lot, whose sad history we shall soon relate. Abram, who was a man of a holy spirit, had a wife whose name was Sarai, a godly woman that was devoted to the Lord and her husband. Terah had long dwelt in the town of Ur, which was on the Euphrates, about one hundred miles southeast of Babel, but, for reasons which the Bible does not explain he left Ur, and journeyed to the land of Mesopotamia, or Padan-Aram, which had been settled by the descendants of Ham. He took with him his sons and their wives, and also Lot, his grandson, and after many weeks of travel he settled at Haran, on the river Belik, which is now about the centre of Turkey in Asia. After the death of Terah, God told Abram to leave Haran and separate from all his kinsmen except Lot, and to go unto another country which He would show him. The purpose of God, as He told Abram, was to found a new nation, over which He should rule to the glory of His name.

According to this commandment Abram left Haran, taking with him only his wife, Sarai, and his nephew, Lot, and went southward to the land of Canaan, as they were directed. But while they journeyed, God appeared to Abram on the plain of Moreh, and told him that to him and his descendants He would give all the land of Canaan, which is now called Palestine, or the Holy Land. Abram was very grateful for the divine favor, and when he came to a mountain near Bethel, he built an altar unto the Lord and gave praise, though he knew not whither God was leading him.

As Abram continued travelling southward he found that there was a great famine in Canaan, so he did not tarry but went on toward Egypt. As they came near to the boundary of Egypt, Abram heard of the wickedness of the people of that country, and lest harm might come to him if the Egyptians should know that Sarai was his wife, Abram told her to say, to any who might ask, that she was his sister. As they advanced into the country, the people were attracted to Sarai by her great beauty, so she was taken from Abram and placed in Pharaoh's (the king's) house, where she was made wife to the king. For this wickedness on the part of Pharaoh, God sent a plague upon him and his house, until it was made known that Sarai was not the sister, but wife of Abram. Pharaoh reproached Abram for deceiving him, but restored Sarai, when, together, Abram, Sarai and Lot went out of Egypt and came again to the mountain near Bethel, where he had builded an altar, and there called upon the Lord as to what he should do.

Now Abram was a very rich man, having of cattle and sheep such a great number that it required the services of hundreds of herdsmen to care for them. But Lot's possessions were scarcely less considerable, so that the land was not fertile enough for the sustenance of so many animals; besides, the herdsmen who cared for the flocks of Abram were at strife with those employed by Lot, so that it was necessary that Lot and Abram should separate and occupy different lands. Abram therefore said to Lot, his nephew, "Let there be no strife between thee and me, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand, then I will go to the left." This kind speech showed the righteous disposition of Abram, and his willingness to be controlled by justice as God taught him to see the right.

The two parted as good friends should, no doubt deeply regretting the circumstances which compelled their separation. Abram remained in the land of Canaan, where he had built an altar to the Lord, but Lot chose to move east to the rich plain of Jordan, which was likened unto a garden of the Lord and a country both beautiful and fertile.

When Lot had removed all his possessions to the plain of Jordan, God told Abram to lift up his eyes and look about in every direction, for as far as he could see the land should be his forever.

After this Abram moved to the plain of Mamre, which is in Hebron, and there built another altar which he dedicated to the Lord, and began the founding of a nation as God had promised.

When Lot moved to the plain of Jordan, he took up his residence in a city called Sodom, where he prospered, until four kings, Chedorlaomer, king of Elam, Tidal, king of nations, Amraphel, king of Shinar, and Arioch, king of Ellasar, laid siege to Sodom and captured the city. Not content with the victory, for they fought for spoils, and not principles, they sacked the place, taking away

everything of value, and carried off a great many Sodomites, whom they intended should serve them as slaves. Among these unfortunate captives was Lot, whose unhappy fate was soon told to Abram by one of Lot's neighbors, who had escaped. Immediately upon learning this news Abram called together his trained servants, three hundred and eighteen in number, and arming them well he went in pursuit of the four kings, whom he came up with in the country of Dan, and, dividing his forces so as to make a simultaneous attack in several quarters, he fell upon the despoilers in the night-time, and after slaughtering many put the rest to flight; but he followed after the fleeing army as far as Damascus, where, to effect their escape, the kings delivered over to Abram not only all their captives but the things which they had taken at Sodom, together with all their own possessions. So Abram brought back everything that had been taken away, and returned to the Sodomites all the things of which they had been despoiled.

SARAI AND HAGAR THE HANDMAID.

As Abram was journeying back toward the city he was met by Melchizedek, the high-priest, and also by the king of Sodom, both of whom desired to manifest

their thankfulness for the great service which Abram had rendered them. Melchizedek met him with bread and wine to feed the victorious soldiers, and gave Abram his blessing also. The king of Sodom was so thankful for the deliverance of his people that he said to Abram, "Give me the persons and take the goods to thyself." But Abram knew that it was God who had given him the victory, and refused to take anything from the people, but gave all that had been taken from the kings to those who had suffered at their hands, reserving only rewards for three young men who, though not his servants, went with him to battle. At this just and generous act God was still more pleased, and came to Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

Abram was not unmindful of the tender mercies which the Lord had shown him, but he was distressed on account of his childless condition, for though God had promised to give the land of Canaan to his descendants, Abram could not discover how this could be, since his wife was already old and no child had yet been born to them. Then God told Abram to look toward the sky and to try and count the stars, for as numerous as the stars were, yet they were not more than the number of descendants which he should have.

When evening came on Abram fell into a deep sleep, during which God again appeared to him and repeated his promise to make his descendants as numerous as the stars, but told him also that they should be strangers in another country, where they would be grievously wronged by being made to do hard service and be treated with great injustice. This, however, should not be until after Abram's death, for God assured him that he should live to a good old age and then die in peace, and also that He would, in the fourth generation, deliver Abram's descendants from their bondage and punish their masters for their iniquities.

Sarai was as much distressed at not having children as was Abram, so she told her husband to take her handmaid, who was named Hagar, to wife, and to bring up children by her. Hagar was a comely woman who had entered the service of her mistress while Abram was sojourning in Egypt, and although she was an Egyptian, she could not have been so wicked as were her countrymen, or Abram would hardly have permitted her to go back to Canaan with him.

Some time after Abram had taken Hagar to be his wife, polygamy being common in those days, she bore him a son who was named Ishmael. After this event God again appeared to Abram and renewed His covenant, or promise, with him, at which he changed the name of Abram to that of Abraham, and of Sarai to that of Sarah, and told him that though Sarah was now ninety years old she would, nevertheless, bear him a son, who should be called Isaac. God further told Abraham that though Ishmael would find much favor in His sight. and become the father of twelve princes and the founder of a great nation, yet He would establish His covenant with Isaac, who was to become yet greater.

HAGAR IS DRIVEN FROM ABRAHAM'S HOUSE.

Everything happened as God had foretold, but after Isaac was born Sarah became very jealous of Hagar and Ishmael, whom she did not wish to share the inheritance, promised by God, with her son, so she commanded Abraham to cast out Hagar and Ishmael, since she was a bondwoman. Abraham was sorely distressed because of Sarah's complaint, but, as God told him to obey his wife, he did accordingly; therefore, early in the morning, he took a bottle of water and some provisions, which he gave to Hagar, and sent her out of his house. We can imagine the sorrow that was in Abraham's heart when he saw Hagar departing with his own son, an outcast, with nowhere to lay her head, and with nothing but kind Providence to direct her steps and provide her with food. Had not God assured him that He would care for Hagar, and would preserve Ishmael and make him a great ruler, Abraham would hardly have consented to do so hard a thing as Sarah had commanded, but in all things Abraham was both trustful and obedient, as the frequent trials of his great faith prove.

HAGAR AND ISHMAEL SENT OFF.

When Hagar went away she became a wanderer in the wilderness of Beersheba, her heart overflowing with sorrow, and her feet following after no path. Thus did she aimlessly wander about, until soon the water in the bottle that Abraham had given her had all been drunk, and Ishmael began to cry for drink. The thirst of the poor child at last became so great that Hagar laid him down on the earth and went in search of water, but wherever she turned the ground was parched, and moisture was not anywhere about. This poor mother's love was put fully to the test, for seeing her child dying with thirst which she could not allay, she drew away from Ishmael the distance of

(52) HAGAR AND ISHMAEL IN THE DESERT.

a bow-shot and sat down and cried bitterly, saying, "Let me not see the death of the child."

As she was weeping with the deep grief that was so sorely afflicting her, Hagar heard a voice saying, "Hagar, what aileth thee?" Looking up she saw an angel, who told her to rise up and not be afraid, for God had heard the lad, and would save him and make him yet the ruler of a great nation. The angel then directed her to a well of water that began to flow near her, so that she filled her bottle again and gave the lad to drink. After this God took care of Hagar and Ishmael, who went into the wilderness of Paran, where Ishmael grew up to be a great archer, and his mother procured for him a wife out of Egypt, whither Hagar and Ishmael went to live, and where it afterwards came to pass as God had promised, so that Hagar was rewarded in the end by seeing her son become a ruler scarcely inferior to Isaac.

DESTRUCTION OF SODOM AND GOMORRAH.

Shortly before the birth of Isaac, and the sending of Hagar away, as just described, Abraham received another manifestation of God's special love for him. While sitting in the door of his tent, toward the midday hour, he saw three men approaching, whom, upon coming near, he invited to rest themselves beneath the shade of a tree which stood before his tent, and ordered some water to be brought that they might wash their feet, for they appeared to be weary from travelling. While the three were washing, Abraham ordered a calf to be killed and some cakes to be cooked, and when the meal was ready he served them to meat beneath the tree under which they had been invited to sit.

After the three had eaten they arose and departed toward the city of Sodom, Abraham following after, for he now perceived that they were not men, but angels whom God had sent to bear His message to Abraham. When they had gone a little way, the angels, speaking for the Lord, told Abraham that the wickedness of Sodom and Gomorrah had become so great that God had determined to destroy them. Now Lot, Abraham's nephew, whom he dearly loved, dwelt in Sodom, and Abraham was therefore much distressed, both for the people, and lest Lot might not escape God's vengeance. He therefore called upon the Lord and asked if He would destroy the righteous with the wicked; that if there were fifty righteous in the city, would He not spare the place. After prevailing with the Lord in begging Him to spare the city for the few righteous that might be found therein, God finally told him that if as many as ten righteous persons could be found in the city He would spare it. Abraham believed that many more than ten resided within the gates of Sodom, for whose sake the Lord would withhold His anger, so he returned to his tent.

In the evening of the same day, as Lot sat at one of the gates of Sodom, he saw two men coming toward him, and as they drew near he invited them

to go into his house and tarry with him all night. To his kindly invitation they answered nay, saying they would remain in the street; but he pressed his invitation upon them so urgently that they at length consented, and when they had entered Lot caused a feast

LOT LEAVING SODOM.

to be made wherewith to entertain the strangers.

After the supper was over the men asked Lot how many there were of his family, to which reply being made, they told him to get his people together and also all his possessions, and to bring them at once out of the place, for God had sent them as His messengers to destroy both Sodom and Gomorrah. When morning appeared the two men, whom Lot now knew to be angels, told him to make haste and take his family out of the city, lest he be

consumed with all the others. Lot still lingered, scarcely believing what had been prophesied, until the two angels took him by the hand, and also seized upon the hands of his wife and two daughters and brought them without the place, and bade them run for their lives. So Lot ran with his family toward the nearest town, and as they departed rapidly the Lord rained upon Sodom and Gomorrah fire and brimstone, which made a great smoke and flame, so that the burning might be seen from a great distance. In their hasty flight Lot's wife was tempted by the great noise she heard and the singular thing which had now come to fulfil what the celestial messengers had foretold, and looked back toward the burning city, when instantly she was changed into a pillar of salt. Lot and his daughters, however, continued on until they came to the town of Zoar, not far distant from Sodom, where they dwelt for a time until they were received by Abraham.

ABRAHAM'S GREAT FAITH SORELY TRIED.

The sending of Hagar away so greatly grieved Abraham that the Lord was not wholly pleased, seeing that His servant did not accept all the things commanded of him to be done with that resignation which is commendable in those who seek to do God's will, so the Lord determined to make a trial of the strength of Abraham's faith, which should show how truly he was devoted to His service. Accordingly God called him and said: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee to the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

"ABRAHAM, LAY NOT THY HAND UPON THE LAD."

Abraham fully understood the terrible meaning of this command, and though to kill his only son would have fairly wrung his loving heart with agony, he knew that even in the most terrible moments of his wrath God

is merciful and moves in mysterious ways, and he hastened to do that which was bidden.

The Bible tells us that early in the morning he arose, and saddling up an ass he took two young men to gather wood for the burnt offering, and with Isaac he repaired to the spot on the side of a mountain to make the offering as commanded. When the wood had been gathered he laid it upon Isaac, who carried it to the place chosen. As they walked along together Isaac asked his father where was the lamb for the offering, but Abraham only replied, "My son, God himself will provide a lamb."

When they reached the place to which God had directed them, Abraham built an altar and laid the wood, after which he bound Isaac and put him upon the pile, then drawing the large knife that was in his girdle, he was upon the point of plunging it into his innocent and beloved son when God arrested his arm and said, "Abraham! Abraham!" And Abraham answered, "Here am I." And the Lord spoke: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

As Abraham looked up he saw a ram which was fast in a thicket by his horns, and he took the ram, and killing it, offered it upon the altar instead of his son, which was acceptable to God, who was so well pleased with the faith of Abraham that he blessed him again, and renewed the promises before made to him. Abraham was so overjoyed at this happy deliverance of his son that he called the place of offering Jehovah-jireh (*the Lord will provide*)

DEATH OF SARAH AND MARRIAGE OF ISAAC.

When Abraham returned from making his offering he prepared to remove from Beersheba to a country north-east, but in the land of Canaan. His herds of cattle were now very great and his possessions of gold and silver were larger than those of any other man thereabout, so that it required a great number of servants, camels and asses to transport his goods. In those days people commonly dwelt in tents, especially those who followed pastoral pursuits, and when their herds were large, like those of Abraham, removals from place to place were frequent in search of new pasturage, and it was this fact, no doubt, which made Abraham change his place of living so often.

It was long after Abraham's removal to Hebron that Sarah, his beloved wife, fell sick and died, at which time she was one hundred and twenty-seven years of age. The loss of this good woman, who had walked with her husband so many years in the path of righteousness, was deplored greatly, not only by Abraham, but by the people about Hebron as well, for we read that when Abraham asked for a sepulchre in which to bury Sarah the people answered that he might bury her in any of their sepulchres that he chose. It was not the custom at that time to bury the dead in the ground, as we do now, the practice being to deposit the body in an excavation, usually of rock, the door to

which was a large stone, and such excavation served as a sepulchre for an entire family. This proffer to Abraham was therefore one which showed how highly esteemed were both himself and wife by the people among whom he had recently settled.

Instead of accepting the very kind offer made him, Abraham chose a cave which was in the end of a field owned by a man named Ephron. So he made an offer to buy the cave; but Ephron thought no less of Abraham and Sarah than did his neighbors, and he accordingly offered to give both the cave and field to Abraham. This generosity affected Abraham greatly, for he perceived that all the people were deeply attached to him, but he refused to accept the place as a gift, and Ephron was finally induced to receive four hundred shekels ($250) for the cave, and in this he deposited the body of Sarah, intending that this now sacred place should, in due time, become the depository of his own.

Up to the time of purchasing the Cave of Machpelah (meaning *double cave*), as the burial place of Sarah was called, although God had promised to give him the whole of Canaan as an inheritance, Abraham had not owned even the smallest parcel of ground at any place where he had pitched his tent. It was, no doubt, this reason which prompted Abraham to buy, rather than to receive as a gift, the cave which Ephron owned, though the desire to own a sepulchre, which should be the exclusive depository of the bodies of himself and near kinsmen, possibly actuated him quite as much. This cave did afterward become the sepulchre of not only his own and wife's remains, but also of the bodies of Isaac and Rebekah, his wife, Jacob and Leah, his wife, and of Joseph. The sepulchre still exists under the Hebron mosque, and is pointed out to all visitors to that region, and is the shrine to which many pious pilgrimages are made.

THE STORY OF ISAAC AND REBEKAH.

It would appear, from reading the sacred records, that after the burial of Sarah, Abraham returned to Beersheba, and sought the marriage of his son Isaac. Although everywhere in Canaan Abraham was treated with the greatest kindness, yet he bitterly opposed Isaac marrying any of the women of that country, and would be reconciled to no other than a woman who should be of his own kindred. He therefore called his head servant and told him to take ten camels and to load them with fine presents and go to the city of Haran, which was in Mesopotamia (where Abraham formerly lived), in quest of a suitable woman to become his son's wife.

The servant did all things as Abraham had commanded him, and departed with the ten loaded camels. After many days of travelling he came to the outskirts of Haran in the evening, and desiring to rest himself before going into the city, he caused the camels to kneel down by a well which he found and to which he knew many women of the place came to draw water. The servant then offered a prayer to God, asking that he be directed in fulfilling

the wishes of his master, and said, "Behold, I stand here by the well of water; . . . and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed for thy servant Isaac; and thereby shall I know that Thou hast showed kindness unto my master."

THE SERVANT OF ISAAC AT THE WELL.

Directly after the servant had ceased praying a beautiful woman came to the well to fill her pitcher, whom the servant accosted and asked that she would let down the pitcher and allow him to drink therefrom. The woman replied most graciously and offered water to the servant and to his camels also, whereupon the servant saw that she was the one selected by the Lord to be a wife to Isaac. When the camels had done drinking the servant took some presents from the bag which he had brought, and, offering them to the woman, asked her name and if there was room in her father's house to give lodging to himself and those who came with him. She answered that she was the daughter of Bethuel, the son of Nahor, and that her mother's name was Milcah, whose house was large enough to lodge him, and having stables to accommodate his camels. So she invited him to come to her father's house, and ran before him to apprise her mother that strangers were coming to lodge with them. As she went toward the house she met her brother, Laban, who, seeing the presents which his sister, whose name was Rebekah, had received, went to the servant at the well and said to him, "Come in, thou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels."

When the servant came within the house he was offered meat for himself and provender for his camels, but before he would sit himself to eat, he told

H. VERNET.

REBEKAH ACCEPTING ISAAC'S PRESENTS.

them he must first tell the purpose of his errand. So he told them all that Abraham had commanded him to do, whereupon Laban and Bethuel said that he must have been directed by God, so they told the servant to take Rebekah and go back to Abraham that she might become the wife of Isaac. When the servant had thus found all accomplished as his master had wished, he drew forth the presents that he had brought and gave to Rebekah a large number of gold and silver ornaments, besides many pieces of costly raiment, nor did he withhold presents from Laban and Bethuel, for to each he gave many precious articles.

When they had feasted, the servant desired to return at once to Abraham with Rebekah; Laban and his mother, however, begged him to remain with them for so much as ten days, but the servant told them not to hinder him from going forthwith. So they asked Rebekah if she was ready to depart with the servant, and she answered, "I will go."

THE OAK OF ABRAHAM.

The departure from Haran was made on the day following the servant's arrival, so that the camels had little rest, but they travelled slowly, returning by a different route from that taken on the first journey.

Isaac was not living with his father when this event transpired, for the Bible tells us that he was sojourning at Lahai-roi, which was in the extreme southern part of Palestine. But as the caravan was returning to Beersheba Isaac was also going to the same place, though he did not know that a wife was being chosen for him who was at that time drawing near to his father's house to celebrate her marriage with him. As the caravan approached toward Lahai-roi Rebekah saw Isaac walking through a field, and said, "What man is that who comes to meet us?" The servant, seeing that it was Isaac, replied that it was his master, whereupon she covered her face with a veil. When Isaac came near the servant met him and told him all that had transpired, and that he had brought Rebekah to be his wife. Isaac was forty years of age at this time, but he had been without comfort since the day of his mother's death, grieving continually for her. When he wedded Rebekah, however, joy returned to him, for the moment that he beheld her face he loved her greatly.

After the marriage of Isaac, Abraham, who was now very old, gave him all

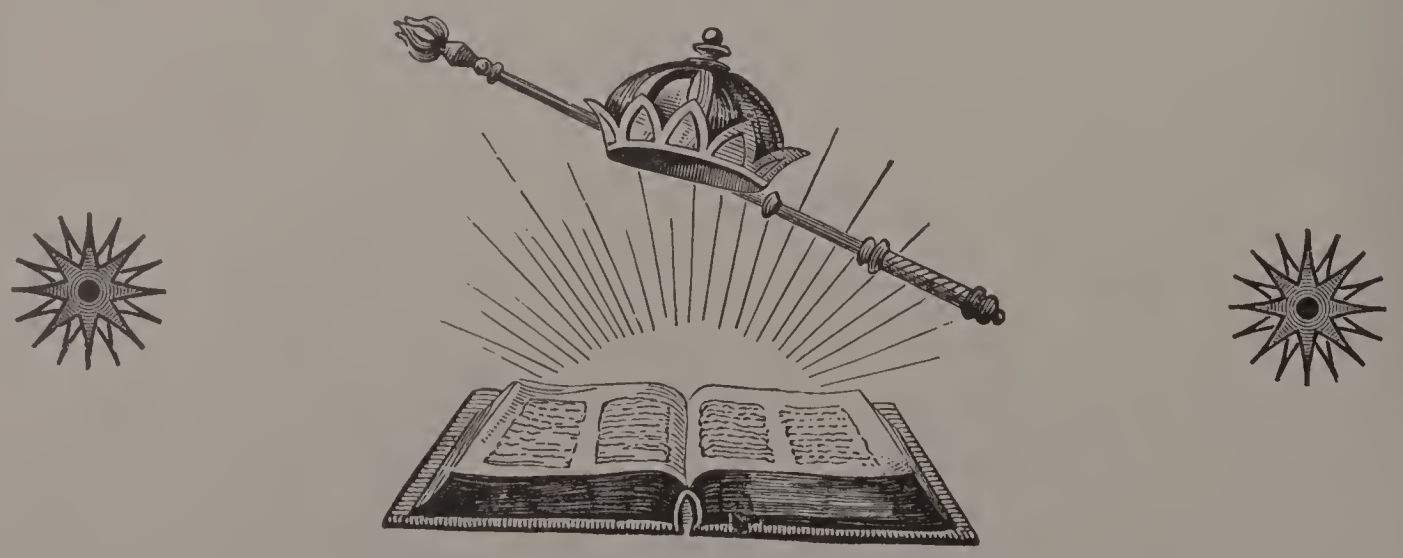
that he had, and made him rich in worldly possessions. It is probable that this gift was made by will, rather than given to Isaac to hold at once before his father's death, for Abraham married again, taking a woman whose name was Keturah, and by her had children, by whom he became the father of the Keturah Arabs, but these children were not permitted to share in the inheritance with Isaac, being cut off as was Ishmael.

We are told that Abraham died at the age of one hundred and seventy-five years, but it is not realized where he was residing at the time of his death, though the inference is that he was still at Beersheba. Isaac and Ishmael met at his funeral, and together paid the last sad duty of preparing their father's remains for burial. Regarding the wishes which Abraham expressed at the time of laying away his beloved wife Sarah, they deposited his body beside her in the cave of Machpelah, which is even at this day pointed out to travellers in the Holy Land as a place second in sacredness to that of Golgotha.

Few references are made by the Bible to Ishmael after his last meeting with Isaac at the funeral of Abraham, no more than to indicate that he had no settled habitation, and followed warlike pursuits, like the Keturah Arabs, who are true to this inherited instinct even to this day. He survived his father just fifty years, and died at the age of one hundred and thirty-seven years. The place of his death or burial is not recorded.

Of all the holy characters described in the Bible, none are more divine-like than Abraham; indeed, he was the only one of the patriarchs and prophets who never departed from God's commands, or lifted his spirit, even in thought or deed, in rebellion against the commands or wishes of his Lord. The offer of a sacrifice of his only lawfully begotten and beloved son, in loving obedience to that call which he so promptly recognized, is the most exalted example of trustful faith ever exhibited by man, which can only be rewarded by that richest of all blessings, which God gives to those who serve Him best and whom He most loves.

Blessed be the name of Abraham!



CHAPTER V.

THE STORY OF JACOB AND ESAU.

ISAAC continued to dwell at Lahai-roi after his father's death, but it was not until many years after his marriage that God blessed him and gave him two children, which were named Jacob and Esau. As the boys grew up Esau became a hunter, like Ishmael, and Jacob was a dweller in tents, by which, we presume, he followed pastoral pursuits like his grandfather Abraham did. It happened that the two young men were not equally liked by their parents, for Rebekah loved Jacob, while Esau was Isaac's favorite, and this favoritism at length led to great trouble. One day Esau returned from the hunt very tired and almost dead with hunger, and seeing Jacob preparing a pottage of lentils, which was a plant somewhat like the pea, he said to his brother, "Feed me, I pray thee, with that red pottage, for I am faint." Jacob, perceiving how great was Esau's hunger, took advantage of his brother's necessity, for, instead of offering him food, as he should have done, he offered to give him the pottage only upon condition that Esau should give him his birthright. This was a hard bargain, but Esau replied, "Behold, I am at the point to die; and what profit shall this birthright be to me?" Then Jacob made his brother swear to renounce his birthright and give it to him, which being done Esau was permitted to eat of the bread and pottage, and having feasted under these hard conditions he then went away.

Soon after this event there was a famine in the land and Isaac thought to escape it; he would go down to Egypt, but God told him to remain and He would fulfil the covenant he had made with Abraham. So Isaac remained and

sowed seed on his land, which yielded to him a hundred fold. So prosperous was he that he soon became the richest man in all the country thereabout, which greatly vexed the Philistines, among whom he dwelt, and in their exceeding envy they filled up all the wells that had been dug by his father, and that were upon his land. As Isaac had great herds of cattle and camels, and as wells were the only source of water supply in that country, this act of his envious neighbors did him such harm that he complained to the king, whose name was Abimelech. But the king, instead of punishing his persecutors, justified their wrong-doing by telling Isaac to leave the country. Thus was Isaac compelled to move to another place, and he settled in a valley called Gerar, not far distant. Here he set to work and re-opened another well which had been in use during his father's time but had been filled up by the Philistines. When this well, or spring rather, began to flow, the people of the valley claimed the water was their own, so that he was again forced to move. For a second time he opened another well, but they drove him from this one also. His third attempt, however, had a happier ending, for when he opened a well at Rehoboth the people no longer vexed him, seeing that his success must be due to the special favor of God.

Abimelech was especially moved by Isaac's wonderful prosperity, and seeing now how desirable a thing was his friendship, the king, with one of his friends, and captain in his army, went to call upon Isaac. When they came into his presence Isaac said to the king, "Wherefore come ye to me, seeing ye hate me and have sent me away from you?" To which Abimelech replied, "We saw certainly that the Lord was with thee; and we said, Let there now be an oath betwixt us, and let us make a covenant with thee." Though Isaac had been greatly wronged by the king and his people, he was, nevertheless, forgiving, and thereupon entered into a covenant of friendship with the king, who feasted and drank at Isaac's table.

After Esau had bartered his birthright to Jacob he went away, but beyond this the Bible tells us nothing further about him until he was forty years of age, when he was married to Judith, the daughter of Beeri, a Hittite, and also to Bashemath, who was likewise a Hittite. This marriage greatly distressed Isaac, for he did not believe in polygamy, and thought that his son in marrying two women had committed an abominable sin.

But the marriage of Esau was only the beginning of Isaac's trouble, for soon after he became stricken with blindness. Notwithstanding the grief which Esau had caused him, Isaac seemed to have lost none of his love for him. One day Isaac called to Esau and told him to take his bow and go into the field and kill for him a deer (venison) and prepare a savory dish for him to eat, promising him his blessing. Rebekah heard Isaac promise a blessing to Esau, and resolved to take advantage of her poor blind husband by so deceiving him that her favorite son Jacob should receive the blessing instead of Esau. To accomplish her very unnatural design Rebekah went to Jacob and

told him what his father had said, and commanded him to bring two young kids with which to prepare savory meats to take to his father. Jacob did as she had ordered, but not without misgiving, for he said to his mother: "Behold, Esau, my brother, is a hairy man, and I am a smooth man; my father, peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me and not a blessing." But Rebekah replied that the curse would be upon her, and insisted.

After Rebekah had cooked the kids as she thought Isaac would best like them, she clothed Jacob with some of Esau's coats and covered his hands and neck with the skins of the kids, so that to Isaac's touch he might appear hairy like Esau. Taking the meat as his mother had ordered, he carried it to his father and said, "I am Esau thy first-born; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me." Then Isaac called Jacob to him that he might feel him, for he mistrusted his voice. But when he had felt him he said, "The voice is Jacob's voice, but the hands are the hands of Esau," so he blessed him. When he had eaten, Isaac again called Jacob to him, being still suspicious that he was being deceived, and smelled his raiment. This satisfied him, and he poured out the blessing upon Jacob which he had intended to give to Esau.

ISAAC BLESSING JACOB.

Scarcely had his father ceased blessing Jacob when Esau returned from hunting, and preparing a dish of meat carried it to Isaac, and begged him to eat the offering of his first-born. When he had spoken with Esau, Isaac knew how he had been deceived, and wept with grief that having given his blessing and the best things to Jacob, he could not bestow upon Esau what was in

his heart to grant. Esau complained loudly, and justly, against Jacob, who had now supplanted him twice by employing the most wicked artifices.

Isaac tried to comfort his wronged son by telling him that though Jacob should now become his master, he should yet prosper greatly, and while serving his brother in battle would break the yoke, or mastership, which Jacob held over him.

But this promise, though somewhat consoling, did not abate Esau's anger toward his brother, for he declared that after his father's death he would avenge the wrong done him by killing Jacob. This threat so greatly alarmed Rebekah that she told Jacob to go away to her brother Laban and remain with him awhile until Esau's anger should abate. Isaac also desired the departure of Jacob lest Esau should kill him, but before going away Jacob came to his father for his blessing again. This Isaac did not withhold, for he still loved him, though not excusing his fault. He charged Jacob to go to Haran, and there to take a wife from the daughters of Laban.

JACOB'S VISION.

JACOB'S VISION.

In obedience to the wishes of his father, Jacob departed on his journey alone, taking the same route which was travelled by Abraham when he first passed through Canaan on his way from Beersheba to Haran, which had now become a main highway.

As he came in sight of the place which had been his grandfather's encampment, it was late in the evening, and here he lay down to rest for the night. Evidently Jacob carried few if any necessaries with him on the journey, for we are told he gathered some stones together to serve him as a pillow, on which to lay his head. Here, in this uncomfortable place he went to sleep, but never was rest of man more pleasant than that which Jacob had that night. As he slept he had a wondrous dream, wherein appeared to him a vision that revealed the glory of heaven and the blessings which God had in store for him. He saw in the dream a great ladder, resting its foot upon the earth and

reaching into heaven, and upon it were ascending and descending radiant angels. Succeeding this vision was another in which God revealed Himself standing above the ladder, and Jacob heard these words: "I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest to thee will I give it."

When Jacob awakened he knew that God had taken this means of manifesting His love and provident care, and he said, "This is none other than the

JACOB TENDING THE FLOCKS OF LABAN.

house of God, and this is the gate of heaven." So he took the stones which had served him as a pillow and set them up as an altar, and poured oil upon it, and made a promise to serve God thenceforth, and he called the place Bethel (*House of God*).

JACOB'S HARD SERVICE FOR A WIFE.

After this pious performance Jacob continued on his journey, meeting with no further important incident, until he reached Padan-Aram (Haran), which was the home of his mother's relatives. As he came to the outskirts of the city he saw a well, or more properly, a spring, by which were lying three flocks of sheep that were waiting to be watered by the shepherds. He asked the men the name of the city to which they belonged, and they answered that they were from Haran. Then he fell into further conversation with them, asking if they knew Laban, and if he was well, etc. But as he was talking, Rachel, the younger daughter

JACOB KISSING RACHEL.

of Laban, approached with another herd of sheep. The spring by which the shepherds were waiting was closed with a large stone, which kept the waters from being muddied or used except at certain intervals in the day when the flocks of the surrounding neighborhood were all brought together to be watered at one time. Then the stone was removed and the herds permitted to drink. When Rachel arrived all the flocks were gathered, hers being the last to arrive, and Jacob went down and rolled the stone from the spring's mouth and helped Rachel water her sheep.

(Copy of the celebrated painting by Raphael.)
JACOB, LEAH AND RACHEL.

Rachel is represented as having been a beautiful girl, and it is therefore no surprise to learn that Jacob fell at once in love with her, nor did he wait long before beginning his suit, for the Bible tells us that he kissed her beside the spring. After thus warmly saluting her, he told Rachel that he was her kinsman, come to visit her father. She was greatly pleased by his favors, and ran before him to tell her father of his coming. Laban was no less pleased to receive Jacob's visit, for he hastened out to greet him and kissed him many times tenderly.

Laban had two daughters, the elder of whom was named Leah, and Rachel was the younger. It is said that Leah was tender-eyed, and it is supposed that

she was not comely in appearance, while Rachel was perfect in every feature, and so beautiful that Jacob could not restrain his exceedingly great desire to marry her at once. He therefore asked of Laban her hand in marriage, but this his uncle was not so quick to grant, being of a mercenary nature, who desired to profit by his daughter's comeliness. Perceiving what Laban desired, Jacob offered to serve him for a period of seven years for his daughter, to which proposition Laban consented. So great was Jacob's love for Rachel that his seven years of service "seemed to him but a few days."

When the period of his engagement had expired, he asked Laban to give him Rachel, whereupon the crafty uncle brought Leah, heavily veiled, to him in the evening, whom Jacob married under the belief that it was his beloved Rachel. In the morning he discovered the deception that had been practised, and asked Laban why he had not fulfilled his agreement, to which Laban made reply, "It must not be so done in our country, to give the younger before the first-born; we will give thee Rachel also for the service which thou shalt serve with me yet seven other years." Although this action of Laban was very unjust, it was but a counterpart of the perfidy and deception which Jacob himself had practised on his brother Esau.

The hardship which Laban's second proposition imposed upon Jacob was promptly accepted, for what will not a man do to win the woman he truly loves? So Jacob served seven more years and then wedded Rachel, but after this marriage Laban prevailed on him to remain six years longer for a portion of the produce of the flocks, which were to be distinguished by certain marks.

DEPARTURE OF JACOB AND HIS MEETING WITH ESAU.

After Jacob's last service, Laban awarded him a portion of the cattle, sheep and goats, which he had helped to raise, and, getting his goods together, he set out with his two wives, Leah and Rachel, for the land of his birth, and to his father, who was still living. Three days after his departure, Laban, believing that there had been an unfair division of the herds, and that Jacob had received more than was his due, induced several of his neighbors to join him, and together they started in pursuit of Jacob, whom they overtook, after seven days' journey, at the Mount of Gilead. But the night before Laban came up with Jacob, God appeared to him in a dream and commanded him not to speak to Jacob either good or bad, but this injunction was not literally obeyed, for when he met Jacob he accused him of stealing away his two daughters, and reproached him for not giving due notice of his going that he might have kissed his daughters and sent them away with mirth and song. He again said to Jacob that though it was in his power to do him great injury, he would nevertheless spare him, but that he must return the gods (the things) which he had stolen from him. Jacob replied to him by saying: "With whomsoever thou findest thy gods, let him not live." Then Laban made a search of all that Jacob had, but was unable to find any of the gods which he charged had been stolen.

RAPHAEL.

MEETING OF JACOB AND RACHEL.

After much dispute between them, Laban at length offered to make a covenant with Jacob whereby they should be forever afterward friends, as became their relations to each other. They accordingly gathered a heap of stones as a witness of their covenant, and made a sacrifice upon the mount and afterward feasted in fellowship. In the morning Laban blessed Jacob, and, kissing his daughters, returned again to Haran, his home.

As Jacob journeyed forward he met a host of angels who stood in his way but did not address him, as they served only as a sign that God was still

JACOB WRESTLING WITH THE ANGEL.

with him. He therefore called the place of meeting with the angels Mahanaim, meaning the *two camps* or *hosts*. As he was now passing through the land of Edom, he learned that Esau was at the head of an army of many hundred men in Mount Seir, and he was greatly troubled lest his wronged brother would now fulfil the threat which he had made upon discovering the deceit which robbed him of his father's blessing. To conciliate his brother, he sent messengers bearing many presents of cattle, goats and sheep to Esau, and

waited to learn what report they would make. Upon their return the messengers told him that Esau would come with four hundred men to meet him, but they were unable to disclose with what purpose. Fearful that Esau's intentions were hostile, Jacob divided his herds and goods into two parts, and said, "If Esau come to one company and smite it, then the other company which is left shall escape."

When he had thus prepared for the meeting, Jacob prayed to God to deliver him from the hand of his brother. At night he was left alone in meditation, expecting Esau to come, as he had told his messengers in the morning; and while thus communing a man appeared to him, and the two "wrestled" until the break of day, when the man, who proved to be the Lord, touched Jacob's thigh and immediately it became out of joint. But Jacob would not release the spirit until it blessed him. Then the Lord gave him His blessing, and changed his name from Jacob to that of Israel. And Jacob then knew that he had the favor of God, and so called the place Peniel, saying, "I have seen God face to face and my life is preserved."

MOSQUE OVER MACHPELAH.

Notwithstanding the Lord's assurances, Jacob was not yet wholly without fear, for when he saw Esau coming he divided his family so that the handmaids and children were in front, and Rachel and Joseph, his son, who was born while he was in service to Laban, in the rear, so that in case of an attack being made those he most loved would be the most likely to escape. But all his fears were soon dismissed, for as Esau came near he ran to meet Jacob and fell on his neck and kissed him as a beloved brother. After this happy meeting the brothers were both reconciled, and each proffered help to the other, which neither requiring, Esau returned to Seir, while Jacob continued his journey to Succoth, where he built a house and made stalls, or booths, for his cattle.

THE BIRTH OF BENJAMIN.

While Jacob was serving with Laban, he had four wives, two of whom had been handmaidens to Leah and Rachel, and these several wives bore him twelve sons, the youngest of whom was Joseph, the only son of Rachel until after his departure from Haran, whose history is perhaps more interesting than that of any other character in the Old Testament. When Jacob had lived a few years at Succoth and Shalem, God told him to remove to Bethel, where he saw the vision when going to visit Laban, and to make an altar there and worship

the true God. It appears from the records, that the people who dwelt in Shalem and the country thereabouts were idolaters, nor can we help suspecting, from the character of the narrative, that Jacob, or Israel, was also.

When Jacob prepared to depart for Bethel, he ordered his household, and all who were with him, to put away the strange gods that were with them and to change their garments. In obedience to this command they brought him their gods, which he hid under an oak that grew in Shechem. While stopping at Shalem Jacob's life had not been a happy one, for among other indignities and griefs he suffered was a very great one in the abduction of his daughter Dinah by a prince of the country. But afterward the prince made amends for his folly by marrying Dinah, as Jacob had desired he should, and there was peace between the king (Hamor) and Jacob. Among the sons of Jacob, however, there were two, Simeon and Levi, who were resolved to avenge the wrong done their sister, regardless of their father's will; and accordingly, they stole in upon Hamor, the king, and his son, the husband of Dinah, and killed them both with the sword; they also bore Dinah away, after which the other sons of Jacob fell upon the town and massacred many of the people, and carried away a large number of women and children captives, besides taking all the cattle, sheep, and household plunder they could find.

RACHEL'S TOMB.

Jacob was intensely grieved at this outrage of his sons, and put a curse upon them. The memory of this wrong no doubt caused him constant pain, and he was therefore glad that God had ordered him to remove from Shalem, but he was destined to meet with much greater sorrow in the new land of his inheritance. As soon as he reached Bethel Jacob built an altar, and called the place El-Bethel, because it was there that God had appeared to him. Directly after the altar was built Deborah, Rachel's nurse, died, and was buried beneath a "weeping oak."

Here God appeared to Jacob again, and told him that his name should henceforth be Israel and not Jacob, as it had continued to be after His first command, and God repeated to Jacob the covenants He had made with Abraham and Isaac, to give him all the land and to make him so great that there should be many kings among his descendants.

Then Jacob set up a pillar in the place where he had talked with God and poured a drink-offering upon it, and called the sacred place Bethel. When Jacob had thus performed the vows which he had made there, after seeing the vision of heaven, he journeyed southward, intending to dwell with his father,

Isaac, at Mamre, near Hebron. As they were near Ephrath, which was the ancient name of Bethlehem, Rachel was seized with labor, and died in giving birth to a boy babe whom she called Ben-oni (*son of my sorrow*), but Jacob changed his name to Ben-jamin (*son of the right hand*). Here Rachel was buried, and upon her grave Jacob set a large stone, which so long marked the spot that in modern years a tomb was erected over the grave, which remains to-day a conspicuous object among the sacred mausoleums of Bethlehem.

Jacob then continued his journey southward until he reached the dwelling place of Isaac his father, but had not long been there when Isaac died, being one hundred and eighty years of age. At the time of his death it chanced that Esau was also at Mamre, or near there, for he and Jacob buried their father. Esau afterward went into another country because he and Jacob were so rich with cattle that the land could not sustain the possessions of both.

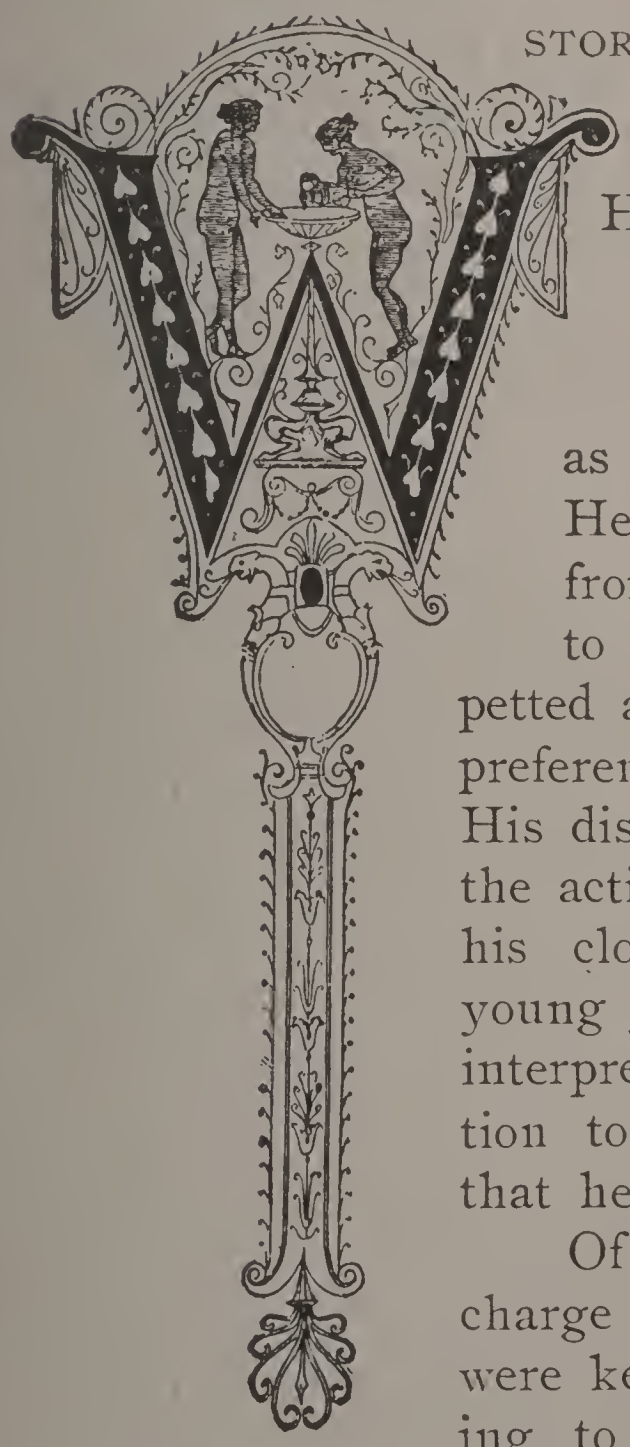
RAPHAEL.

JOSEPH'S DREAM.

JOSEPH, RULER OVER ALL EGYPT.

CHAPTER VI.

STORY OF JOSEPH AND HIS BRETHREN.



HEN Jacob came to live in the region of Mamre, Joseph, who had always been his favorite child, was seventeen years of age, or rather that is the age given him in the Bible when it first mentions him as feeding the flocks with his brethren about Mamre. He was a precocious child, not without his faults, but from the beginning was blessed with such favors as fall to the lot of few boys. After Rachel's death Jacob petted and loved him more fondly even than before, and his preference no doubt served to make of him a spoilt child. His disposition was such that he became a tale-bearer upon the actions of his brothers; besides, the superior beauty of his clothes aroused their jealousy. In addition to this, young Joseph was a dreamer, who insisted upon giving such interpretations to his sleep-visions as displayed his disposition to become a master, so to speak, over his brothers, so that he become offensive to them,

Of the twelve sons which Jacob had, ten of them had charge of his immense herds, while Joseph and Benjamin were kept at home in the favor of their farther, having nothing to do save of their own will. But Joseph frequently went out in the fields to his brothers and would as often return to his father with evil reports as to what they said or did.

So angered were they by Joseph's tale-bearing that they resolved to kill him upon the next favorable opportunity. Soon after this wicked determination had been made, Jacob sent Joseph out to find his brothers and to bring him back a report of how they were discharging their duties. Joseph went to the pasturage, where he expected to find them grazing the herds, but they were not to be seen, so he wandered about in quest of them until he met a man who told him his brothers had departed for Dothan, which was not a great distance from the usual grazing grounds. Joseph set off at once for Dothan, where he

JOSEPH'S DREAM.

"And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me."—Gen. xxxvii. 9.

found his brothers; but as he drew near the resolve which they had before made came stronger than ever upon them, and some of the brothers said they should slay him and cast his body into a pit, and report to their father that he had been devoured by some wild beast. No doubt they would have thus killed Joseph had it not been for Reuben, who was a son of Jacob by his wife Leah, who begged his brothers not to shed blood, but to rid themselves of Joseph by casting him into a pit that was in the wilderness thereabouts.

JOSEPH CAST INTO THE PIT.

JOSEPH SOLD TO THE EGYPTIANS.

Reuben's advice appeared good to his brothers, for when Joseph came up they stripped him of his coat of many colors and threw him into a deep but dry pit, where they left him helpless. After so doing and having sat down to eat their noon meal, a caravan of Midianite merchants, from Arabia, came in sight on their way to Egypt with Syrian spices. Judah, also a son of Leah, now proposed to his brothers that they sell Joseph, rather than allow him to die of hunger in the pit, though his elder brother Reuben had resolved secretly to rescue him when his brothers should go away. Judah's proposition found favor with all the brothers, so that when the travelling merchants were about arrived the brothers drew Joseph up out of the pit and sold him to the Midianite merchants for twenty shekels ($12.50) of silver.

JOSEPH SOLD AS A SLAVE TO THE MIDIANITISH MERCHANTS.

To conceal their wicked action from Jacob, the brothers killed a kid, in the blood of which they dipped the pretty coat they had stripped from Joseph, and bearing this to their father, as an evidence of the tale they were to tell, declared to him that Joseph had been devoured by a wild beast. This dreadful news bore heavily upon Jacob, who refused to be comforted, and in his grief he tore his clothes and said he should go to his grave mourning for his son.

JOSEPH BECOMES AN INTERPRETER OF DREAMS.

The Midianite merchants, who were Ishmaelites, descendants of Abraham's son Ishmael, took Joseph and carried him to Egypt, where they sold him to a captain in Pharaoh's army, named Potiphar. In the service of this officer Joseph continued for some time and with such faithfulness that Potiphar at length made him chief over all his other servants and showed him many favors.

Potiphar's wife was a worldly woman who, seeing that Joseph was a handsome young man, became jealous of him because he would not pay her such attentions as she solicited, and to avenge the rejection of her wicked proposals she falsely accused Joseph to her husband and had him cast into prison, where he remained for two years. During this time his actions were so gentle that he won the favor of the prison keeper, who committed to Joseph's care all the other prisoners.

RUINS OF AN EGYPTIAN TEMPLE ON THE NILE.

After Joseph had been in prison for some time it happened that Pharaoh became greatly angered at some offense committed by his chief butler and his chief baker, and cast them into prison with Joseph, and so he came to have charge of them also. One morning, upon the awakening of the two offending officers of the king, they told Joseph of the dreams which each had had during the night, and which caused them much grief, for they believed that their dreams were indicative of some great punishnent which Pharaoh would inflict upon them. The chief butler described his vision as follows: "In my dream,

behold a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand: and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

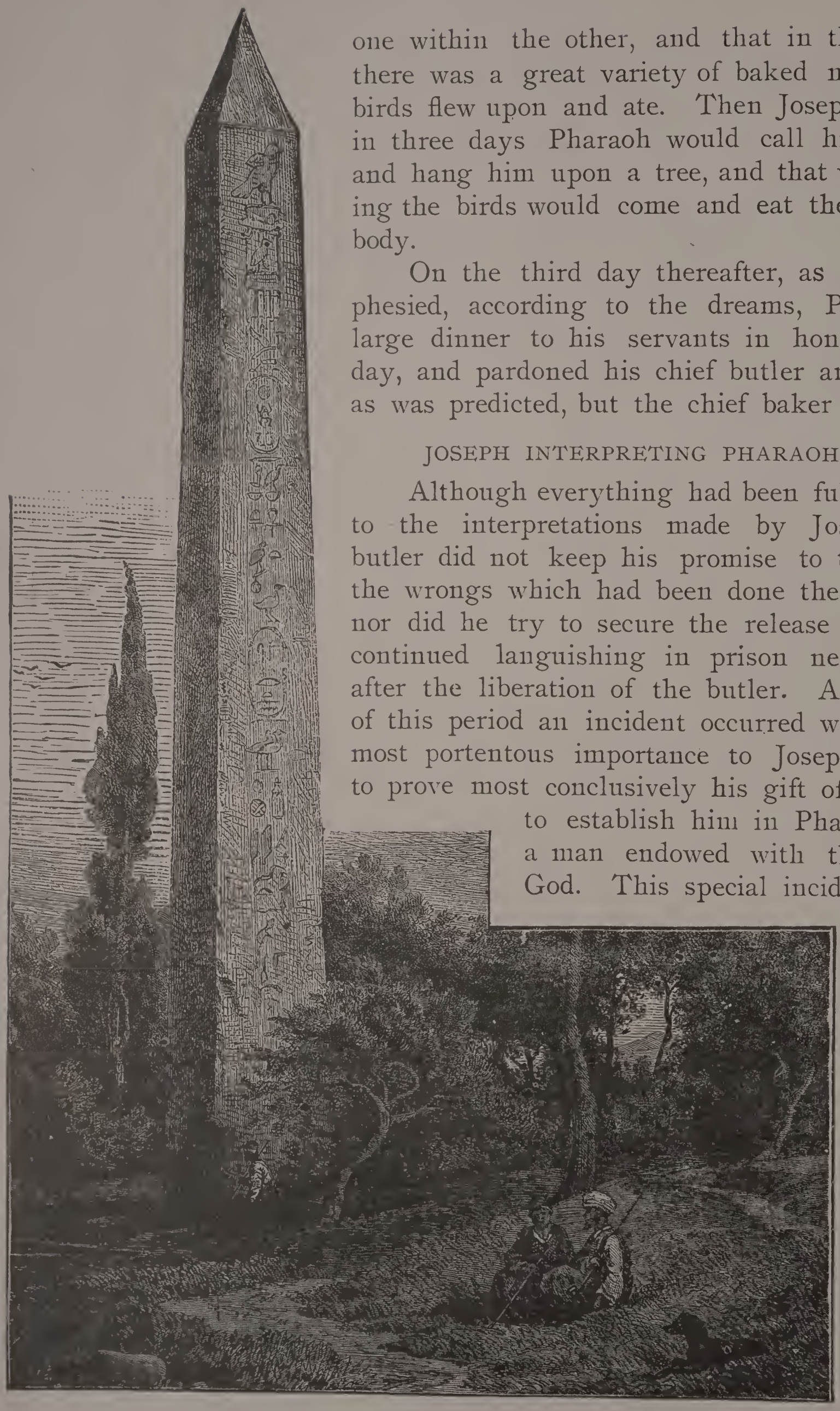
When Joseph had heard the butler's dream he gave him the interpretation by declaring that in three days Pharaoh would deliver him from prison,

RUINS OF MEMPHIS, CAPITAL OF EGYPT IN THE TIME OF JOSEPH.

and restore him again to his former place as chief butler. After showing the butler the meaning of his dream, Joseph begged him, upon the fulfilment thereof, that he would tell Pharaoh of the injustice of his imprisonment, and that he had been sold into bondage by his wicked brothers, hoping thus to secure his own release.

When Joseph had given an interpretation of the butler's dream, the chief baker described the vision which he had also had and requested an interpretation thereof. In his dream he said he bore three baskets on his head, setting

RUINS OF THEBES.



CLEOPATRA'S NEEDLE.

one within the other, and that in the topmost one there was a great variety of baked meats, which the birds flew upon and ate. Then Joseph told him that in three days Pharaoh would call him from prison and hang him upon a tree, and that while thus hanging the birds would come and eat the flesh from his body.

On the third day thereafter, as Joseph had prophesied, according to the dreams, Pharaoh gave a large dinner to his servants in honor of his birthday, and pardoned his chief butler and restored him, as was predicted, but the chief baker was hanged.

JOSEPH INTERPRETING PHARAOH'S DREAM.

Although everything had been fulfilled according to the interpretations made by Joseph, the chief butler did not keep his promise to tell Pharaoh of the wrongs which had been done the Hebrew youth, nor did he try to secure the release of Joseph, who continued languishing in prison nearly two years after the liberation of the butler. At the expiration of this period an incident occurred which was of the most portentous importance to Joseph, as it served to prove most conclusively his gift of revelation, and to establish him in Pharaoh's favor as a man endowed with the blessings of God. This special incident was in the nature of a warning which God gave to Pharaoh in a dream, in which the king thought he stood beside a river, out of which rose seven fat cattle that fell to grazing in a meadow. Following the seven fat cattle were

seven others, that were lean and ill-favored, and these went also to the meadow beside the river, and ate up all the seven that were fat. This was Pharaoh's first dream, but he fell asleep again and dreamed that he saw a field of corn, on the stalks of which grew seven large ears fully matured, but while looking upon these, other stalks grew out of the same ground, each of which bore seven blasted ears, and these thin and immature ears devoured those that were large and perfect.

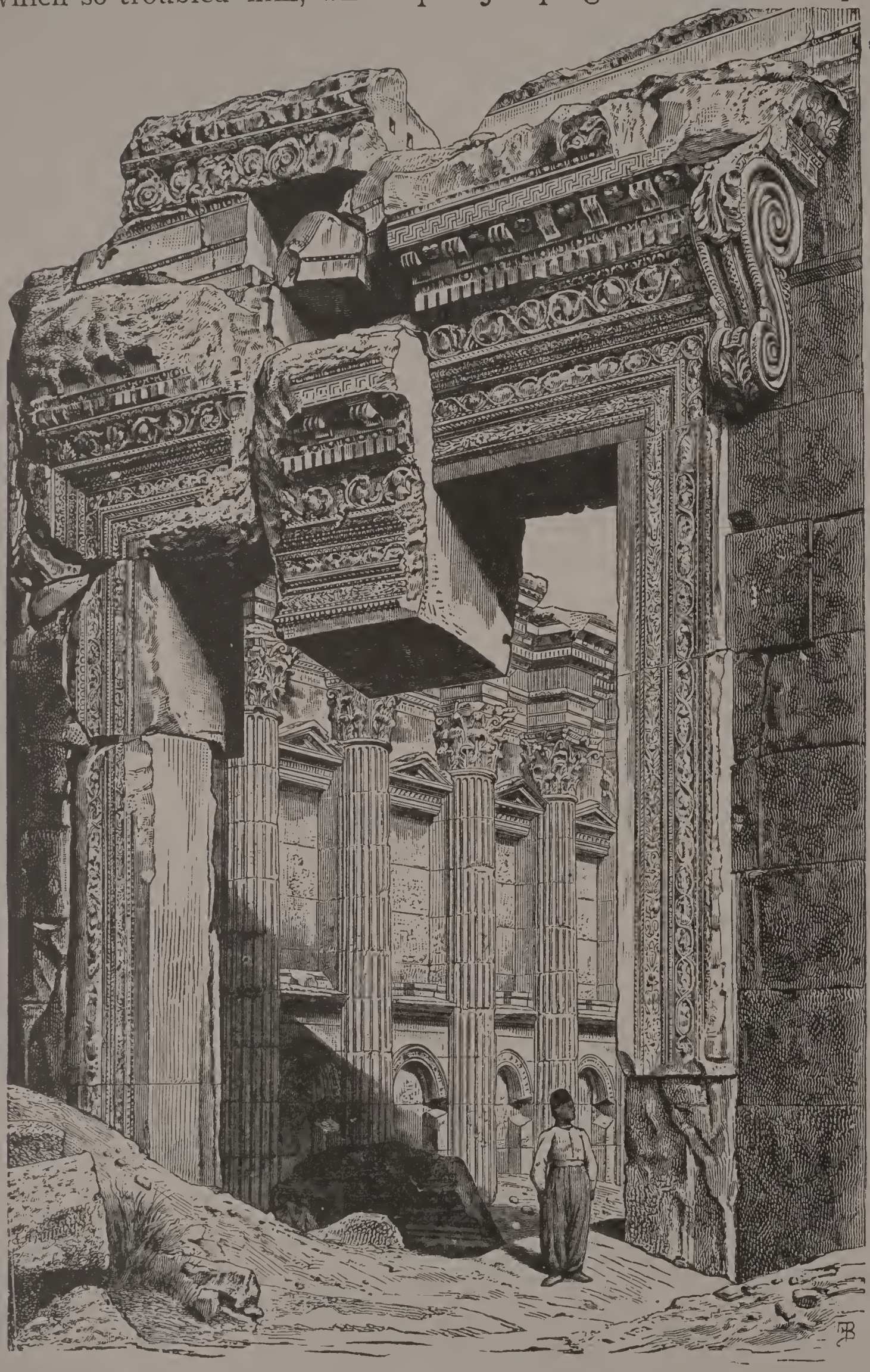
These two dreams so deeply troubled Pharaoh that he sent to all the magicians in Egypt that he might obtain an interpreter, but none of them

JOSEPH IN HONOR.

were wise enough to tell him the significance of his vision. As the desire of the king became noised about the chief butler remembered how Joseph had interpreted the dreams of himself and of the baker, so he went to Pharaoh and told him how truly Joseph had prophesied, and advised that he be sent for.

The king immediately dispatched a messenger to bring Joseph to him, so the young Hebrew hastily shaved himself, changed his clothes and appeared before the king, as he was bid And when the young man came before the throne Pharaoh told him that he had heard of how he had interpreted dreams while in prison and asked him if he could understand and interpret all dreams. Joseph replied, "It is not in me; God shall give Pharaoh an answer of peace."

When Joseph had thus answered, Pharaoh related to him the two dreams which so troubled him, whereupon Joseph gave him the interpretation as follows: The two dreams he pronounced as one in meaning, since they both presaged that the seven succeeding years would be seasons of great abundance throughout all Egypt, but the next seven years would be seasons of famine when the land would produce nothing, so that distress for food would prevail among all who did not take advantage of the seven years of plenty to fill their granaries and thus provide against the seven seasons of failure.



RUINS OF ANCIENT BUILDINGS ERECTED BY THE ISRAELITES.

THE FAMINE.

Pharaoh perceived that Joseph had given him the true significance of his dreams, and determined to provide against the predicted famine by appointing Joseph the receiver of tithes and the collector of such portions of the crops as he might levy during the seven years of plenty. But as a mark of his great favor Pharaoh made Joseph ruler of all Egypt and put

a gold chain about his neck and made him ride next to his own chariot, while the people were ordered to bow down to him.

As all provision to guard against the coming famine had thus been given to Joseph to make, he set about his duty by ordering large storehouses to be made in all parts of the country, which he filled by raising the royal impost of one-tenth on the produce of the land to one-fifth, which was no hardship on the people to pay, because for seven years the crops were so great that the people could hardly take care of them, and were therefore inclined to wastefulness.

True to Joseph's predictions, the beginning of the second seven years was marked by a blasting of the crops; which continued until great want was felt throughout the land, and immense numbers of people would have starved but for the beneficent provisions made by Joseph. He now opened the storehouses and from them supplied the wants of all who would come to buy.

The famine was not confined to Egypt, but extended into Canaan, Syria and other countries, where it was so dreadful that the people of those lands were compelled to come to Joseph to buy grain to avoid starvation.

EGYPTIAN TOMB.

So large were the purchases made of Joseph during the first two years of the famine, that all the money of the Egyptians and Canaanites had passed into the treasury of Pharaoh. The authority which Joseph thereafter exercised over the Egyptians was somewhat despotic, though hardly so oppressive as we might expect it would be among a people that were noted for their custom of reducing the poor to slavery. The people who were no longer able to pay for the provisions they needed were removed from the country to the cities, but were still allowed to cultivate the lands, which had thus passed to Pharaoh, by a payment of one-fifth of the produce to the crown, and this hard condition caused the permanent loss of tenure of the land in Egypt.

JOSEPH REFUSES TO DISCLOSE HIMSELF TO HIS BROTHERS.

Jacob, who still lived in Canaan, though an extremely rich man, did not escape the terrible effects of the famine, and was forced to send also to Pharaoh for grain to feed his household and famishing herds. Many years had now passed since Joseph was sold into bondage, for at the time of the beginning of the famine he was nearly forty years of age, while at the time of his sale he was but seventeen. Yet in all these years Jacob had believed his son to

be dead, having heard no word from him, nor did any of his sons reveal the secret of their wickedness, little caring what had become of the brother.

When Jacob's granaries were emptied he sent ten of his sons to Egypt to buy corn, but kept Benjamin, the youngest, with him, lest some harm might befall him, as he was now his father's favorite and consolation.

When the ten brothers came to Joseph he recognized all of them immediately, but they in turn did not know him, for they had never thought of their servant brother becoming a ruler over so great a country as Egypt. In order to confuse them, or test their fidelity, Joseph accused his brothers of being spies come from Canaan to observe the poverty and weakness of Egypt. To their protestations of denial Joseph answered that as one of the brothers had been kept by his father in Canaan, he would keep them in prison and treat them as spies until this one was also brought to him. So he cast all his brothers into prison, but on the third day he went to them and said that he knew the famine was severe in Canaan and that he would therefore permit nine of them to return, laden with grain, to their father, but that he would retain one as a hostage for the bringing to him of their youngest brother. The brothers were very sorrowful because of these conditions, and became conscience stricken as Reuben reminded them how they had turned a deaf ear to the entreaties of Joseph when they sold him to the Midianite merchants.

JOSEPH COMMANDS THAT HIS BROTHERS LEAVE SIMEON AS A HOSTAGE.

Joseph at length chose to hold Simeon, and accordingly bound him before his brothers and then sent the others away with their sacks filled with corn; but he ordered that the money which the brothers had paid for the corn should be secretly placed in the sacks. As they journeyed back home with their asses laden with grain they stopped at noon-time to give their animals food, when to their astonishment, as they opened the sacks to get food for the asses, each one found the money that he had paid to Joseph in the mouth of the bag, and they believed that it was a miracle.

MEETING OF JOSEPH AND BENJAMIN.

When the brothers reached home they told their father all that had happened to them, of how harshly the governor of Egypt had treated them and how he had retained Simeon as a hostage for the bringing to him of Benjamin.

At this sad news Jacob was deeply distressed, for he could not bear to part with Benjamin. Reuben thereupon said to his father, "Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again." But Jacob would not consent.

JOSEPH AND HIS BRETHREN.

When the corn which they brought was all eaten, Jacob told his sons to go again into Egypt and buy more, but they replied that the governor had said that they should not see his face again unless they brought their youngest brother with them. Then Judah begged his father to trust Benjamin into his care, giving his oath to return him again or accept all the blame forever thereafter. At length Jacob consented, but he told his sons to take presents of fruits, spices, honey, myrrh and balm with them, and also the money found in their sacks, lest there might have been an oversight.

With the blessings of their father the brothers departed again, with double money and presents, and took Benjamin with them. They journeyed on and soon came before Joseph, who commanded that they be brought in to

dine with him. This order excited their fears afresh, because now they believed they were apprehended to be punished for not paying for the corn they had bought on the first visit, and so they told the steward of Joseph's house of how they had found the money they had paid to Joseph tied up with the grain in their sacks after departing, and that they had therefore brought it back again. The steward assured them that there was no cause for alarm and that God had given them the treasure in their sacks. He then brought water for them to wash their feet and provender for their asses, after which Simeon was brought out to them.

RUINS IN PETRÆA, BEYOND GOSHEN.

Joseph returned to his brothers at noon, and asked diligently about the health of his father, and then inquired if the young man was Benjamin. Finding it to be so, Joseph was so overjoyed that he had to hasten from his brothers to find a place to weep where they could not see him. When he returned to them again all the brothers set before him the presents that they had brought, and then the tables were made ready for dinner: one table being set for Joseph, one for his brothers, and the third for the Egyptians that were invited. But as they began to eat Joseph set dishes before them with his own

hands, and before Benjamin he placed five times as much food as before the others, and they all drank and were merry.

After the feast was over Joseph commanded his steward to fill up the sacks of his brothers with corn, and into each place the money that they had paid for the grain, but into the sack of Benjamin he ordered the steward to put a silver cup.

In the morning the brothers were sent on their way, but when they had got outside the city Joseph ordered his steward to set after them and to bring them back, and to charge them with stealing a silver cup and money also.

PYRAMIDS AND SPHINX OF EGYPT.

The steward did as he was ordered, and when he came up with them he accused the brothers of offending his master by robbing him of a silver cup. They loudly protested their innocence, and freely offered to unloose their sacks, that he might see they had none of the things which they were accused of stealing. So the steward searched the sacks, beginning with that of the oldest and ending with that of Benjamin, in whose sack he found the cup.

Now were the brothers covered with confusion, knowing their innocence, and yet overwhelmed with the evidence of guilt, and they rent their clothes with grief, but saddled up their asses, and with their sacks they returned to

Joseph, who was expecting them; and when they appeared before him he asked, "What deed is this that ye have done?" Then he told them that the man in whose sack the cup was found should be his servant, but that the other brothers should return in peace to their father.

Judah, who had so earnestly besought his father to give Benjamin into his care, and who had vowed to return him safely, was now stricken with such deep sorrow that we cannot read the suffering, agonizing plea which he offered to Joseph without feeling a portion of the grief that moved him. Approaching his royal brother with a humility and dejection which plainly reflected the agony of his mind, he begged that he would listen to the sorrowful circumstances which had brought him and his brethren again to Egypt. He reminds Joseph how he had truly answered all his inquiries, in which he had told why Benjamin, the youngest, his father's comforter, had not come with them on the first visit, and the sad cause that had brought him now. He then pleads for the life of his old father, who will surely be brought to the grave with grief if Benjamin is not permitted to return, for that Jacob had mourned continually for the loss of his son Joseph, and now to remove from him his other favorite would inflict upon him a burden greater than he could bear, "for his life is bound up in that of the lad." As a last plea for his young brother, Judah begs Joseph to take him as a bondman in Benjamin's place, and to let the lad return to his doting father.

This last soul-sorrowing supplication was more than Joseph could bear, and he commanded every one to go out of the room except his brothers, and when they were alone he burst out crying and revealed himself to his brothers, saying: "I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life."

Joseph's forgiveness of his brothers for their wickedness in conspiring to take his life, and afterward in selling him into bondage, is beautifully expressed in the sacred records, wherein he is made to say:

"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. . . And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren and wept upon them."

When Pharaoh was informed that Joseph's brothers had come, he told Joseph to load all their animals with grain and let them return to their father,

and to take wagons and bring back to Egypt Jacob and his household, and that he would give him everything good that was in the land.

To the brothers Pharaoh spoke, saying, "Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come. Also regard not your stuff; for the good of all Egypt is yours."

MEETING OF JOSEPH AND HIS FATHER.

Joseph's brothers departed for their home with many wagons and provisions for the journey, and other marks of kindness from both him and Pharaoh, in-

JOSEPH REVEALING HIMSELF TO HIS BROTHERS.

cluding changes of clothing and money. Benjamin received five times as much as was given to the other brothers, which was because of his nearness of kinship to Joseph. When they reached Beersheba they ran joyfully to their father and told him the glad news of how Joseph was yet living and had been exalted to the rulership of all Egypt, and that he had sent them to bring their father to him.

When Jacob heard all that had been told, his heart fainted, for he did not believe them, while the grief which he had felt for the loss of Joseph was

brought back fresh again to him. When he saw the wagons and presents which his son had sent, his spirit revived and he then believed. The reaction from despondency which he had before felt to that of transporting happiness which followed the satisfying evidence that Joseph was indeed still living, was extremely great, as may be imagined, and was a fitting conclusion to the wonderful succession of surprises which had come to himself and sons during the short period since they had first gone to Egypt to buy corn.

THE RECONCILIATION BETWEEN JACOB AND ESAU.

When Jacob believed that Joseph was still living, he became all impatience to go immediately to see him; but before setting out on the journey he did not neglect to make sacrifices unto God, who appeared to him in a vision at night, and said, "Fear not to go down into Egypt, for I will there make of thee a great nation." Jacob at once collected together all his household, including his sons' wives, and his grandchildren, sixty-six in number, and all his goods and his herds, and went to Egypt. As the caravan reached the land of Goshen, which is on the frontier of Egypt, and which was to be the dwelling-place of Jacob, having been given to him by Pharaoh, Joseph came out to meet him in a chariot. What a sublimely beautiful though pathetic spectacle was now to be presented! More than twenty years had passed since the sad news was brought to Jacob that Joseph, his best beloved, had been torn and eaten by wild beasts; and behold, in his old age, his heart was lifted out of its long grief by the enrapturing tidings that this cruel story was false, and that the lost son was to be restored to him; not as the little boy who went out in the fields, clothed in beautifully colored raiment, to bring report of the doings of his brothers, but as a man, grown to full estate, and wearing the purple of authority, the greatest ruler in all Egypt, yet no less the loving son.

When Joseph perceived his aged father approaching, he ran to meet him,

and falling on his neck wept with that joy which may best be described as lifting us from earth into the blissful condition of angels. Jacob was equally overcome, for he said, in the pride and happiness of his heart, "Now let me die, since I have seen thy face, because thou art yet alive."

MEETING OF JACOB AND JOSEPH.

JACOB BLESSES JOSEPH'S CHILDREN AND DIES.

When Jacob was brought before Pharaoh, he was questioned by the king as to his age and possessions, to which Jacob replied that he was then a hundred and thirty years old, during which time his sorrows had been very great. Pharaoh seems to have been much affected by Jacob's story of his griefs, but was no doubt influenced more by the estimation in which he held Joseph in his gifts to Israel—which Jacob and his household were now called.

The land of Goshen, also called Rameses, was a most fruitful district near the eastern confines of Egypt, and was a considerable territory. All this Pharaoh gave to Jacob, besides ordering Joseph to sustain the household until the famine abated.

Jacob lived in Goshen for seventeen years, and was now so old that his eyesight, like that of his father Isaac in his last years, had so failed him that he could no longer see. Realizing that his death was near at hand he sent for

EGYPTIAN RUINS.

Joseph and his two sons, named Manasseh and Ephraim, who were born to him by his wife, Asenath, whom he had married directly after interpreting Pharaoh's dream. When they arrived Jacob summoned his strength and sat up in bed, and after telling Joseph how God had blessed him and the promises made toward his descendants, he called his two grandsons to give them his blessings. Being blind he had to trust his touch, as Isaac had, so that when the boys came to him he felt them, to distinguish the elder from the younger. Joseph desired that his father's first blessing should be given to Manasseh,

the elder, but Jacob, remembering how he, being younger than his brother Esau, had taken the blessing from his father, chose to give the greater blessing to Ephraim, which he accordingly did. Following this he called all of his own sons together, the twelve mentioned, and giving to Joseph a double portion, he divided the rest of his possessions among the others, and then gave a prophecy of what should be the career of each. Through Judah, who pleaded so hard before Joseph for the release of Benjamin, Jacob declared should come the

RUINS OF PERSEPOLIS.

Redeemer (Shiloh). Reuben, through his instability, should not excel; Simeon and Levi, for the wrong they did in putting Hamor and his son, the husband of Dinah, to the sword, should be cursed for their anger, and their descendants scattered in Israel; Zebulun should dwell by the sea, and keep a haven for ships; Issachar should be a servant to carry heavy burdens; Dan was appointed to be a judge of one of the tribes of Israel; Gad would be overcome, but being a great warrior, should become victorious over his enemies at last; Asher was appointed to great riches; Naphtali should be a counsellor; Benjamin was to become a great warrior, who would never be satisfied with his con-

quests, and would fight if for no other reason than for the spoils that he might take.

For Joseph was reserved all the good things that might be given through the favor of God, but already had his destiny been almost complete, since the position to which he had attained was equal to that of king of a great country. These twelve sons afterward became the heads of the twelve tribes of Israel, and will be frequently mentioned in subsequent narratives.

THE BODY OF JACOB EMBALMED.

After finishing the giving of his prophetic blessings, Jacob charged his sons after his death to bury him in the field of Machpelah, which is before Mamre, where already reposed the bodies of his parents and grandparents, and of his wife Leah. When he had thus commanded them, "he gathered up his feet into the bed, and yielded up the ghost," aged one hundred and forty-seven years.

When his father was dead Joseph threw himself upon the body in a wild passion of grief and kissed it repeatedly. He then ordered his physicians to embalm his precious dead, and kept the body in his house for a period of forty days, as was the custom of the Egyptians, but his period of mourning was for seventy days. The body was now taken by Joseph and his brothers, who were followed by all the servants in Pharaoh's house, and the prominent people of Egypt, in chariots and on horseback, "to the threshing floor of Atad," which was near the Jordan River. Here they halted and went into mourning for seven days, after which the body was carried to the place designated in Jacob's last request, and deposited in the sepulchre with his fathers.

When they had returned from the burial of their father, Joseph's brothers expressed fear that now he would punish them for their iniquity in selling him into bondage, and to propitiate his anger they fell down at his feet and begged him to forgive them, offering to remain forever his servants if he would but spare them. At this Joseph wept, sorrowful that they should believe he harbored any desire for revenge. But he soon dismissed their fears, by promising to do God's will in all things and to provide for both them and their children.

TOMB OF JOSEPH.

There is little more recorded in the Bible about Joseph after his father's death, as it merely tells us that he continued to dwell in Egypt, with his relatives, until he was one hundred and ten years of age, and had seen the third generation of his son Ephraim, and had held the grandchildren of his son Manasseh on his knee. At this age he died and was embalmed and buried in Egypt. Many years afterward, when the Israelites reached Canaan, the remains of Joseph were carried over to Sychem and laid in the sepulchre with his father.

Moses, the Great Lawgiver.

CHAPTER VII.

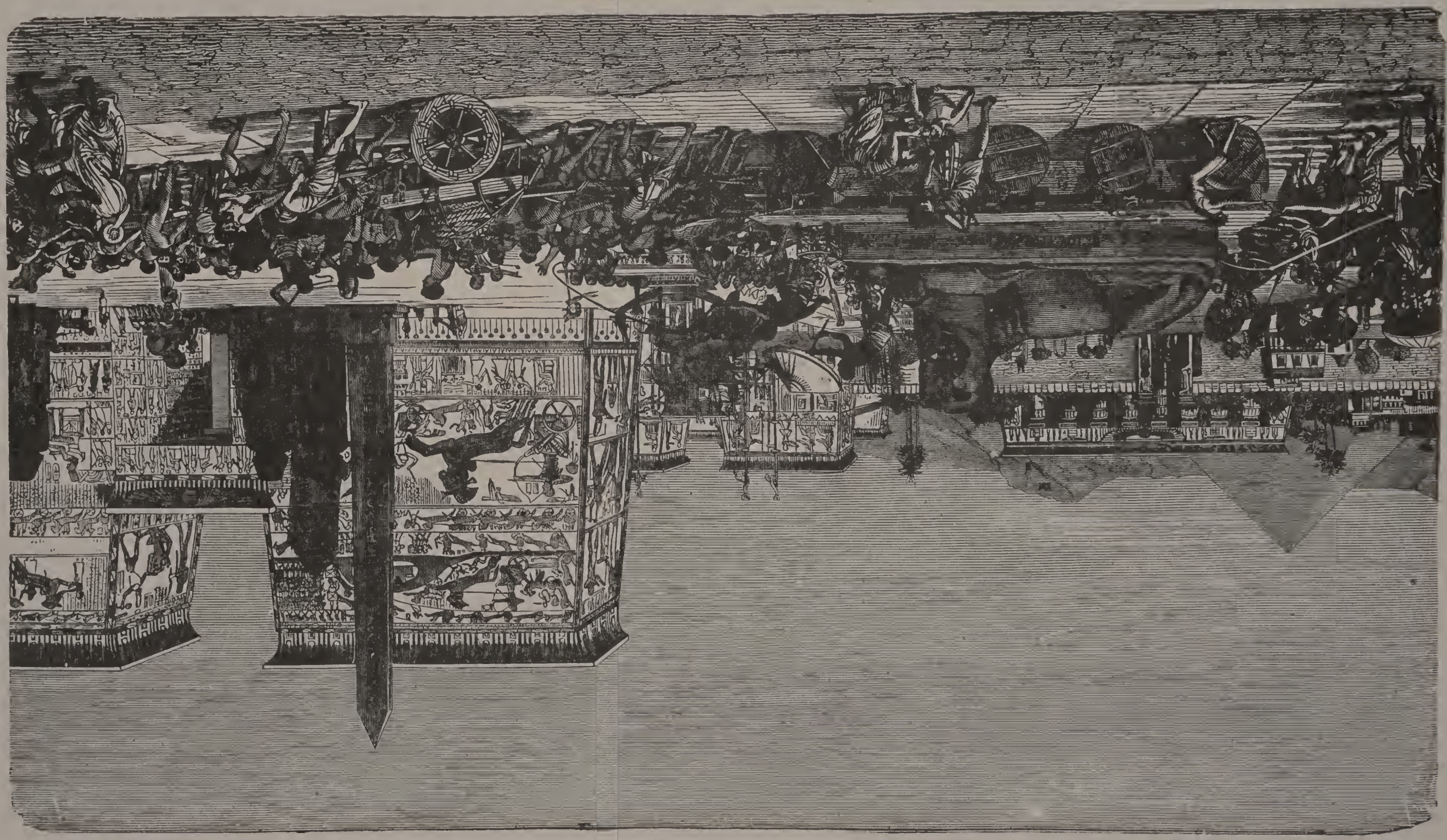
THE STORY OF MOSES.

THE Egyptians were always enemies of the Jews, and even in the time of Joseph, who was himself a Hebrew, it was not permitted the Jews to sit at table with the Egyptians. Thus we saw, in the preceding chapter, that when Joseph's brothers came to him on their second visit to buy corn, when he had ordered them to dine with him, he had three tables prepared: one for himself, one for his brothers, and another for the Egyptians who were in his house. Though Pharaoh and his people were content to care for the household of Jacob, the land which was given them in Goshen lay outside the borders of Egypt, probably on the frontier of Syria, as the sentiment against the Jews would not permit of even Joseph's relatives occupying a part of the Egyptian territory proper.

The story of the oppressions of the Israelites, descendants of Jacob, who was called Israel, begins thus, "Now there rose up a new king over Egypt who knew not Joseph." We are therefore not informed of the circumstances which gave rise to the new dynasty succeeding Pharaoh who was king at the time of Joseph. The sacred record does tell us, however, that the Israelites, or Jews of modern history, had increased so rapidly that the King of Egypt grew fearful lest they should become more numerous than his own people, or that they might unite with other enemies of the Egyptians and make

PAUL DELAROCHE.

PHARAOH'S DAUGHTER AND THE CHILD MOSES.



war against him. This question of the Jewish increase became such a serious one at length that measures were taken to limit it, and also to prevent them from emigrating, which the levy of burdens might prompt them to do. Accordingly, Pharaoh, the new king, appointed taskmasters over the Jews and in other respects also reduced them to a state of bondage. The heaviest burdens were imposed upon the unhappy Jews, by which they were compelled to build the treasure cities of Pithom and Rameses. But notwithstanding the severity of their labor, the Jews continued to multiply as rapidly as before.

Seeing the futility of his measures thus far, Pharaoh adopted new and more rigorous ones, by which the children of the Jews were forced to perform the hardest labor, such as the carrying of brick and mortar, and exposing them to the hardships and exposures of the field. To this was next added a yet more severe law commanding the midwives to kill every male child born to the Jews, though they were ordered to spare all the female children.

BIRTH AND FINDING OF MOSES.

While these dreadfully restrictive measures were in force, a descendant of Levi, one of Jacob's sons, married a Jewess of the same descent, by whom he had a son. The mother, to save her child from being killed according to the law, hid him for three months, but not being able, from her poverty, to keep him longer concealed, she made a basket of willows and covered it with slime and pitch so that it might float; she then placed her babe in this frail shallop and laid it among the flags of the river (Nile) brink. The mother then stationed the babe's sister, Miriam, a little way off to see what might happen to the child.

It is most probable that the place wherein the basket was placed was one frequented by members of the royal household, for we are told that soon after Pharaoh's daughter, attended by her maids, came down to bathe at this very place. Discovering the child in the basket, by hearing its cries, she ordered her maid to bring it to her. While holding the child she saw that it was of Hebrew parentage; Miriam, now perceiving her opportunity, asked if she should get a Hebrew mother to nurse it, to which the kind-hearted princess gave her consent, and as the babe's mother was near by she was called, and it was given into her care, with the promise of the princess to pay her wages for rearing it.

After some years, the child, which had now grown greatly, was brought to Pharaoh's daughter, who accepted him as her son, and called his name Moses, which means "taken out of the water."

THE MANHOOD OF MOSES.

After the adoption of Moses by Pharaoh's daughter we have no further record concerning him until, according to the authority of St. Stephen, he was forty years of age, when we are told that one day, while Moses was watching the hard labor of his people, he saw an Egyptian (taskmaster, presumedly,)

MOSES AND AARON.

beating one of his Hebrew brethren. Evidently, all who were witnesses of this assault were Hebrews, for Moses looked this way and that way, and when he saw that there was no man (Egyptian) in sight, he slew the Egyptian, and buried him in the sand.

On the next day, as Moses was walking out he saw two Jews fighting, whom he so soundly reproved that one of them asked who had made him a prince and a judge, and then taunted him with having killed and hid the Egyptian. Pharaoh was thus apprised of the murder, and resolved to kill Moses for the crime, but he fled and went to Midian, which was in Arabia, and there sat down by a well to rest and refresh himself.

MOSES KEEPING JETHRO'S SHEEP.

While thus resting, seven daughters of a Midian priest, named Jethro, came there to water their father's flocks, and after they had filled the troughs some shepherds came up and drove them away, but Moses came to their aid and gallantly watered their flocks for them. For this kind act he was invited to the house of Jethro, where he lived but a short time before the priest gave him one of his daughters, Zipporah, in marriage, by whom Moses had one son that he named Gershom. It is somewhat singular that no mention whatever is made of this son, or of Zipporah either, beyond the mere statement of the marriage and birth. It is probable that Gershom died in infancy for had he grown to manhood he would have almost certainly succeeded to some hereditary office, unless he was ineligible by reason of some sin, or mental incapacity. The four sons of Aaron, as we shall presently see, were installed in the priestly office directly after they became of age, or, rather, almost immediately upon the completion of the Tabernacle, but Moses left no children that figured in the sacred history.

PHARAOH'S MUSICIANS.

MOSES DELIVERS THE ISRAELITES.

Moses remained with Jethro attending his herds for several years, nearly forty, by some authorities, when one day, as he drove the cattle to a new pasturage at the Mount of Horeb, an angel appeared to him, assuming the appearance of a burning bush, out of which God called to him. When Moses had made answer the voice told him to take off his sandals because the place was holy ground. The voice then continuing told him of the promises made to Abraham, Isaac and Jacob, and that the burdens and sorrows of the Israelites, under their cruel Egyptian taskmasters, had excited God's compassion. The voice therefore spoke further to Moses, commanding him to go to Pharaoh and procure the release of his people from bondage, by means which would be placed within his power. Moses was then further instructed as to what he should do, and was permitted to perform miracles by which he would be able to convince the Israelites that he was indeed sent to deliver them.

MOSES BEFORE PHARAOH.

Moses had a brother named Aaron, three years his elder, concerning whose birth the Bible tells us nothing. It may be that the word "brother" here means that Aaron was only a member of his tribe; or, possibly, that the two were half-brothers; in either event, the importance of exactness in the narrative is not great. We are told that while God was manifesting Himself to Moses, Aaron was journeying to meet him, and that the two met at Mount Horeb, where Moses told his brother of the wonderful things which God had just performed, and of his call to go back into Egypt to deliver his people. Aaron was an eloquent man, while Moses was, as he admits, slow of tongue, so the Lord said to him that Aaron should help him to talk to the people, and that he, too, would be given the power to perform miracles.

It was not without much persuasion upon the part of God, who at length became angered, that Moses consented to do that which he was bidden, for he doubted, even in the face of the many miracles which God wrought before him, his fitness for the work of deliverance, or that God would help him as He promised. These doubts, however, were finally removed, and Moses, first gaining the consent of Jethro, his father-in-law, set out with his wife and two sons for Egypt. As they came again to Mount Horeb, Aaron met them, and they travelled together until they came to a caravansary, or inn, where, after stopping for the night, Moses' wife was prevailed upon to return to her father, since the hardships of the journey were too great for herself and her young babe.

PHAROAH ENTREATING MOSES.

MOSES AND AARON BEFORE PHARAOH.

The two brothers, upon reaching Egypt, called at once upon the priests, or elders, of the Israelites, to whom they told how God had called them to deliver the people out of bondage, and, as a sign of the power which the Lord had given them, they changed their rods into serpents, which convinced the elders. In all that was said Aaron acted as the mouthpiece of Moses, for to one was given the ability to direct while the other was endowed with the gift of eloquence.

When they had explained their mission to the elders, who were then to prepare the Israelites for their freedom, Moses and Aaron went before Pharaoh and asked him to allow the Hebrews to go three days' journey into the wilderness and make a feast, but Pharaoh evidently perceived the intention of

Moses, and instead of granting the request he imposed fresh burdens upon the Israelites. These increased hardships made the Israelites regret that Moses had ever designed their freedom, and they besought him to cease his efforts for their release. Even Moses himself was overcome by the sad results of his attempts to procure the deliverance of his people, for he went out into a field and cried to the Lord, "Wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? for since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all."

THE TEN PLAGUES.

When Moses had thus complained, God answered him by saying that now should He drive Pharaoh with a strong hand, and renewed His promise to bring the Israelites out of bondage. God also renewed the covenant which He had made with Abraham, Isaac and Jacob, and told Moses that His name should now be Jehovah, by which He had never before been called. Then God said that Aaron should be the prophet, to declare to Pharaoh what should come to pass, and to foretell the afflictions which should be brought upon the Egyptians if Pharaoh persisted in refusing to give the Hebrews their freedom.

Moses and Aaron were now commanded to go again to Pharaoh, at which time we are told that Moses was eighty and Aaron was eighty-three years of age. As they came before the king to show him the power which God had given them, and that their request for the deliverance of the Israelites was made by God's commands, Aaron threw down his rod before Pharaoh, when instantly it became a live serpent. But this miracle did not convince the king, for, calling his magicians before Moses, they too cast down their rods and changed them into serpents, but Aaron's rod swallowed up the magician's rods. On the following day, as Pharaoh came down to the river, Moses went before him, and striking the water with his rod turned it into blood; and when the Egyptians dug for wells they could find nothing but blood, and there was no water to drink for a period of seven days. This plague of blood was so great that Pharaoh softened his heart and promised to let the Israelites go if Moses would bring back the waters as before. But when Moses, by prayer to God, restored the waters, Pharaoh broke his promise, so that other plagues were sent upon Egypt, each time the king declaring, while the plague was upon the land, that if it were removed he would liberate the people, but as often refusing to redeem his pledge.

The plagues that were thus sent by God were as follows: First, a plague of blood, then of frogs, next of lice, flies, murrain, by which all the domestic animals died, then boils on both man and beast, then hail and fire, next grasshoppers, then darkness, and last, but most terrible of all, was the plague of the first-born, by which the eldest child of every Egyptian family was brought to death.

When God determined to visit the Egyptians with this last dreadful punishment, He first directed Moses and Aaron to tell the Israelites and to order each Hebrew family to take a lamb from their flocks, which should be kept for a period of four days, at the end of which time it was to be killed, in the evening; into the blood of the lamb a hyssop branch was to be dipped, which should then be struck on each side and over every door of the Israelites' houses, so that there might be three marks of blood at the door of those who were to escape the visit of death. It was also commanded that the lambs thus slain should be roasted and eaten while the Israelites were all ready to depart out of Egypt, their dress complete and weapons in their hands.

While the Hebrews were thus prepared, and were eating the lambs as God directed, the angel of death came through all the land of Egypt, smiting the first-born of every Egyptian house, but passing by, or over, every house that had the blood marks. It is this incident which the Jews still celebrate in their Feast of the Passover.

None of the plagues which God had sent to worry the Egyptians were permitted to visit any of the Israelites, but still Pharaoh was so wicked in his heart, and had so long bowed down to idols, that with all the manifestations of God's will and power, he refused to give the Israelites their freedom. When, therefore, the plague of the first-born was sent, God ordered His chosen people to gather together themselves and their flocks, and to borrow, or take from the Egyptians all the gold and silver and jewels which they could obtain, and depart out of Egypt. The number which started in obedience to this command was six hundred thousand men, besides children; and herds of animals, such as goats, cattle, camels and asses, but without other provisions, as the haste with which they left prevented them from taking any victuals except some unleavened bread.

So great was the number of Israelites that they had gone some days before Pharaoh could assemble an army large enough to go in pursuit. We are not told how many soldiers Pharaoh collected, but it must have been a great host, for "he took six hundred chosen chariots and all the chariots of Egypt, and captains over every one of them."

PHARAOH'S HOST DROWNED IN THE RED SEA.

The Israelites did not flee with any well-determined idea as to where they were going, being concerned only for their freedom, and relying upon the Lord's promise to bring them to a land flowing with milk and honey. The desert which lay between Egypt and Canaan (Palestine), being the north portion of Arabia, was called "the wilderness," through which their route lay. As there were no roads through this dreary country, lest they might become lost, God sent before them a cloud by day and a pillar of fire by night, which they were bidden to follow.

When the Israelites were several days' march from the capital of Egypt, God commanded them to make a camp at Pihahiroth, which was beside the northmost end of the Red Sea. Here, in the midst of the confusion of their camp, they discovered the rapidly approaching army of Pharaoh, and became panic-striken. Believing that they should now be massacred, a great number of Israelites began to find fault with Moses, "for," said they, "it had been better for us to serve the Egyptians, than that we should die in the wilderness." Moses replied to their murmurings by bidding them to fear not and that they should see the salvation of the Lord, for he would fight for them.

When Moses had prayed to God he was bidden to stretch forth his rod and divide the waters of the Red Sea, and to order his people to move forward.

PHARAOH'S HOST SWALLOWED UP.

After he had followed the Divine direction the waters of the sea were divided so that a great wall stood on either side and left a dry path between. Into this miraculous pathway the Israelites marched, followed directly by the pursuing Egyptians, but the latter had not proceeded far when the great walls of water were broken and came rushing together upon Pharaoh's host with such violence that they were overwhelmed and every one of that immense army was drowned. But the Israelites marched out on the other side on dry ground, nor was one of them destroyed, for the waters did not come together until they had all passed out on the Arabian side.

MIRIAM'S SONG OF THANKSGIVING.

WANDERINGS OF THE ISRAELITES.

When the Israelites were safe from their enemies they sang praises to the Lord with hearty thanksgiving, and then continued their march. The land of Canaan lay northeast of Egypt, but the route taken by them was a circuitous one, since it lead southeasterly through Arabia, and thus caused them to travel many hundreds of miles farther, and through a very much more miserable country, than if they had skirted the Mediterranean Sea, and gone by the direct and easiest way. But there were two reasons why God chose that they should be led by the longer and more difficult route. *First.*—If they had gone by the shore of the Mediterranean their march would have been interrupted by the warlike Philistines, who dwelt in the southern part of Canaan, by whom they would doubtless have been exterminated, without some miraculous interposition. *Second.*—The Lord chose to chasten his people and impress upon them His loving care and providence, by which they should come to serve Him loyally—a most excellent reason, as we shall hereafter see.

THE POOL OR WELLS OF MOSES.

The Israelites, after crossing the Red Sea, marched southwardly along the Gulf of Suez, until they reached the seventeen wells of Moses, at the station of *Ayun Musa*. From this point they diverged southwestwardly through the margin of the desert of Paran, and the wilderness of Shur, which is still noted for its great sand storms and aridity. For three days they were in this wilderness without water, and when, at last, being tormented by thirst, they came to the spring of Marah, they could not drink the water because of its bitterness. Again the Israelites complained loudly against Moses for bringing them into such a land, wherein they were threatened with death by thirst, forgetting already how God had delivered them in their extremities.

The Lord now directed Moses to take the branches of a certain tree, which grew by the spring, and cast them into the spring, which being done the waters were at once made sweet and wholesome, so that the Israelites and their herds gratified their thirst.

FED WITH MANNA FROM HEAVEN.

After quenching their thirst at Marah the Hebrews continued their march until they came to what was called the wilderness of Sin, which was not far

from the Red Sea, or between its waters and Mount Sinai. Here they were put to another great trial, for the unleavened bread which they had brought away from Egypt was now exhausted, and starvation was threatening. As they had already done three times before, when suffering under the chastening rod, they again accused Moses of leading them into a strange land which had made their hardships greater than those which they bore while under bondage.

The Lord now told Moses and Aaron that he would again show to the Israelites that he was leading them, by causing bread to fall from heaven wherewith to satisfy their hunger, and that He would so continue to supply them until they should come into Canaan. According to this promise every night thereafter manna was sent from heaven, which the people gathered early in the morning so that the supply was never deficient. But besides this miraculous provision, that the people should not be fed by bread alone, in the evening a great number of quails flew into their camp, which were caught and served to supply them with meat.

WATER BROUGHT OUT OF THE ROCK IN HOREB.

The many manifestations of God's watchful care which the Israelites had seen still did not incline them to a belief in the promises Moses had made to them; for with every fresh trouble they were ready to expend their wrath upon the leader whom God had appointed to take them from a land of bondage to a country blessed with an abundance for all their temporal needs.

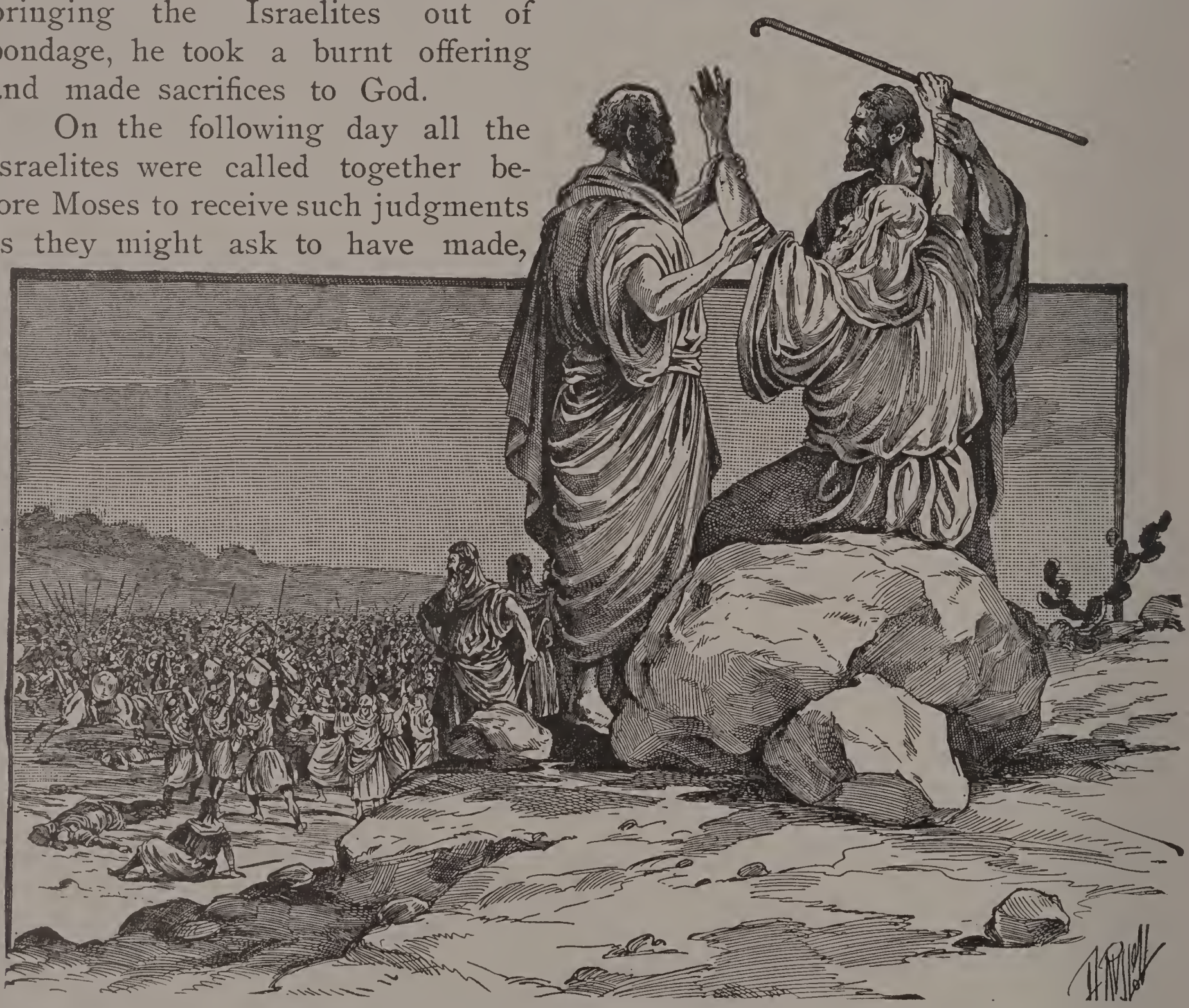
After the Israelites had passed through the desert of Sin they came to a place called Rephidim, meaning *resting place*. Again were they afflicted with the scarcity of water, and again did they raise a cry against Moses, which, at length grew into threats against his life. Moses appealed to the Lord, by whom he was directed to take some of the elders and go on before the people until he should reach the rock in Horeb: this rock he was directed to strike with his rod, promising that a plentiful supply of water should follow the act. Moses did as the Lord bade him, and a stream of water gushed out of the rock, sufficient for all the people and their herds; but scarcely had the danger of thirst been overcome, when a king called Amalek, a leader of some warlike tribes who were descendants of Esau, attacked them with no other purpose than to rob them of their possessions.

This first battle of the Israelites was a severe one and was waged for some time with varying success, for we are told that, though Joshua was the leader of the Israelitish host, when Moses lifted his hands his people prevailed, but when he let them fall the Amalekites prevailed. The battle so continued until Moses sat upon a stone and his hands were held up by Aaron on one side and Hur on the other, when the Israelites put to flight the Amalekites with great slaughter.

MOSES MEETS HIS WIFE AND FATHER-IN-LAW.

After this great battle, Jethro, the Midian priest, Moses' father-in-law, heard of the events befalling the Israelites; and taking Zipporah, Moses' wife, and the two sons born to him, he went out to meet his kinsmen. When they met, Moses fell on Jethro's neck and kissed him, and then told of all the wonderful things which had befallen him since his departure from Egypt. Jethro seems to have been a very devout man, for he served the true God, and when he learned how Moses was an instrument in the Lord's hands for bringing the Israelites out of bondage, he took a burnt offering and made sacrifices to God.

On the following day all the Israelites were called together before Moses to receive such judgments as they might ask to have made,



AARON AND HUR HOLDING UP THE HANDS OF MOSES.

as Moses was the only judge which they had, and upon him therefore devolved the entire administration of justice. Jethro, seeing this, told Moses that the duty was too much for one man to perform, and thereupon advised that councillors and judges be appointed from among the people who should sit in judgment somewhat after the manner of our present courts. Moses was to be the supreme judge, whilst others should try the lesser offenses or causes, corresponding with our circuit judges and magistrates. This would relieve

Moses of all other duties save the hearing of the highest complaints. These suggestions were so well received that Moses at once acted upon them and appointed rulers or judges, over thousands, and over hundreds, and fifties, and of tens. After this Jethro departed, and there is no further record concerning him.

THE TEN COMMANDMENTS GIVEN TO MOSES.

In the third month after the Israelites had gone out of Egypt they came into the wilderness of Sinai, and when they had encamped at the foot of Mount Sinai Moses went up on to the peak and there talked with God. In this conversation the Lord reminded him of how He had sustained him and his people, and that greater things were yet in store for him if he would obey His voice. Then God further told Moses to go down among the Israelites and sanctify them, and to order them to wash their clothes and be ready on the third day thereafter to receive Him. God charged Moses particularly, however, not to permit any one to go up to the mount, for death would be surely visited upon those who should attempt to do so.

MOSES WITH THE TABLES OF STONE.

When morning dawned on the third day there was a deep cloud seen resting on Sinai, out of which came flashes of blinding lightning and crashing peals of thunder, so that all the people in the camp trembled with great fear. Moses now ordered all the Israelites to come out of their tents and to stand at the foot of the mountain; as they obeyed the command the Lord descended upon the mount in fire and made it smoke like an immense furnace, while thunder continued to break in terrific discharges. Then a trumpet was heard blaring in deep resonance, and growing louder and louder until Moses spoke, when the Lord called to him to come up on the mountain. When Moses came up God charged him to go down again and forbid the people, the priests or the elders from venturing upon the side

of the mount, lest they become victims to His wrath, but to come up again and bring with him Aaron.

After Moses did what had been commanded, he received and communicated to the people the law which God had promulgated, the ten commandments which He afterward again gave to Moses on the same mountain written on tables of stone. When Moses returned to God he stood in the thick darkness which clothed the Omnipotent, while the people looked on from a distance, fearful of the thunders and black clouds from out which God's voice was sent. Here Moses received the Divine precepts, which related to the government and future of the Jewish people. God thus, through Moses, assured the Israelites of His

MOUNT SINAI.

protection if they would but obey Him, but warned them of His vengeance should they embrace idolatry. Above all, he told them that the angel Jehovah (the Christ), who had guided them out of Egypt, would still lead them to the land of promise and fight their battles.

Moses returned to Mount Sinai several times, being the messenger between God and the Israelites, but on the last visit he remained for a period of forty days and nights, fasting all the while, during which time he was commanded to make a sanctuary from the gold, silver, fine linens, shittim wood and skins that the people should contribute. He also told Moses that this sanctuary

should have an altar, or mercy-seat, of pure gold, with two cherubim of gold that should be placed on either side facing each other, and with wings extended. The mercy-seat was to rest upon an ark, at which God promised to meet and commune with Moses concerning the government of his people and of holy things. He also commanded that a Tabernable be built of ten curtains of fine twisted linen, of blue, purple and scarlet, and within this Tabernacle should the ark be kept. There was also to be provided a table for shew-bread. This bread was to be baked by the priests, appointed for a week, and placed on the golden table in the sanctuary. There were to be twelve loaves, representing the twelve tribes of Israel, which were to be changed every Sabbath, and be eaten only by the priests in the holy place. The Lord also told Moses to provide an altar for sacrifices, and also a candelabra, or golden candlestick, of seven branches, and a lamp which should be kept supplied with olive oil.

Besides the instructions which God gave to Moses as to how the Tabernacle of the congregation should be built, and the holy furniture with which it should be provided, He also told Moses to establish a priesthood by investing Aaron and his four sons with the vestments of the holy office, describing to His servant what the insignia of the priestly office should be, and how Aaron and his sons were to be consecrated. While the priestly garments were ordered to be made out of the most costly linens, bejewelled with many precious stones, such as topaz, carbuncle, diamond, sardius, emerald, sapphire, ligure, agate, amethyst, beryl, onyx and jasper, set in "ouches of gold in their inclosing," it is somewhat surprising that the ceremony of investiture was made so simple. The command given was that, "thou (Moses) shalt bring Aaron and his sons to the door of the Tabernacle of the congregation and wash them, and thou shalt put upon Aaron the holy garments and anoint him, that he may minister to Me in the priest's office." Thus it appears that the only ceremony was the pouring of oil upon the head, as an act of sanctification, and the putting on of the priestly garments. Though the office was conferred by a simple act, this fact did not detract any from the solemn obligations imposed, since the surroundings were sufficiently grave and holy to thoroughly impress upon the inducted priests its sacredness, while the people needed no other evidence of authority thus bestowed by God than the holy light that shone always about the Tabernacle.

THE ISRAELITES BECOME IDOLATERS.

Moses was so long upon Sinai talking with God that at the end of forty days, upon returning to the people, he found that Aaron had made for them an idol out of the gold and jewelry which they had brought to him, and moulded it into a golden calf. Before this image the people were bowing in adoration, and had, by direction of Aaron, made a great feast and offered burnt-offerings and sacrifices to it.

God was so angered at the Israelites for their idolatry, and so speedily turning away from Him after beholding so many of His mercies, that He re-

solved to "consume them from the face of the earth." But Moses pleaded so earnestly for their lives that God consented to spare them, but not without some punishment which should be visited upon them in the future.

When Moses came back to his people he brought with him the tables of stone graven with the ten commandments, but as he drew near he beheld the Israelites making merry before the golden calf, which so offended him that he threw down the tables and broke them. Then he called to Aaron and asked why the people had abandoned God and become worshippers of the golden image? Aaron made reply that the people had come to him and begged him to make them a god, since they knew not what had become of Moses; but he pleaded

WORSHIPPING THE GOLDEN CALF.

with his brother not to be angry with them. Moses now went and stood at the "gate of the camp," and called aloud, "Who is on the Lord's side? let him come to me." To this cry all the sons of Levi responded, and were told by Moses that God had ordered them to "go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." The children of Levi obeyed the command, and killed that day three thousand of the offending Israelites.

After inflicting this punishment Moses took the Tabernacle, which had been prepared as the Lord had directed, and set it up some distance from the camp, and when all had been made ready he entered into the veil beside the mercy-

seat. God then appeared to him in a cloudy pillar, which stood at the Tabernacle door, and talked with him, "face to face, as a man speaketh unto his friend," while all the people looked on in wonder and praise. Here God confirmed all that He had before promised and told Moses He would show him His mercy and glory. Moses was thereupon ordered to prepare other tables and go again to the top of Mount Sinai, where God would write upon these stones the commandments in place of the tables that were broken.

Moses did as the Lord willed, and remained on the mount fasting for another period of forty days and nights, talking with God, who gave him the new tables, and promised that if the people would cease their iniquities He would do greater things for them than ever before. Moses then returned to the Israelites, bearing the tables, and told them of God's promises, and while he spoke to them his face shone brightly, so that they were afraid to come near him.

The Wages of Sin is Death.

CHAPTER VIII.

STONING A BLASPHEMER.

Leviticus.

MOSES gave the law of the statutes, which God had made, to the people and established the days of thanksgivings and praise-offerings, and also the tithe rate which was to be given for the maintenance of the priesthood. After this the people became very devout, seeing again how merciful the Lord had been to them, but withal there were yet some who disregarded the will of God and continued in their transgressions. The first instance of a relapse into sin after Moses' last return from Sinai, is described in the Bible as follows:

Among the host of Israelites who came out of Egypt there was one Egyptian, or, rather, the son of an Egyptian by an Israelite woman. The mixing of blood between the master and slave was common during the Israelitish bondage, but in all cases such offspring were held in slavery. On a certain occasion, this half-caste fell into a dispute with one of the Israelites, and the two fought in the camp, during which contest the former blasphemed the name of the Lord. This event must have occurred soon after the last appearance, or manifestation, of God before Moses and the people, and while the spirit of righteousness was upon them, else they would hardly have regarded the offense so gravely, as the entire camp was only a short time previously grovelling before the molten calf.

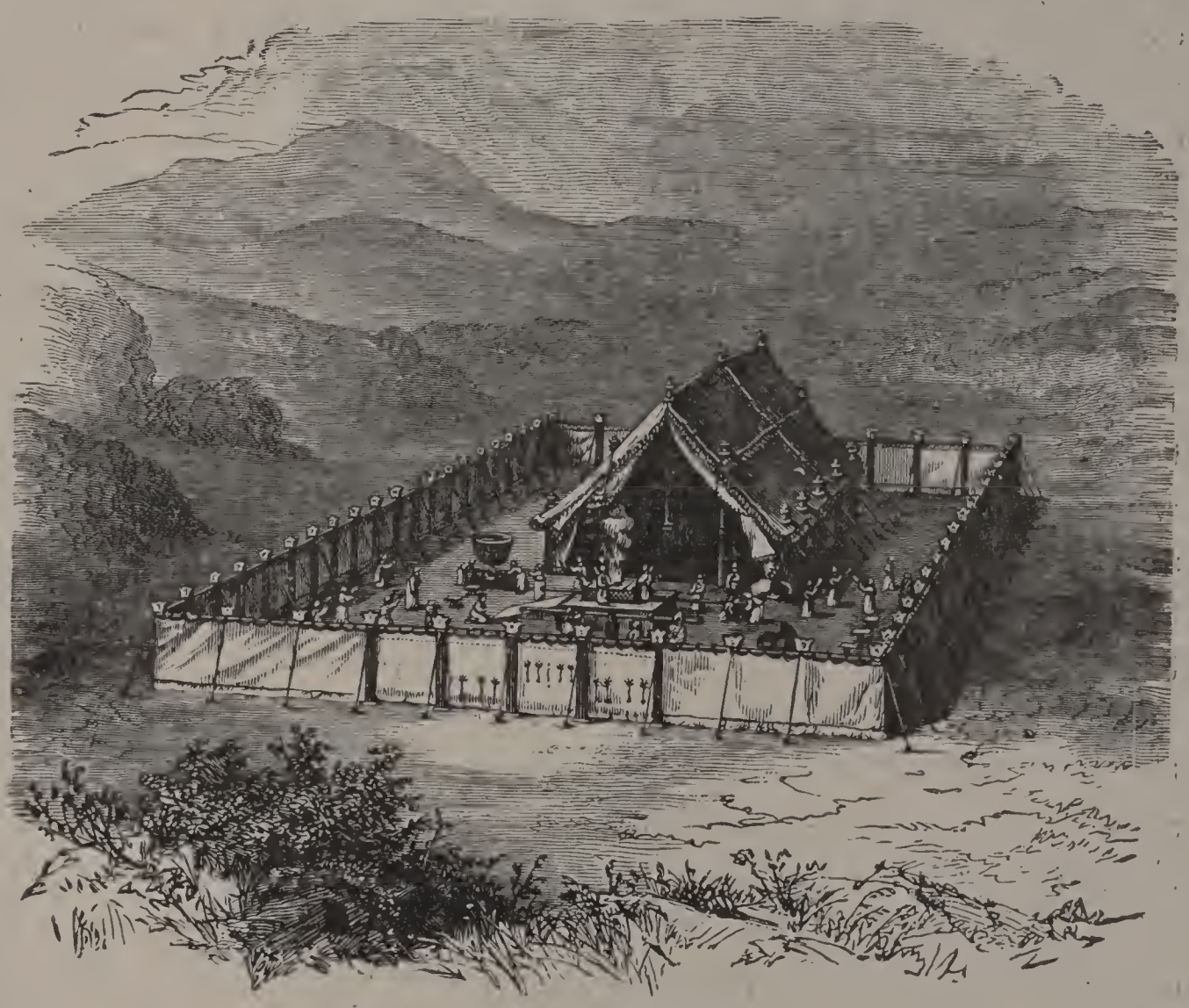
But now the blasphemer was arrested and thrown into a ward, or jail, until he could be brought to trial. When the matter was referred to Moses he counselled with God, who directed that the offender be taken out of the

camp and there stoned by all those who heard the words of blasphemy uttered. This wrath of God, against those who took His name in vain, was thereafter formulated into a law, making the utterance of oaths punishable with death by stoning.

TAKING A CENSUS OF THE ISRAELITES.

Two years after the children of Israel were delivered out of bondage God ordered Moses to take a census of all the men in the camp, twenty years old and upwards, who were capable of taking up arms and doing battle. The date fixed by Bible students when this numbering of the people took place was in May, 1490 B. C.

The result of the census showed that over six hundred thousand men were in the camp subject to military duty, besides those of the tribe of Levi, who numbered eight thousand five hundred and eighty, who were exempt from all other duties than that of service in the sanctuary, from which it would appear that the two years of journeying in the wilderness of Sinai had not diminished the number that set out with Moses, but on the other hand showed a perceptible increase.



THE TABERNACLE.

After the census was completed by Aaron, to whom the work had been assigned by Moses, as the Lord commanded, "Moses divided among the families of the Levites the charge of the Tabernacle of the congregation and of the holy things," and these he specially charged, by the Lord's directions, as follows: "He shall separate himself from wine and strong drinks, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat any moist grapes, or dried." This was God's first injunction against the use of strong drink, but in this case he forbade its use by the priests, lest in their drunkenness they might profane the holy things of the sanctuary, which offense the Lord promised He would punish by death. But notwithstanding this command, it was not long after the Tabernacle was dedicated

that Nadab and Abihu, sons of Aaron, went into the holy sanctuary drunk with wine, and there offered "strange fire" on the altar of incense. This so offended God that He sent a fire which consumed them. It is probable, and it appears so from the reading, that this punishment was inflicted upon Aaron's two sons before God had given His law to the priests against drunkenness, and that their offense prompted the establishing of such a law.

THE ISRAELITES RESUME THEIR JOURNEYINGS.

It was very soon, perhaps within a few days, after the numbering of the people by Aaron, that Jehovah told Moses to break camp and resume his journey toward the Mount of the Amorites, which was in the southern part of modern Palestine. During the continuance of the Tabernacle in the plain where it was first set up, the Lord hovered upon it in a cloud, but now this cloud was lifted, as the sign for the Israelites to depart from Sinai; the Tabernacle was taken down, the herds gathered together, and everything being made ready, two silver trumpets were blown as a signal, and the march was taken up again toward the land of promise. God now appeared to the wandering host in the form of a cloud which went before them into the wilderness of Paran, a three days' journey, where it stopped, to indicate that they should there encamp again for a short rest. While travelling, the Levites, to whom were given the priestly offices, carried all the paraphernalia of the Tabernacle, and these went before the Israelites, so that when the time for halting arrived they might fix upon a place to set it up, for in the Tabernacle was the Divine favor made manifest, as previously explained.

While in the desert of Paran, which was an arid waste, difficult to travel through, troubles again began to assail the Israelites, which they, as usual, attributed to Moses, accusing him of bringing them out of a land of plenty that they might starve in the wilderness. Manna continued to fall from heaven, which supplied them with bread, but of meat there was none, and for the want of this their murmurings were very loud. This greatly discouraged Moses, for he had done all within his power to preserve and lead aright his people, and in his distress he called to the Lord and asked why so much trouble had been sent upon him, and begged that he might die rather than continue to bear the burden of the Israelites' complaints.

God, though somewhat offended at Moses for desiring to evade the duties and responsibilities that had been placed upon him for a wise purpose, nevertheless heard his complaint with compassion, for He told Moses to select seventy men of the elders of Israel and to bring them to the Tabernacle; which being done, upon these seventy God divided the responsibilities, so that they were assigned to such duties as made them answerable to the people in the same manner as Moses.

The Lord now promised Moses that He would also feed the Israelites with meat for a whole month, although their fault-finding and rebellious spirit should

not be left unpunished. Moses seems to have doubted God's power to provide food for such a vast multitude, for he asks, "Shall the flocks and the herds be slain for them? or shall all the fish of the sea be gathered together for them?"

By the will of Omnipotence an east wind was now made to spring up, which brought such a vast number of quails that they fell on the ground over a space of thirty miles in diameter, and in places more than two feet in depth. Upon this innumerable legion of birds the Israelites began to feed themselves, but scarcely had they placed the food within their mouths when a plague fell upon the people, as a punishment for their sins, of which many thousands died. To this day enormous flocks of birds pass at regular intervals over this region,

PRIEST AND FURNITURE OF THE TABERNACLE.

so great at times as to obscure the sun, and render the statement of Moses readily credible, even aside of any miracle such as God here performed.

SPIES SENT INTO CANAAN.

The length of time that the Israelites tarried at the camp pitched in Paran is not indicated in the Bible narrative, but it could hardly have been more than a few days, judging by the events which followed. We are told that they arrived at Kadesh, which was by the mountain of the Amorites, in the southern part of Palestine, forty days before the vintage, probably in the early part of June

When the Israelites had gone into encampment at Kadesh, the Lord ordered Moses to send twelve spies, one from each tribe, into the land of Canaan, who should learn the number of people that dwelt in the country, what was their fighting strength, the manner of their living, whether in tents or walled cities, whether they were rich or poor, and whether the land was wooded or prairie.

In obedience to this command Moses chose one from each of the twelve tribes of Israel and sent them to make a trip through Palestine, from the point of encampment to near the northern extremity. The spies accordingly set forth under the guidance and protection of God, and journeyed for a period of forty days, when they returned to Moses and made their report. Two of the spies, named Caleb and Joshua, came upon a vineyard, by the brook Eshcol, from which they cut a single cluster of grapes so large that it required their combined strength to carry it, slung upon a pole, back to the camp. The reports which the twelve spies made differed so materially that the effects were most momentous to all the Israelites. While they all declared with one voice that the land was indeed flowing with milk and honey, some of them persisted that the cities in which the people dwelt,—the Anakites, Amalekites, Hittites, Jebusites, Amorites, and Canaanites,—were surrounded by high and impregnable walls, while the Anakites were such mighty giants, and of such exceeding valor, that the Israelites were but as grasshoppers in comparison. Caleb and Joshua, the two who had brought back the grapes, denied the reports of their comrades, and sought to induce the Israelites to go at once and take possession of the fair land, with its immense wealth of fruits and treasure, and which they stoutly maintained they had the strength to do.

This contradiction and dispute among the spies led to a tumult among the people who, being prone to fear under the least provocation, threatened to stone Caleb and Joshua, and when they found Moses and Aaron also disposed to go into the strange land, the Israelites rose in rebellion and sought a captain who would lead them back to Egypt.

Moses and Aaron both fell on their faces, and in anguish implored the people not to provoke the anger of God, but their supplications, as well as the assurances of Caleb and Joshua, only served to provoke them the more, for now they gathered up stones to kill the four, when suddenly the glory of God blazed from about the Tabernacle and the people were awed, so that they withheld themselves from committing murder.

FORTY YEARS' WANDERING IN THE WILDERNESS.

God was again so angered by the perversity and extreme sinfulness of the Israelites in refusing to believe in Him after all the signs and miracles which He had performed for their salvation, that He now resolved to destroy them by a pestilence; but He promised to preserve Moses, and make his descendants a greater nation than that of which he was now the leader. But Moses interceded with the Lord in his people's behalf and begged that their lives be spared,

saying: "Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt until now."

God at length consented to spare the lives of the Israelites, but He would punish them by compelling them to wander in the wilderness for a period of forty years, until all those above twenty years of age who had heard His voice and seen His miracles should die; so that none of them might come into the land which was promised, though their children should receive the inheritance and possess Canaan. Caleb, Joshua, Moses, Aaron, and perhaps others among the priesthood were exempted from this punishment, for though they too were doomed to wander with their people, they were suffered at last to behold the land which God had promised to give to the Israelites; but the ten spies who had so excited the fears of the people were stricken with a plague and died.

When the Israelites had heard this sentence they became greatly distressed, but sought to force their way into the land of Canaan nevertheless, and insisted on showing their courage by an immediate attack upon the possessors. Moses again told them not to proceed thus against the Lord's will, since God would not protect them, and if they went they would certainly be attacked by the Amalekites and Canaanites. Notwithstanding this advice, and the refusal of Moses to allow the ark to be taken with them, early in the morning nearly all in the camp went up the mountain, where they were met by the Amalekites and Canaanites, by whom they were defeated and chased in their flight as far as Hormah, several miles distant.

REBELLION OF THE PRINCES.

The Bible does not tell us much concerning the forty years of wandering in the wilderness, thirty-seven years of which period is a blank, no mention being made of a single incident that transpired during this time. The first three years of the Israelites in the wilderness are described in the Chronicles, after which nothing more is written until far toward the end of their journeyings, as we shall see.

The first incident given after the Israelites were so badly defeated by the Amalekites and Canaanites, is concerning a man who was arrested for gathering sticks, for firewood, on the Sabbath day. This was a very grave offense, since God had given the law to Moses that no work should be performed on the Sabbath. In order to make this law effective it was now resolved to visit the offender with a penalty of such great severity that thereafter its observance would be general and faithful. Accordingly, when the man was brought before Moses he ordered the culprit to be taken outside the camp and there stoned to death, in the same manner as blasphemers.

Soon after this event there was a rebellion against Moses and Aaron, led by Korah, a Levite, and Dathan and Abiram, descendants of Reuben. Korah was in service to the priests, but he aspired at once to the priesthood, while

Dathan and Abiram sought to secure the leadership of Israel, basing their claims, probably, upon the fact that they were descended from the eldest son of Jacob, and therefore entitled to superior rights, according to the law of primogeniture. They urged their claims before the people, by declaring that Aaron had taken too much authority and reserved for himself offices which should of right belong to the Levites, while the old cry went up against Moses that he had brought the Israelites out of a land of plenty to bring them into a wilderness which threatened their extermination. These complaints found favor with a great number of the people, so that two hundred and fifty princes, famous in the congregation, espoused their cause, and were upon the point of attempting the overthrow of Moses and Aaron. At this juncture God commanded Korah and the other rebels to present themselves at the door of the Tabernacle, each with his censer, while Moses and Aaron and the people who remained loyal to them were commanded to do the same. When this was done God told Moses and his partisans to separate themselves from the rebels, that He might destroy them, but Moses interceded for them; this intercession, however, did not this time avail, for when the two parties were separated the Lord caused the earth to open and swallow up the rebellious people, while fire came out from the Tabernacle and consumed the two hundred and fifty princes. The brazen censers which they carried were preserved, however, out of which Aaron caused plates to be made for a covering of the altar of burnt offering.

It appears from the reading that only a part of those who favored the rebellion were destroyed by the earthquake, for we are further on told that a great many of the people gathered before the Tabernacle to revenge the death of their fellow conspirators upon Moses, but the Lord now appeared in a cloud above the Tabernacle and sent a pestilence among the people which destroyed more than fourteen thousand of those who had favored the rebellion. The merciful disposition of Moses was now again strikingly shown by his command to Aaron to fill his censer with coals from the altar as an atonement for the people, and to stand between the living and the dead, by which the plague was stayed. This was a striking symbol of Christ's mediation which should interpose to save those doomed to death by sin.

God now chose to show to the Israelites, by a miracle, that Aaron had been selected by Him to discharge the chief duties of the priesthood, that the people might thereafter accept him without further complaint. The Lord accordingly ordered that twelve rods, or sceptres, be chosen, one for each of the twelve tribes, upon each of which the name of the tribe to which it belonged should be written, the name of Aaron being upon the rod of Levi. These rods were ordered to be laid in the Tabernacle over night. On the following morning, when the rods were taken out of the sacred place, behold that one bearing the name of Aaron was covered with buds and blossoms, and full grown almonds, while all the others were but dry sticks. This was the sign that Aaron should be the fruitful

sceptre of authority, the spiritual, life-giving power, out of which should ultimately come the Messiah.

It was a vivid emblem of "the rod of Jesse," the "Branch," springing up without the sustenance of nature, which in the prophets represents the spiritual and life-giving power of the Messiah. By the command of God it was laid up in the ark, for a perpetual memorial against the like rebellions. The people, now terrified into submission, cried that they only drew near the Tabernacle to perish, and Jehovah repeated the law, committing the charge of the sanctuary to the Levites.

CHAPTER IX.

THE SIN OF MOSES AND AARON.

IRECTLY after the events just recorded had transpired, the Lord raised up the cloud which stood over the Tabernacle as a sign that the Israelites should leave Kadesh and continue their journeyings. As the cloud went before, the people followed (which was about April, 1452 B. C.,) through the wilderness of Sin, until they came to a place where there was no water, and the thirst was very great. As was their invariable habit, when difficulties arose, the Israelites began to murmur against Moses and Aaron for having brought them out of Egypt to die in the desert. When these complaints became very loud, Moses and Aaron went to the door of the Tabernacle to ask God what they should do. He commanded them to gather the people together and to take their rods and *speak* to a rock, which should thereupon give out abundant water. Moses and Aaron did as the Lord ordered, in calling the multitude together, but they were so vexed by the complainings and threats of the people that, instead of obeying the implicit instructions which God gave them, they said: "Hear now, ye rebels; must we fetch you water out of this rock?" and then, instead of *speaking* to the rock, Moses *struck* it twice with his rod. The water thereupon gushed out abundantly, so that every one drank his fill; but God was so displeased by the disobedience of Moses and Aaron that He called them to Him at Mount Hor and said that because of their rebellion against

His will Aaron should die on Mount Hor, after his priestly garments were first stripped from him and put upon his son Eleazar. Aaron died as the Lord had predicted, and was buried on the mountain, while the entire camp of Israel went into mourning for a period of thirty days.

The punishment which God pronounced against Moses for the sin in which Aaron was a sharer was not enforced until some time afterward, as we shall see.

THE BRAZEN SERPENT SET UP.

The wanderings of the Israelites from Mount Hor were by way of the Red Sea, for the purpose of passing around the land of Edom, to escape their enemies, with the hope of being able to enter the country by another route than the one fruitlessly attempted. But they had not gone a great way from Hor, before a new trouble assailed them; whereupon they arose again against Moses and also found fault with God. Said they: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread (manna)."

AARON'S TOMB.

God was so angry at the people for their repeated complaints, in the face of the many evidences of His provident care, that He now sent fiery serpents among them, which bit the grumbling Israelites so that a great number died. In this plague of serpents the people observed God's just wrath, and now realizing their sinfulness they begged of Moses that he would pray to the Lord to take away the serpents and thus save them. Always merciful, Moses petitioned God in earnest prayer to save the people who had acknowledged their sin, and in answer thereto the Lord told him to make a serpent of brass and to place it upon a high pole in the centre of the camp, and that this should destroy the plague, for every one that was thereafter bitten, who should look upon the brazen serpent, should live.

THE ISRAELITES ARE VICTORIOUS IN TWO BATTLES.

When the Israelites came near to the country of the Amorites Moses sent messengers to the king, whose name was Sihon, asking permission to pass peaceably through his territory, promising to do no harm on the route, by going into any of the fields or vineyards, or even to take any water from the wells, but that he would pass through only by the regular roads. This humble request was not only refused, but Sihon collected his army hastily together and attacked the Israelites, without the least justification, at a place named Heshbon. But he paid dearly for his greed and obstinacy, for his army was badly beaten, so that the Israelites took possession, by the right of conquest,

of the whole country, including all the cities and villages. Here they dwelt for some time, enjoying everything that the land afforded, until called to resume their wanderings.

After leaving the land of the Amorites, Moses led his people toward the land of Bashan, which was ruled by a giant-king called Og. This king, whose bed was thirteen feet long, was as fierce and unjust as Sihon, for he, too, went out at the head of his large army and attacked the Israelites at Edrei, where a great battle was fought. The Lord again favored his chosen people, so that Og and his army were completely annihilated, not a single one escaping.

THE STORY OF BALAAM AND THE ANGEL.

The period appointed for the wanderings of the Israelites was now drawing toward a close, and their journeyings were near to the land which had been promised them. After destroying the giant Og they were masters of the entire region east of the Jordan River, and an extent of territory reaching a great number of miles north and south, while the neighboring kings were in the greatest alarm of an invasion by the victorious hosts of Israel. Therefore, when the Israelites pitched their tents on the arid plains of Moab, the king of the Moabites sought the Midian chiefs, with whom he made an alliance to resist the people of God and Moses.

When the Israelites went into camp in the plains of Moab, they were in sight of the fair land of Jericho, which lay near beyond the Jordan; but while waiting for the command to go forward and possess this fruitful heritage, the combined forces of Balak, king of the Moabites, and the Midian chiefs appeared in vast numbers on the hills of Abarim, from whence a view of the camp of Israel was plainly had.

Balak, though at the head of a powerful army, was not disposed to hazard an engagement until he could send messengers to the greatest prophet in the land, Balaam, who lived at Pethor, in Mesopotamia, and bring him to the Moabitish camps to curse Israel. So great was the faith in this prophet, who was generally a godly man, that Balak believed if he could induce Balaam to deliver a curse against Israel that victory would be certain.

In due time the messengers sent by Balak arrived at Balaam's house, and acquainted him with their king's wishes, telling him also that if he would come and curse Israel Balak would bestow upon him great riches. Balaam was a very covetous man, withal he had found such favor in the eyes of God that he had been permitted to prophesy truthfully, so that his fame had spread greatly abroad. But instead of returning an immediate reply to Balak, he requested the messengers to tarry with him until morning, until he could consult the Lord. From what had already transpired Balaam knew that the Israelites were God's chosen people, and he should therefore have sent the messengers away at once, but his love of riches so sorely tempted him that he would fain seek an excuse for doing what Balak had requested.

During the night God appeared to Balaam and asked him concerning the messengers that were in the house, but the reply being evasive, the Lord commanded, "Thou shalt not go with them, nor curse that people, for they are blessed." Accordingly Balaam sent the messengers away in the morning; but when they had returned to Balak with their unfavorable report, the king sent more honorable envoys to Balaam, with promises of still greater rewards if he would come and curse Israel. Again Balaam neglected to send the messengers away, and thus tempting God he was permitted to follow his inclination to go to the Moabitish camp, but it was with the Divine injunction that he was only to speak such words as God should put into his mouth.

The Lord saw how anxious Balaam was to earn the riches which Balak had promised, and determined that the sinfully inclined prophet should have one more warning. He departed in the morning, with the princely messengers who had been sent to him, riding upon a she-ass, but had not proceeded far when an angel appeared in the way with a drawn sword. The iniquity that was in his heart blinded his spiritual vision, so that he could not see the angel, but the Lord had quickened the sight of the ass, which being frightened turned out of the road into a field. Balaam struck his animal sharply and turned her back into the road again, but for a second time the angel stood in the way of a narrow passage between two walls. The ass again shied so that Balaam's foot was pressed hard against one of the walls, which so angered him that he beat the poor animal harder than before, until a second time he continued his journey, only to have his progress arrested for a third time in such a narrow passage that the angel blocked the way completely. The ass now not being able to go forward or turn round, lay down with her rider. At this Balaam was more angered than before, and he fell to beating the ass so violently that God gave to the animal the power of speech to exclaim, "What have I done unto thee, that thou hast smitten me these three times?" "Because," replied he, "thou hast deserved it in mocking me; had I a sword in my hand I would kill thee." To this the ass answered, "Am I not thine ass, upon which thou hast been used to ride ever since I was thine; did I ever serve thee so before?" Balaam could make no further reply than to admit what the ass had asserted, but still he did not comprehend the miracle that had been done, until the Lord caused him to see the angel standing in the way with a drawn sword. At this vision Balaam realized the wickedness of his intention and fell down on his face. The angel now spoke and warned him against his perversity, and said if it had not been for the ass he would have killed him. Balaam sought pardon for his great sin and begged that he might be permitted to return home; but this the angel would not allow, because the Lord had a greater purpose for him; for, instead of cursing the Israelites, God would compel him to bless them.

As Balaam approached the Moabitish camp Balak came out to meet him, to show him greater honors and thus obtain his wish; but Balaam told him

of God's warnings and tried to excuse himself. The king, however, still hoped to secure his desire by treating the prophet sumptuously, and he accordingly gave him a banquet to which were invited the princes and great men of his camp, and on the following day brought him to the high places of Baal, from whence an excellent view of the Israelites was afforded. While they were on the mount of Baal the prophet ordered seven oxen and as many rams to be prepared for a sacrifice, which were placed on seven altars; and while they were burning Balaam withdrew a few paces to consult God. The prophet being moved by the Lord, now raised his voice within the hearing of Balak, and predicted the greatness which Israel should attain, and of how they should prevail over all their enemies; concluding his prophecy by wishing that his lot might be with them in life and death.

Balak was greatly provoked by the prediction of Balaam, but he did not yet abandon the hope of influencing the prophet to curse Israel, still relying upon promises of great reward, for he knew the cupidity of the man with whom he was dealing. So he took Balaam up to the top of Mount Pisgah and besought him to deliver his curse from this station. Anxious to win the reward promised, Balaam again ordered a sacrifice made of seven oxen and seven rams, and going off a little way he consulted the Lord, hoping that this time he would not be forbidden to do the will of Balak. But he was no more successful than before, because God put into his mouth a prediction that greater glories than those previously spoken should come to the house of Israel, concluding with these words: And to show their future strength and success, "the people shall rise up as a great lion, and lift themselves up as a young lion; they shall not lie down until they eat of the prey, and drink the blood of the slain."

This second prophecy of Balaam greatly incensed Balak, who commanded him to make no more predictions, but in his eagerness to secure Balaam's curse upon Israel, the king for a third time repeated his efforts by taking the prophet to the top of a hill called Peor, which looked toward the wilderness. No stronger evidence of the influence which money exerts upon a man was ever afforded than this instance, where, after God's repeated warnings and His kindness so often shown to Balaam, the prophet's cupidity for the third time tempts him to set aside the Divine will. We would suppose that when implored to do that which God had three times expressly forbidden, Balaam would turn a deaf ear to Balak's entreaties; but so far from doing this he orders, as twice before, a sacrifice of seven oxen and rams. He was upon the point of asking God's advice again, when instantly the Spirit came upon him and he was made to exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the valleys they are spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be

exalted. God brought him forth out of Egypt; he has, as it were, the strength of a unicorn; he shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows. Blessed is he that blesseth thee, and cursed is thee that curseth thee." All this prophecy was to the exaltation of Israel, whose glorious future was thus proclaimed. It was given like the description of a vision, which no doubt rose before the sinful prophet, and as in a dream he spoke of that which he beheld: Israel possessing all the fruitful valleys of Palestine, a power feared by neighboring nations, victor in a thousand battles, and a people directed and protected by the omnipotent arm of the Almighty.

Stung to madness by Balaam's evil prophecies, Balak upbraided him soundly and bade him to be gone, "for I thought," said he, "to have promoted thee to great honor if thou hadst answered my designs in cursing Israel, but the Lord hath hindered thy judgment." Balaam was much depressed and excused himself by saying that he could only speak the words which God had put into his mouth. His unfathomable wickedness, however, was yet further shown—hoping thereby to still obtain a portion of the reward promised—by his advice to Balak to send fair daughters of the Moabites and Midianites into the camp of the Israelites to draw them into idolatry and otherwise corrupt the people in introducing practices unknown to them before.

The wicked advice of Balaam was acted upon, and with such effect that the Israelites were induced by the fair daughters sent among them to worship even the gods of Baal-peor, and also to perpetrate such foul acts that God's resentment was fearfully exhibited. He ordered Moses to take the chief idolaters and hang them before the people, which was accordingly done; but there were other sins committed besides idolatry, which the Lord would not suffer to go unpunished. Among the princes of the house of Simeon was one Zimri, who took a Midian woman named Cozbi, the daughter of a prince, and leading her, as if to parade his infamy in contempt of Moses, to his tent, there committed an unpardonable abomination. No one attempted to punish the prince, because perhaps of his station and influence, until Phinehas, a grandson of Aaron, who observed the shameless act, went out from the assembly straight to Zimri's tent and with a javelin ran both the offenders through and killed them while in the very act of pollution.

As a punishment for their idolatry and lewdness God sent a plague among the Israelites which destroyed no less than twenty-four thousand of the people, but the wrath of God was taken away by the act of Phinehas, and the plague stayed. For this act in defense of God's laws Phinehas was highly commended, and upon himself and posterity the priesthood was perpetually settled.

THE ISRAELITES GO TO BATTLE WITH THE MIDIANITES.

By direction of God Moses now ordered that another census be taken of the Israelites who were above twenty years of age, that their effective strength

for fighting might be determined. By this enumeration it was shown that there were 601,730 men capable of bearing arms, which was just 820 less than when the first census was taken before Sinai, thirty-eight years before. Considering the many thousands that had been destroyed in the mean time by plagues and visitations of God's wrath, and the hardships through which the people had passed, their reproduction must have been very rapid.

After the completion of the enumeration Joshua was consecrated by the high priest Eleazar as the successor of Moses, whom God had ordained should not enter the promised land because of his sin at the rock of Meribah, as already described.

DEFEAT OF THE MIDIANITES.

Although the fighting strength of the Israelites was not nearly equal to that of the Midianites and their allies, it was nevertheless determined to give them battle, in the Lord's name, and to punish them for their artifice in sending their women into the camp of Israel to corrupt the people. The army was duly marshalled, and with the trumpets pealing they set forth for the mountains where the Midianites lay encamped, but ready for fighting notwithstanding Balaam's unfavorable auguries. The battle was furious for a long time, but the Israelites were at length victorious, slaying not only Balak, but four other kings of Midian also, and all the males of the tribes. Among the killed was the wicked Balaam, whose desire for the rewards of Balak was not

diminished by God's commands and miracles, and he thus espoused the Midian cause and was properly punished for his cupidity and treachery.

The results of this battle were of the utmost importance to the Israelites, for they now came into possession of the entire country east of Jordan, which was afterward given to the tribes of Gad, Reuben and Manasseh, but they were still confederated together for mutual defense. The line of separation between them was so distinct, however, that a member of one tribe was not permitted to marry the member of another, a law which was established in order that every one might enjoy the inheritance of his father.

DEATH OF MOSES.

The time which God had appointed for the death of Moses was now near at hand. Already he had received a command to go up to the top of Mount Abarim, from whence he might obtain a view of the promised land, but which he might not enter. In the solemnity of the parting hour Moses therefore assembled all the people of Israel and there delivered to them his last words, which must have been extremely affecting to those who remembered how their fathers, whom he had led out of bondage, had so often rebelled against him and more than once sought his life for acts committed in fulfilment of God's decrees that were given to promote their happiness. The forty years of their wanderings were now completed, but of those who first went out of Egypt with Moses not one who was at that time twenty years of age, save Joshua, Caleb and Moses, was living now; all had died, as the Lord had foretold, for the sin of rebelling against God and their chosen leader, as we have already described.

When the people were all assembled Moses repeated to them the story of their tribulations in bondage and in wildernesses through which they had passed, not neglecting to remind them of how merciful and long-suffering God had been, and of the disobedience, unruliness and iniquity they had been so repeatedly guilty of; but though it was primarily their own wickedness which brought upon himself the sentence by which he was forbidden to enter the promised land, yet he had now no other feeling than that of love for his people, with whom he had striven and suffered so long. He therefore instructed them in their religious duties, encouraged them to be faithful to God and promised them every blessing if they remained righteous, but that calamity would assail those who kept not the commandments. He also sang a song under inspiration of the Lord, in which he recited the compassion of God and the wrath which their iniquities would kindle; this song he charged the people to learn, as it might prove a witness for God against them. He then gave them a book of laws by which their temporal and spiritual affairs should be conducted, and ordered that it be placed in the side of the ark in charge of the Levites for their expounding.

Having concluded his warnings and advice to the Israelites, "Moses went up from the plains of Nebo (*the head*) to the summit of Pisgah (*the heights*),

that is over against Jericho. And Jehovah showed him all the land of Gilead and Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, even unto the uttermost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar." All this land God told Moses should be possessed by the Israelites, being the same that he had promised to Abraham, Isaac and Jacob. When God had thus spoken the hand of death was laid upon Moses, and on this sacred spot of glorious prospect the great leader of Israel was buried by God, "in a valley in the land of Moab over against Bethpeor; but no man knoweth of his sepulchre unto this day."

At the time of Moses' death he was one hundred and twenty years old, his allotted years being three less than were given to Aaron who, being three years the elder, died at the age of one hundred and twenty-three years. By this reading it appears that Moses died within a very short time, a few months at most, after the death of Aaron.

He Feared God and Eschewed Evil.

CHAPTER X.

THE STORY OF JOB'S FAITH.

Job.

SINGULAR, among the books of the Bible, is the book of Job, in some respects. It is believed, from the language of the text, that Job was contemporary with Moses, say 1520 B. C., but there is absolutely no means of determining when he lived. He makes no mention of either Moses or the exodus, from which it has been concluded that he lived some time anterior to the promulgation of the Mosaic law; besides, the language is more nearly like the Arabic than that of any other book in the Bible. Ezekiel (xiv. 20) compares him with Noah and Daniel in righteousness, and as deserving of the largest favors that God bestows on man, while St. James (v. 11) refers to his patience as a maxim known to all men.

At the end of the Greek and Arabic copies of the Book of Job, and also of the Vulgate (ancient Latin, or Roman Catholic version of the Scriptures) is found the following account of the patriarch, said to have been taken from the Syriac: "Job dwelt in the Ausitis, on the confines of Idumæa and Arabia; his name at first was Jobah. He married an Arabian woman, by whom he had a son called Ermon. He himself was son of Zerah, of the posterity of Esau, and a native of Bozrah, so that he was the fifth from Abraham. He reigned in Edom, and the kings before and after him reigned in this order:—Balak, the son of Beor, in the city of Dinhabah; after him Job (or Jobah). Job was succeeded by Husham, prince of Teman. After him reigned Hadad, the son

of Bedad, who defeated the Midianites in the field, of Moab. The name of the city was Arith. Job's friends who came to visit him were, Eliphaz, of the posterity of Esau, and king of Teman; Bildad, the king of the Shuhites; and Zophar, king of the Naamathites."

Since there is nothing in Job which bears any connection with the historical narrative of Israel or any other people, we must conclude that the story is introduced with no other purpose than to serve as an illustration of the patience and resignation which those who truly love God and appreciate His mercy, should ever stand ready to manifest. Particularly appropriate was the example of Job in the time he lived, for we have seen, in the face of all the miracles and mercies of God in delivering the Israelites from bondage, how prone they were to idolatry and other forms of wickedness whenever dangers threatened or discomforts were encountered. Whatever its effects were upon the people, the lesson was a beautiful and practical one, and almost equally adaptable to our relations with God to-day.

The Bible tells us that "there was a man in the land of Uz (Aramæa) named Job; and that man was perfect and upright, and one that feared God and eschewed evil." He had seven sons and three daughters who were his delight, for in them he took great pleasure. But besides these his possessions included 7000 sheep, 3000 camels, 1000 bullocks, 500 she-asses, and other effects of great value. Each of his sons was provided with an estate of his own, for we are told that "his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and drink with them." When such feasts were made Job offered up burnt-offerings for each of his children and sanctified them, having a fear that while they outwardly appeared to serve God, yet their hearts might still harbor some impure thought.

The righteousness of Job was greater even than his riches, which exceeded that of any other man in the east, but Satan had a mind to test him under afflictions, urging that distress would make the most upright unmindful of former blessings and turn his heart to bitterness. Trusting in his righteousness, God suffered Job to be persecuted by Satan in the following manner: When Job's sons and daughters were feasting in the eldest brother's house a messenger came hastily to the godly patriarch, and told him that the Sabeans had stolen all his oxen and asses, and killed all his servants; another messenger came in while the first was yet speaking, to tell him that a fire had descended from heaven and burned up all his sheep and the shepherds that attended them; then another ran in and told him that the Chaldeans had stolen all his camels and killed the servants; still another came with information that while his ten children were feasting a great wind had blown down the house in which they were gathered and killed them. When Job heard this he "rent his mantle, and shaved his head, and fell down upon the ground and worshipped; and said, 'Naked came I unto the world and bereft of all I have shall I go out again. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

In the hour of woe Job turned not away from God, but blessed the hand that had caused him to suffer. Satan asked permission to again test the righteousness of Job, saying, "But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." By which he meant if God would afflict His devoted servant with keen bodily suffering he would become imbittered in his heart and secretly, if not openly, denounce the cause. So the Lord answered, "Behold, he is in thine hand; but spare his life." Receiving God's permission to make this second test, Satan afflicted him with boils "from the sole of his foot to the crown of his head."

Job's sufferings were so great that he took a piece of broken pottery to scrape himself and sat down in ashes, as a sign of his inconsolable anguish. Seeing him in this adversity his wife called on him to curse God and die; to which he answered: "Thou speakest as a foolish woman speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?"

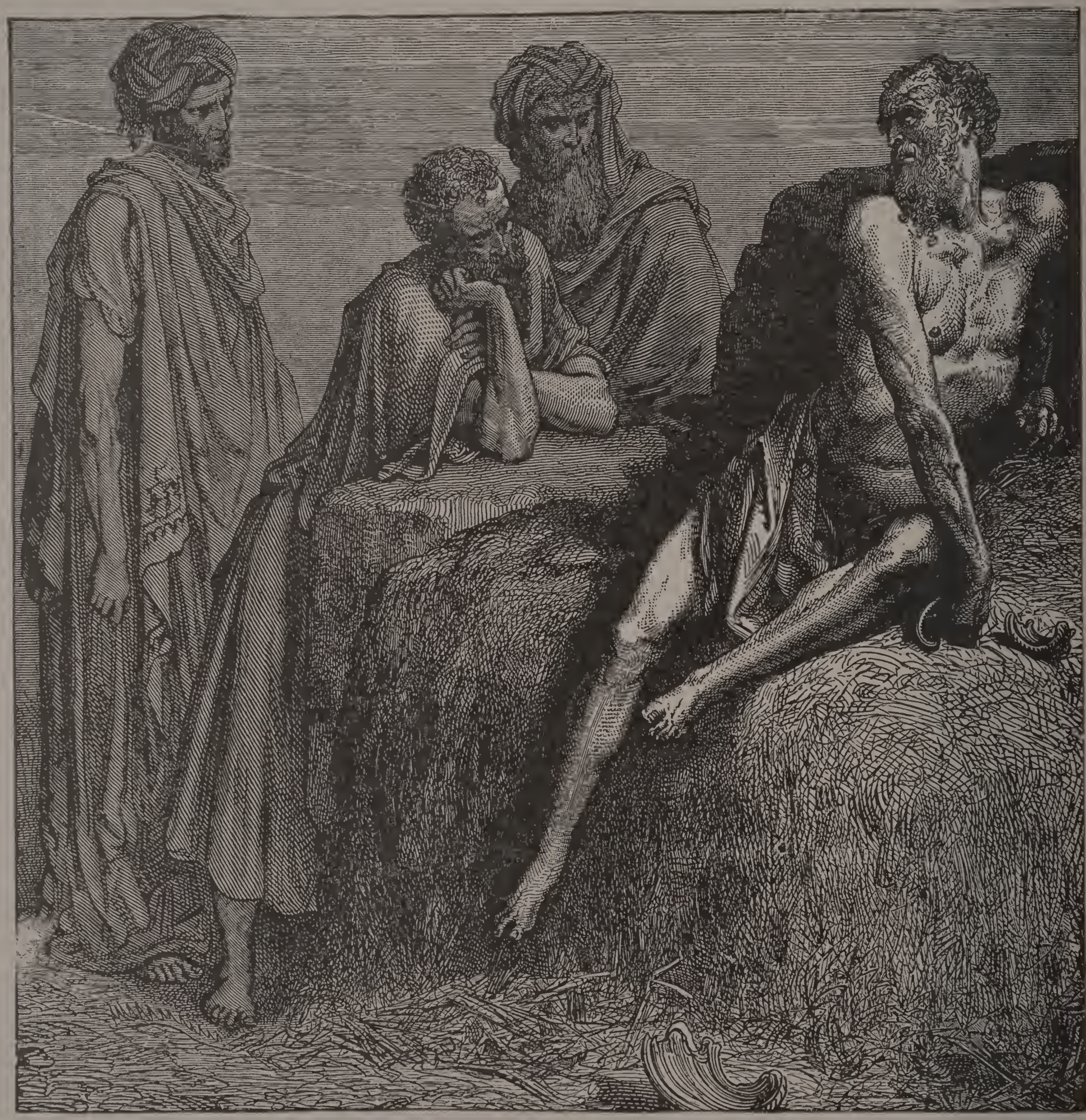
When Job had lain in his affliction for several days and his troubles were reported to all the people thereabout, three of his friends came to mourn with him and to give such comfort as they were able to afford. These three friends were Eliphaz, Bildad and Zophar, who represented the wisdom of the age, being learned in tradition and expounders of God's laws. When they first beheld Job they were so affected by his supreme wretchedness that for seven days and nights they could not summon up courage to condole with him; which seems to have rather increased his anguish, for his agony now forced him to curse the day of his birth. Then follows a discussion, the effects of which are felt to this day, for a principle was there established that is one of the foundation stones of God's universal mercy to mankind. His friends insisted that his afflictions were caused by some disobedience to God, in proof of which they urged the law that suffering always proves the commission of some special sin.

To this plausible reasoning Job replied that while he had no doubt of God's justice, yet punishment does not always follow upon guilt, or even prove the commission of a sin.

The three friends again persisted in the law of retribution, and cited many examples (xv.), to which Job answered by acknowledging that the hand of God is in his afflictions, but maintains that it is not alone the ungodly whom God punishes, nor the righteous alone whom He prospers. He shows them that in all times, and under their own observation, the most wicked of men have enjoyed an undisturbed life of prosperity, by which we must conclude that God extends his mercy to all alike, reserving His punishments and rewards for His own good time, and in another world.

Job bore his afflictions with composure for a time, but became less patient by reason of the argument of his friends, who continued to charge that his sufferings were undoubtedly due to the commission of some sin, and urged him to seek God for a pardon. Elihu, who also came to visit him, though younger than the three other visitors, rebuked Job for finding fault with God, and for

seeking to compare the Lord with things of his own understanding. The discussion, after many days, was terminated by the voice of God Himself, who spoke out of a whirlwind, asking, "Who is this that darkeneth counsel by words without knowledge?" He then calls on Job to answer Him how came



JOB AND HIS THREE FRIENDS.

all the things on the earth: the sea and its creatures, the land and its productions, the sky and its constellations, the heart and its understanding? Job humbled himself before God, being made conscious of his weakness and insignificance by the reflections thus excited; whereat the Lord asked, "Wilt thou

also disannul My judgments? wilt thou condemn Me, that thou mayest be righteous." When God had thus spoken to Job and perceived how His servant was in earnest repentance for supposing that his afflictions were sent without proper cause, He rebuked the three friends for urging the law of retribution, and confirmed the principle enunciated by Job. He also commanded them to take seven bullocks and as many rams to Job and offer them up as a burnt-offering, saying: "And My servant Job shall pray for you: for him will I accept; lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job."

The Lord now found the occasion ripe for rewarding Job for the patience and righteousness he had exhibited; accordingly, He gave him twice as much of everything as he had before, including sheep, oxen, camels, asses and household possessions. The patriarch's brethren and sisters, and those of his acqaintance from all parts, now came to visit him, each bringing a present of money or jewelry as an evidence of his love and regard. After this the Lord also gave him seven sons and three daughters: of the latter it was said that no other women in all the land were so beautiful; and Job gave them an inheritance among their brothers so that the family ties remained unbroken. Job lived one hundred and forty years after receiving these double blessings and saw four generations of his children enjoying a prosperity sent by God.

The Book of Job is the least understood portion of the Bible. Not one has been able to discover when or by whom it was written, nor whether it is a description of a real incident or given as a parable and example to instruct those who profess to love God in the obedience which they should yield to whatever affliction may be sent upon them. If accepted upon this latter explanation of its purpose, the book is incomparably grand. Thomas Carlyle, viewing it as a parable, says:

"I call that, the Book of Job, aside from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! all men's book! It is our first, oldest statement of the never-ending problem—man's destiny—and God's way with him here in this earth. And all in such free, flowing outline; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual; the horse—'hast thou clothed his neck with thunder?'—he '*laughs* at the shaking of the spear!' Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible, or out of it, of equal literary merit."

"As I was with Moses, so will I be with thee."

CHAPTER XI.

JOSHUA CHOSEN TO SUCCEED MOSES.

Joshua.

COMING after Moses, Joshua, whom the Bible first mentions as one of the twelve spies sent through Palestine, and who, with Caleb, found favor with the Lord, for urging the people to go up and possess the land, became the leader of Israel. He was the son of Nun, who was of the tribe of Ephraim, who was the younger son of Joseph, and who, we remember, received the chief blessing bestowed by his grandfather, Jacob. His name originally was Oshea, meaning *helper*, but Moses changed it to JOSHUA, thereby combining his original name with that of JEHOVAH, so that its significance would be, *God the helper*.

At the time of assuming leadership of Israel's hosts, Joshua was about eighty-three years of age. He had repeatedly shown his ability both in counsel and in command, and had proved so faithful a servant to Moses that it was no less the great prophet's will than that of God that he should succeed to the responsible trust of being chief over the Israelites.

When the successorship was therefore established God appeared to Joshua and told him to gather together all his people, and lead them across Jordan into the land that Moses was permitted to view. There were many warlike tribes west of Jordan, and of such great numbers that to attack them in their own defenses was very dangerous; nor could such a half-armed and poorly prepared army as the Israelites were hope to prevail, unless they received help from the Hand that had succored them so often in the hours of their deepest dis-

tress. To stimulate him to do that which was bidden God therefore assured Joshua that no man should be able to stand before him; that He would always be with him, and that the land of Canaan would be divided for an inheritance among the Israelites. "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

SPIES SENT INTO JERICHO.

Joshua was greatly encouraged by the promises of God, and immediately prepared to cross the Jordan with his army and invade the country of the Canaanites, his first object being to attack the city of Jericho, which stood in a plain, six miles west of the Jordan. This place was the largest, richest and best fortified city in all Canaan, being the chief depot on the highway between Palestine and Egypt. It was situated in the midst of a grove of palm-trees, from which it took its name, which means *city of palms*, and was surrounded by a great wall, with gates for entrance which were shut at night or when danger threatened. At intervals along the walls were observation houses, from which an extensive view was obtained of the surrounding country, and here guards were stationed to give the alarm should any hostile body of men approach. At the time of which we write, the news of the victories of the Israelites and their encampment near to the city had spread all over the country, so that Jericho, as well as other cities within the region, was in a state of preparation in anticipation of an attack.

Before passing the Jordan, prudence admonished Joshua that he should first gain some positive information respecting the strength of the forces within Jericho, and to acquire that he sent two spies with instructions to enter the city and ascertain such things as might be of service for a beleaguering army to know.

The spies set out accordingly, and their object not being suspicioned by the Canaanites, they had no trouble in gaining entrance to the city. They found lodging on the first night in the house of a dissolute woman named Rahab, who, it appears, discovered their purpose; but she was so impressed by what she had heard—that the Israelites were the chosen people of God, and therefore under His protection, that instead of giving them over to the authorities she concealed them from the king's officers.

The text is somewhat confusing, so that it is impossible to understand positively whether, upon discovering the spies, Rahab reported their presence to the king and afterward repented and concealed them, or whether the report of their being at Rahab's house was circulated by some member of her household. We are told, however, that when the king's officers came to her house and ordered her to deliver up the men, she admitted that they had been in the house, but had now departed out of the city toward the Jordan. This seemed to satisfy the officers, for they went out immediately to follow, as the woman had directed. After their departure, Rahab called the spies, and taking them to the

roof of her house, there covered them with flax which had been laid to dry, and so kept them hid until it was dark. She now came to them and exacted a promise that when the Israelites should come into the city they would save her and her family from death. This promise being given, she let down the spies by a scarlet line from a window of her house that overlooked the walls, which cord was to remain suspended thereafter to indicate her house to the Israelites.

The spies escaped by the strategy of Rahab, but knowing that the Canaanites were still searching the country for them they fled to the mountains, and there remained for three days before they were able to return to Joshua. When at last they came before the great leader of Israel, they told him how all the Canaanites were without courage and would not fight because they believed, as did Rahab, that God was commanding the Israelites and doing wonderful miracles to bring them into possession of the land.

SIEGE AND CAPTURE OF JERICHO.

Upon receiving the spies' report Joshua ordered his army and his people to break camp and march to the Jordan River, where they stopped for three days, and the ark was set up. During this time Joshua sent his officers through the host, to tell them that when they should see the priests take up the ark of the covenant and move forward, then all Israel should follow after them, but they must not approach nearer than two thousand cubits (about half a mile). Then Joshua bade the people to sanctify themselves, for on the morrow the Lord would show them great wonders.

When the morrow arrived, Joshua called all the people to witness a miracle which God was about to do, to show them that He was with them in their undertaking; he then told them to stand by Jordan's brink, while one member from each of the twelve tribes should take up the ark and bear it across the waters (which were now greatly swollen, as is usual during the harvest time). The people did as they were instructed, and stood upon the brink while the twelve men chosen took up the ark and started with it toward the swift-flowing river; but as they dipped their feet into the stream the waters parted, as did the Red Sea, and left a dry path by which all the host passed over. But when they had arrived on the other side the waters still remained parted until representatives of the twelve tribes were sent by Joshua to the dry bed of the stream to take up from there as many stones, which were ordered to be carried and deposited in the place where they should lodge at night. After this order was given, Joshua commanded the twelve to return again to the midst of the dry bed with as many stones, and there set them up as a witness of the miracle which had been performed. When this was done, the waters came together as before and overflowed the banks.

When night came on, the Israelites encamped at Gilgal, in sight of Jericho, and there set up the twelve stones that had been brought out of the

Jordan, as a memorial of the great thing which God had done. This event transpired, as Biblical scholars assert, April 13th, 1451 B. C., which was the day preceding that appointed for the selection of the Paschal Lamb, and the next day the people kept the Passover, which was its first celebration on the soil of their inheritance since leaving Egypt.

On the day following the sacred ceremonies the Israelites tasted bread made from corn which was taken from the Canaanites, and henceforth lived off the product of the land, as manna ceased to fall on this date.

AN ANGEL APPEARING TO JOSHUA.

Everything was now in readiness for the march against Jericho, but as Joshua went forward he saw standing in his way a man with his sword drawn, as if disputing the passage. Joshua challenged him by saying, "Art thou for us, or for our adversaries?" To which reply was made, "Nay; but as captain of the host of the Lord am I now come." Joshua then perceived that it was an angel who had spoken, and he fell on his face to worship, saying, "What saith my Lord unto His servant?" The angel then told him to take off his shoes, as he was now standing upon holy ground; and when he had thus done.

the angel spoke again, saying, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and on the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

Joshua observed well all the instructions which had been given him, and sent his army to march round the city, preceded by the ark carried by priests, once every day for six days; and on the seventh day they marched about Jericho seven times, and then blew the trumpets and shouted as they had been commanded, when, behold, the walls of the city tumbled down and there was no defense remaining. The Israelites now rushed into the city and put to the sword every man, woman, child, ox, sheep and ass that they found therein, sparing nothing except Rahab and her family, according to the promises made to her by the spies. Thus was Jericho utterly demolished, and Joshua set his curse upon any one who should attempt to rebuild it. The curse was afterward fulfilled when Hiel, a Bethelite, attempted to restore the city, for Abiram, his oldest son, died while he was laying the foundation, and Segub, his youngest, expired while the gates were being set up.

Rahab, although a depraved woman, was richly rewarded for her faith and good services by being given a distinguished position among the Israelites. She married Salmon, probably one of the spies, and became the mother of Boaz, who was afterward the great-grandfather of David, and was thus in the genealogy of Christ.

But among the Israelites who participated in the sack of Jericho there was one who committed a great sin, which resulted in a disaster to his people at the attack upon Ai, the next city that was besieged. Joshua gave an order, before Jericho had fallen, that all the gold and silver which might be captured should be placed in the sacred treasure and there kept for the service of the Lord. This one recreant, who was quite as avaricious as Balaam, in the excitement of the pillage, seized upon a rich Babylonish garment, and two hundred shekels of silver, and a wedge of gold valued at fifty shekels weight. These he hid by burying them in the earth beneath his tent, where they were afterward found by men whom Joshua sent to search for them.

The culprit was not apprehended, nor was he known until God chose to reveal him in His own mysterious way, as will be explained.

The city nearest to Jericho, possessed by the Canaanites, was called Ai, and to this place Joshua sent out spies as before. They reported the place to be poorly defended and so easy of capture that a detachment of only three

JERICHO OF TO-DAY.

thousand Israelites was sent against it. Instead of meeting with an easy victory the Israelites were defeated with a loss of thirty-six men, and were pursued as far as Shebarim. This defeat was not so disastrous by reason of the losses sustained, as for the effect it had upon the Israelites, who feared God had forsaken them. Joshua and the elders fell down in mourning before the ark and cried aloud to Jehovah. Their prayers

were answered by a command which God gave to Joshua to sanctify the people, and on the morrow cast lots to determine who was the offender. When the casting was first made it fell upon the tribe of Judah, next on the family of Zerah, and the third time upon the house of Zabdi, all of whom were taken before Jehovah at the ark and there examined. Among the number was Achan, the son of Carmi, whom the Lord caused to make a confession of his guilt The culprit was speedily stoned to death and his body burned, together with his children, cattle and tent, while over the ashes was raised a cairn to mark the place of execution, which place was called Achor, meaning *trouble*.

THE CAPTURE OF AI AND LEAGUE OF THE KINGS.

After Achan had been punished, God appeared to Joshua and bade him take courage again, for he should continue to be victorious until all Canaan was subjugated. God also told Joshua to renew the attack upon Ai, which would fall into his hands if he heeded these instructions: He (Joshua) should take a force of five thousand men and lead them beyond the west side of Ai, where they were to lie in ambush near the city, ready to rush upon it when the sign should be made; Joshua was next directed to take thirty thousand more men and appear in the valley before Ai, as if to challenge the people therein to combat; but when the army of Ai should come out, Joshua was ordered to flee before them as if in great fear, and by this strategy was to draw them away from the city, so that the five thousand lying in ambush might rush out of their covert and into the city and thus possess its defences.

These instructions Joshua obeyed and found everything to transpire as the Lord had promised, so that when the king of Ai came out Joshua fled with his army, which gave so much confidence to the people of Ai that every man therein left the city and went in pursuit of the Israelites. They followed these so far that when they left off pursuing and started to return they saw their city in flames and being pillaged by the five thousand whose presence had not been suspected. This did not end their troubles, for they were now in a valley between two armies of the Israelites, unable to escape, and overwhelmed by superior forces. In this position Joshua fell upon them with both wings of his army and put every man, woman and child to the sword, with the exception of the king of Ai, whom the Israelites captured and afterwards hanged upon a tree. Over his body was gathered a great heap of stones, which were placed as a memorial of the city, and are said to remain there to this day.

The Biblical account of the capture of Ai intimates that the town of Bethel was taken and sacked at the same time, but gives no particulars by which we might form an opinion of the importance of either place. However, we do know that by this victory the Israelites gained possesion of all the principal passes in the Jordan valley and obtained unobstructed access to the open country in the region of Central Palestine, though the main body was kept encamped at Gilgal on account, no doubt, of its strategic position.

The victorious march of the Israelites through Palestine spread terror among the people of all Canaan until, for mutual defence, the kings west of Jordan and as far north as Lebanon, formed a league and consolidated their forces to oppose the further advance of Joshua. These kings, though no doubt invested with royal prerogatives, held dominion over limited districts, with a city as the capital, so that they were scarcely more than municipal masters; and their influence was further diminished by the perpetual feuds which existed between them. But the invading hosts of Israel were regarded as a common enemy, come to despoil all the cities without regard to the tribal ownership, so, for the time being they ceased warring against each other and formed a confederation which increased their strength and gave them hope of being now able to drive the Israelites out of Canaan, and thus retain possession of their native land.

JOSHUA WATCHING THE DESTRUCTION OF AI.

There was only one tribe, of all the numerous hordes that claimed a portion of Palestine, which sought to escape the sword of Israel by suing for peace and protection. This tribe was the Gibeonites, whose city, then called Gibeon,

but now, El-jib, was chief of the four cities of Hivites and lay directly opposite the pass, or valley of Ai, so that it was the next city Joshua intended attacking.

The Gibeonites had heard of some of the wondrous things performed by the Israelites by Divine assistance, and though they were idolaters, and knew nothing of the true God, their fears were greatly excited by the miracles which were reported to them as having been done by the Israelites, and their confidence in the confederation of the Canaanitish kings was by no means strong. They had recourse to a curious strategy to obtain an interview with Joshua, knowing that if they should appear before him as Gibeonites he would not treat with them, and at the same time appreciating the necessity of immediate action before the Israelites should move upon their city. This strategy consisted in a delegation of a dozen or more elders, or wise men of Gibeon, clothing themselves like so many way-worn travellers, with ragged and dust-laden clothes, old mouldy provisions and unkempt beards and hair, and in this tired and faint appearance they came before Joshua, claiming that they had travelled from a very far country, and thirsted and hungered greatly upon the way. They further asserted that they had heard of the fame of Jehovah and of His wonderful deeds for Israel, and had come to form a league with God's people.

Instead of consulting the oracle before the ark, as the Lord had admonished him, as the successor of Moses, to do, in all cases involving the welfare of his people, Joshua was immediately convinced of all the Gibeonites had told him, and thereupon entered into a league, or treaty, with them, by which their lives were to be spared.

Three days after a league was formed with the cunning Gibeonites, Joshua and his army went against Gibeon, but when he was upon the point of attacking it the people came out and reminded him of the treaty and promise he had made. Joshua now perceived how he had been deceived by the representations of the travel-worn strangers, but, notwithstanding the grumblings of his army, he respected the promises he had made and spared the Gibeonites. But, by direction of God, their deceit was punished by Joshua ordering that they should henceforth be slaves to the Israelites, and should be "hewers of wood and drawers of water for the house of God forever."

Five of the other kings of cities in Palestine, learning of the defection of the Gibeonites, consolidated their forces and laid seige to Gibeon, intending to take the city—or, rather, the four cities, belonging to the Gibeonites—and put the people to death.

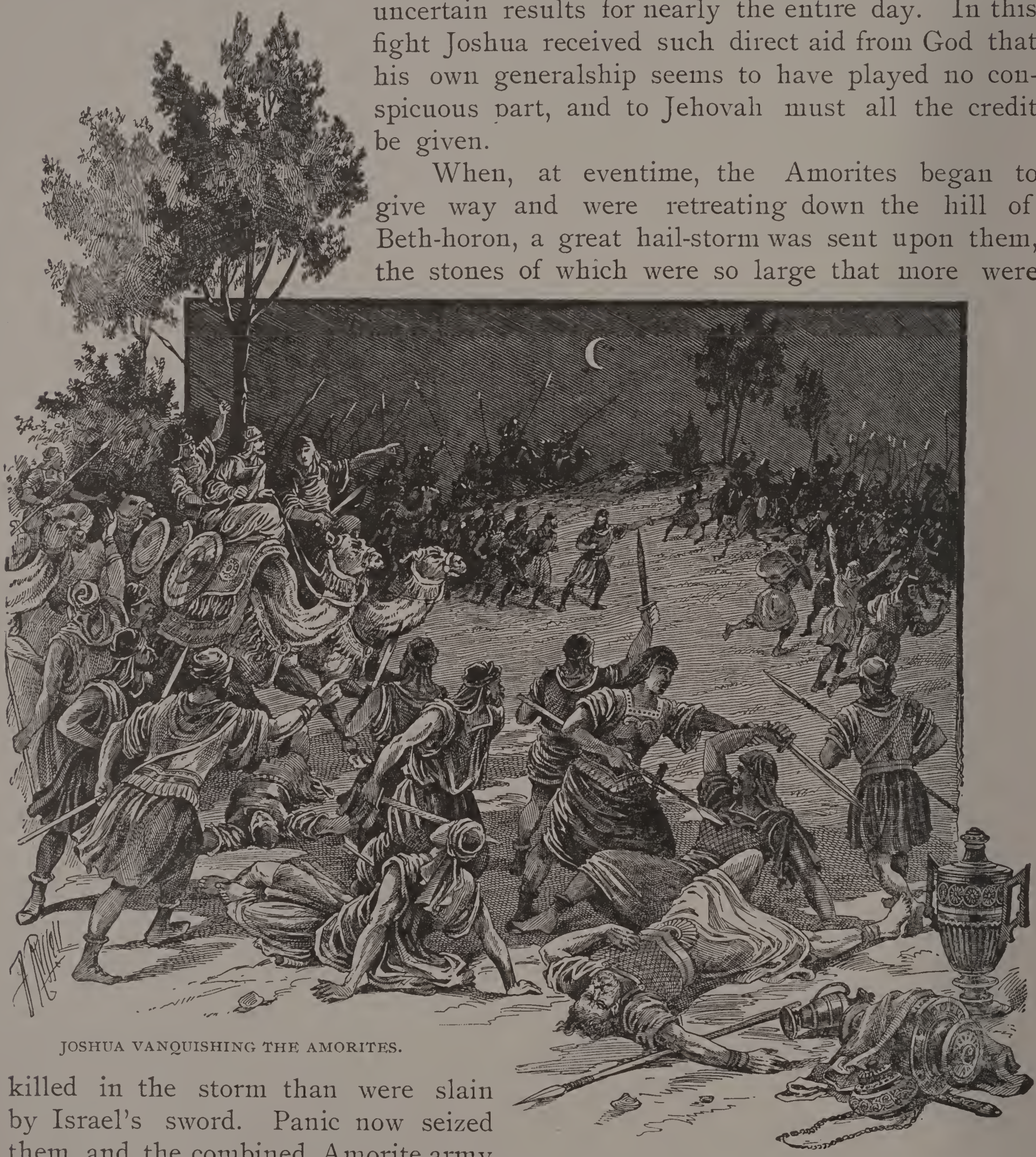
THE BATTLE OF BETH-HORON.

When the Gibeonites saw the approaching armies of the Amorites, under the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon, and knew their hostile intentions, they sent messengers to Joshua, whose camp was still at Gilgal, begging him to come and help them. The cry for help was not in vain.

AN ANGEL LEADS THE ARMY OF JOSHUA.

for Joshua at once assembled his army and, by a forced march during the night, fell upon the confederated Amorites early in the morning at Beth-horon, and routed them with great slaughter, but not until the battle had waged with uncertain results for nearly the entire day. In this fight Joshua received such direct aid from God that his own generalship seems to have played no conspicuous part, and to Jehovah must all the credit be given.

When, at eventime, the Amorites began to give way and were retreating down the hill of Beth-horon, a great hail-storm was sent upon them, the stones of which were so large that more were



JOSHUA VANQUISHING THE AMORITES.

killed in the storm than were slain by Israel's sword. Panic now seized them, and the combined Amorite army was able to offer no further resistance against their relentless pursuers. The sun, however, was now shining low in the heavens, and the rapid approach of night would put an end to the slaughter, when Joshua prayed to God that the sun might stand still upon Gibeon, and the moon remain bright over Ajalon—an

adjacent city. This prayer was answered, for the sun did not go down that day, but stood in the heavens, until the Amorites were nearly all slaughtered, and the five kings pursued to a place in the plains by the sea, where they hid themselves in a cave. Here they remained only a short time in security, for they were soon discovered, and, at the bidding of Joshua, they were captured and brought before him, who ordered, as God had directed, the captains of Israel to each put his foot upon the necks of the five kings, as a sign that thus should Israel do to all her enemies. After this, the kings were hanged on a tree, where their bodies remained until evening, when they were cut down and thrown into the cave where they had first hidden, and the mouth of the cave was then closed with great stones.

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel."

JOSHUA DIVIDES THE LAND AND MAKES A NEW COVENANT.—HIS DEATH.

The battles which Joshua fought in Canaan were very many, but only a few are described in the Bible. His conquests, however, are summed up in the subjugation of no less than thirty-one kings on the west of Jordan, besides Sihon, Balak and Og, whom he defeated before crossing the Jordan for Jericho. These kings ruled as many cities, but in not every instance did defeat of the Canaanites lead to an occupation of the cities, for we know that Jerusalem, whose king was slain at Gibeon, was not captured until after the death of Joshua. Several other cities, though subjugated, did not fall into the hands of the Israelites until some time after the events just narrated.

But in defeating the thirty-one kings, Joshua came into possession of all the country belonging to the seven nations which was first promised to Abraham, viz.: the Canaanites, Amorites, Hittites, Perizzites, Hivites, Jebusites and Girgashites, but there still remained a considerable portion of Palestine unsubdued, which, however, God promised anew should be given to the Israelites. These latter conquests were not reserved for Joshua, for he was now old, and had been fighting almost continually for six years. But the time had now come for a division of the whole of Palestine among the tribes of Israel, which Joshua proceeded to award as God had directed him to do. The division was made by allotment among the nine and a half tribes, the two and a half tribes having already received their portion from Moses east of the Jordan. The Levites were not included among the tribes who were to receive an inheritance of land, for "Jehovah, God of Israel, was their inheritance," they being consecrated to the priesthood. This would have left eleven tribes to be

provided for, but the tribe of Joseph was divided into the tribes of Ephraim and of Manasseh, so that there still remained twelve, as originally.

When the allotments had all been made, Joshua reserved for himself Timnath-serah, in Mount Ephraim, where he built a city and gave to it the name Timnath. There were then appointed six cities of refuge, three on the west of Jordan, viz.: Kadesh, Shechem and Hebron; and three on the east, viz.: Bezer, Ramoth and Golan. To the Levites forty-eight cities were given, which were awarded in proportion to the possessions of all the other tribes.

Joshua, being now feeble from age, and realizing that but a few months separated him from his grave, sent for all the judges, officers and heads of tribes to come before him, as Moses had dore before ascending Mount Pisgah, and when they had gathered he gave them an exhortation to be courageous and to keep and do all that is written in the book of the law of Moses. This was the sum of his advice, but he enlarged this counsel so that it might be more effective, by rehearsing all that God had done for Israel since the day of their coming out of Egypt. He reminded them that of themselves they could do nothing, but that through the aid of Jehovah they had triumphed over their enemies and become possessed of cities which they had not built, and of vineyards which they had not planted.

He exhorted them especially not to affiliate or marry with the idolatrous peoples of Palestine, nor to cease striving for the rest of the land which God had promised, and warned them that the day they departed from his counsel and forgot their duties to Jehovah, they should certainly be scattered and driven from the land that had been given them.

To the exhortations of Joshua the people responded by promises to fulfil the law of Moses and to cleave unto the God who had blessed them so abundantly. Thus was a new covenant made, for a witness of which a great stone was set up under an oak tree, perhaps the same shade under which Abraham and Jacob had spread their tents.

Soon after the establishing of the covenant Joshua died, being aged one hundred and ten years. He was buried on the borders of his inheritance, in Timnath-serah, on the north side of the hill of Gaash. The death of this great and good man was properly bewailed by the Israelites, for of all of Israel's host he was perhaps the most righteous. Moses and Aaron had sinned repeatedly, but of Joshua there is not written a single act wherein he transgressed God's will.

Directly after Joshua's death Eleazar, the high priest, the son of Aaron, sickened and died also. He was buried beside his son Phinehas, who, we remember, killed Prince Zimri for sinning with the Midian woman, in Mount Ephraim.

A Crooked and Perverse Generation.

CHAPTER XII.

GOD IS FORSAKEN BY THE ISRAELITES.

Judges.

IT would appear that a large portion of Palestine was left unsubdued at the time of Joshua s death for a wise purpose, since God desired to know if the Israelites would continue to accept Him in the hour of adversity, or complain against Him, as they had always inclined to do, during their journeyings, when trouble threatened. Hence their enemies were permitted to continue still strong in many portions of Palestine, and so numerous in the southwest that they refused to yield to the Israelites. Thus God foresaw that a conflict would arise which would determine their loyalty, and with what measure they were deserving of His further protection.

The generation which lived in the time of Joshua continued faithful to the laws which they were exhorted to observe, but when these had finally perished, the next generation forsook God, neglected to regard the counsel of their fathers and degenerated so rapidly that they were soon confirmed idolaters. Their iniquities began by marrying, against the injunctions of Joshua, among the seven nations they had conquered; and from this a worship of the god Baal, in groves sacred to this false deity, was very soon instituted and the true God utterly forgotten.

For the idolatrous iniquities of the Israelites, God gave them proper punishment by sending the king of Mesopotamia against them, by whom they were not only beaten in battle, but were kept in slavery for a term of eight years. In their afflictions only did they remember God, and while their backs were

sorely burdened they called aloud for deliverance. Their petitions were not without avail, for the Lord appointed Othniel, a younger brother of Caleb, as a leader of Israel, and he led the Israelites in a revolt against the king of Mesopotamia, and in a great battle which followed he gained a decisive victory that freed his countrymen. After this fight the Israelites were at peace for a period of forty years.

But when Othniel died, who had been a wise and God-fearing judge in Israel, the people relapsed again into sinful ways and again provoked the Lord's anger, so that Eglon, King of Moab, formed an offensive alliance with Ammon and Amalek, who combined their forces against the Israelites, whom they beat at Jericho and captured the city, reducing the inhabitants to slavery, in which condition they remained for eighteen years.

The wars in which the Israelites were beaten, by reason of their disobedience and idolatry, did not involve all the chosen people at one time. As already stated, when Joshua made a division of all the land among the twelve tribes, he did not confine the division to those portions of Palestine that had been subjugated, but because God had promised that all the country should be given to the descendants of Abraham, Isaac and Jacob, Joshua allotted the whole of Palestine—those portions that yet remained in possession of the enemies of Israel, as well as those that had been taken and occupied. It was the efforts made by those members of the tribes whose allotment fell to districts unsubdued, that lead to such repeated wars, in which, because the tribes neglected God's ordinances and covenants, the results were not always favorable to the Israelites.

THE ASSASSINATION OF KING EGLON.

After the Hebrews had served Eglon for a period of eighteen years, a deliverer appeared in the name of Ehud, a Benjaminite (generally written Benjamite), who was left-handed. Ehud did not foment an uprising among the people as Othniel had done, but had recourse to a strategy which served his purpose most effectively. Making for himself a dagger, with this weapon concealed under his cloak he awaited outside the king's door, while he sent in a messenger to tell his majesty that he had an important communication for him which he bore direct from God.

No doubt flattered by the pretense that God had regarded him with such consideration as to send a messenger to him, the king, as Ehud requested, sent all his servants out of the palace, that he might be alone with the celestial messenger when the communication was delivered. The auspicious opportunity was thus presented, and Ehud quickly dispatched the king with a thrust of his dagger. The assassin then ran out, locking every door that he passed through, and soon sped away over the hills to alarm his people and prepare them for a desperate battle which he promised that God would help them to win.

When the King's servants attempted to reach the royal apartments they found the doors locked, which they took to mean that his majesty had thus sought to prevent interruption while considering some weighty matter brought to his attention by the late messenger. After leaving him alone for several hours, and finding the doors yet locked, some alarm was felt, which grew apace, until, at the venture of offending the king, should there be no proper reason for their suspicions, the doors were unbarred and the body of the murdered ruler found bloodless on the throne. By this time, however, Ehud had made good his escape by fleeing to Mount Ephraim, where, by blowing his trumpet, he assembled a great body of Israelites. When the Moabites came out to fight them, the Lord gave Ehud the victory, so that he slew ten thousand Moabite soldiers, letting not one escape.

After this event, but how long is not intimated in the Biblical account, Shamgar succeeded Ehud as judge of Israel. During his incumbency a large body of Philistines went against the Israelites to recover one of the cities that had been taken from them, but Shamgar, who seems to have been not only a desperately brave man, but wonderfully strong as well, seized a large stick used in driving oxen, and, with this simple weapon, lay about him so vigorously among the Philistines that he slew six hundred men and put the entire army to flight.

STORY OF THE DESTRUCTION OF THE TRIBE OF BENJAMIN.

It will be remembered that in an earlier chapter there are descriptions of the blessings and prophecies of Jacob upon his twelve sons, the youngest of whom, Benjamin, the great prophet predicted, "should raven as a wolf." We shall now see how truly this prophecy came to pass. The event which is about to be described occurred before Ehud, whom we have just noticed, was born, but the exact time, or sequence of events, is not given in the Bible, so that sequence is not absolutely necessary here.

A member of the house of Levi, possibly a priest, had taken a woman to live with him, according to the custom of the time. This woman subsequently became unfaithful, and she was sent back to her father's house at Bethlehem. After she had remained there four months the Levite longed for her, probably believing that he had condemned her too hastily, and, with a view of effecting a reconciliation, he went to Bethlehem, hoping to bring her home with him. The father-in-law gave him a hearty welcome, and together they feasted for three days. By a pressing invitation the Levite remained yet two days longer, when, having now spent five days with his father-in-law, he excused himself from further prolonging his visit, and started back to Mount Ephraim, where he resided, with his wife, who freely consented to return with him. The Levite thus journeyed with his wife, one servant and two asses, carrying such provisions and coverings as were needed on the way. When they came near to Jebus, the servant begged his master to ask for lodging there; the Levite

refused, and journeyed on to a town named Gibeah, which they entered at sunset. This town belonged to the Benjaminites, who had become famous for their bestiality and every manner of abomination; besides, they were jealous of the other tribes. Thus, when they perceived the Levite and his family enter their city, they offered them no place to rest, and meditated much ill toward them.

No door being open to him, the Levite sat down in one of the open squares of the city, intending to spend the night there, but soon an old fellow countryman of Mount Ephraim, who was at the time living in Gibeah, seeing the Levite thus exposed to the night, invited him to his house, tendering a generous hospitality. The Levite, and those with him, gladly accepted his kindness,

THE ISRAELITES MAKING A VOW TO AVENGE THE MURDER OF THE LEVITE WOMAN.

but during the night a party of Benjaminites surrounded the old man's house, and demanded that the Levite be brought to them, having the most infamous design upon his person. When the crowd became clamorous, the old man went out to them and sought to appease their desires by offering to them his own virgin daughter, and also the wife, or concubine, of the stranger, if they would but depart and do no violence to his guest. This offer they refused, when, to save himself, the Levite sent his woman among them, and, by an artifice, escaped himself. The poor woman was so seriously abused by the crowd, during the night, that she had barely strength enough left to stagger back to the door where she had found shelter, and there fell dead at the threshold.

When the Levite opened the door in the morning he found the woman lying as she fell, and thinking she was asleep bade her arouse that he might renew his journey. When, however, he found she was dead, without making any complaint he set her body on one of his asses and hastened to Ephraim. Arriving at home, he resolved to seek revenge against the Benjaminites. Accordingly he cut up the woman into twelve pieces and sent a piece to each of the twelve tribes, together with an account of all that had befallen him at Gibeah.

The report of the Levite aroused all the children of Israel, who vowed that no such deed had been seen since they had come out of Egypt, and they immediately determined to punish the crime as it deserved. In pursuance of this intent the whole congregation of Israel, from Dan to Beersheba, assembled together at Mizpeh, and presented themselves before Jehovah, whose aid they implored. This vast throng may be estimated by the fact that there were four hundred thousand fighting men gathered at Mizpeh, besides all the families of Israel, save alone the tribe of Benjamin, which was about to be punished.

When the great army had come together the Levite was brought out and ordered to repeat the particulars of the crime that had been perpetrated, and when he had done so the Israelites assembled made a solemn vow of vengeance and an agreement that they would not separate until the great wrong was atoned.

Provision was now made for an invasion of the country in which the Benjaminites dwelt, the first step being the appointment by lot of one man out of every ten, whose duty it was to secure food for the army. Messengers were next dispatched to Gibeah, ordering the Benjaminites to deliver up the culprits who had done such a foul deed to the Levite's woman, but they sent back a haughty defiance by the messengers, applauded the acts of their lewd brethren and made ready for battle.

THE GREAT BATTLE OF SHILOH.

Those who remained within the walls of Gibeah were marshalled into a force of sword and spear bearers twenty-six thousand strong, in addition to which there were seven hundred left-handed sling throwers, who could cast a stone, as it is asserted, to a hair's breadth. This was a small army to meet the besiegers, who numbered four hundred thousand, and yet the results of the battle showed that the Benjaminites were much better fighters than the brethren sent against them.

When the eleven tribes gathered together at Shiloh, the ark was set up, Phinehas, Aaron's grandson, being high-priest. Here the oracle was consulted, by which it was decided that Judah should lead the attack against the Benjaminites; and thus, elated by the promise that God was with them, they pitched themselves against Gibeah. Instead of remaining within their defenses, the Benjaminites, in nowise deterred by the immense force which opposed them, rushed out of their city and fell with such impetuosity against their enemies that the army of Israel was put to rout with a loss of 22,000 men, almost equal to the entire fighting force of the Benjaminites.

On the following day the routed army came together again near Shiloh and spent much time weeping before God and asking if they should again go into battle against "Benjamin, my brother." To this inquiry the oracle replied in the affirmative, but the second battle was scarcely less unfortunate than the first, for again Israel was put to rout, with a loss of 18,000.

For a third time the congregation assembled at Shiloh, where they kept a solemn fast and made many burnt-offerings, by which they hoped to win the favor of God, who, it was clear, had not been with them in the two battles. The oracle was now again consulted through Phinehas, who bade them go once more against the Benjaminites, but not as before. By the Lord's direction the army of Israel was divided, one portion of which was sent to lie in ambush behind the city, while the main body was ordered to make the attack in front, being the same stratagem which Joshua had employed so successfully at Ai.

DEAD ON THE DOORSTEP.

According to orders given by God through the oracle, the main army of Israel went before Gibeah, but turned and fled as the Benjaminites came out, who pursued them some distance. But, as they issued forth, Gibeah was left unprotected, so that the ambushing portion of the army entered and closed the gates, by which the Benjaminites were left on the outside, opposed to the fury of the immense host. A great slaughter now took place, in which 18,000 of the Benjaminites fell before the city, 5000 more were killed in the retreat, and 2000 more were slain while they were making a last rally at Gidom. The very few that escaped wandered about the country for several months, living in caves, while their victorious brethren went through the land burning cities and putting the inhabitants and their cattle to the sword.

This sack and pillage continued until the tribe of Benjamin was almost obliterated, and would, no doubt, have been entirely extinguished but for the fact that some pity was excited among a few leaders of the eleven tribes, who sought to circumvent the vow that had been made at Mizpeh. It chanced that,

CAPTURE OF MAIDENS AT THE FEAST OF SHILOH, TO BE WIVES OF THE BENIAMINITES.

on numbering the people, it was found that the men of Jabesh-gilead had not been with the other tribes in the battles, for which failure it was decreed that their city should be destroyed. Accordingly, 12,000 men were sent against it, who not only captured the city but destroyed every man therein, together with all the women except four hundred virgins, who were given as wives to as many of the remaining Benjaminites. There were six hundred Benjaminites altogether who escaped the wrath of their brethren, and the two hundred who were not provided with wives from the virgins reserved from the sack of Jabesh-gilead, afterwards secured wives by seizing some of the maidens of Shiloh who had come out to dance at a great annual feast.

They afterward set about repairing their cities, and gradually increased until at the expiration of less than a century they had recovered nearly all their former greatness. It was from out this rehabilitated tribe that Ehud sprang, who became Israel's second judge and deliverer of his people, as already described.

BARAK BEFORE DEBORAH.

DELIVERANCE OF ISRAEL BY DEBORAH.

After Ehud's successful rebellion the Israelites enjoyed peace and liberty for a period of eighty years, when, having now become rich, they relapsed into such excesses as usually follow the acquisition of wealth by nations.

In northern Palestine there reigned a great prince whose name was Jabin, called king of Hazor. He was chief of the Midianite nation, which had so far recovered from the defeats sustained at the hands of Joshua, in the length of time that had ensued, that it was now considered the strongest in all Palestine. Not less the rich spoil which would follow a defeat of the Israelites, than the satisfaction of avenging the capture of their cities nearly two hundred years before, prompted the Midianites to invade the country now occupied by the Israelites. At the head of Jabin's army was a mighty general named Sisera, who led an immense body of men, supplemented by nine hundred war chariots of iron. This great host swept down on the Hebrews and overcame them in every battle, and for a period of twenty years kept them so badly oppressed that their recuperative power even was almost destroyed, though they still managed to retain their government.

At this time Israel was judged by a prophetess named Deborah, who is

reckoned to have been the nation's fourth judge or ruler. This woman's place of abode was under a palm tree, which received the designation, bestowed by her countrymen, of Deborah's Palm. Here it was her custom to sit and receive the complaints of her people who came for judgment. When Israel sent up a cry to God for deliverance from the Midianites, He answered the petition through Deborah, who was commanded to send an inspired message to one Barak, a resident of Naphtali, whom she ordered to assemble ten thousand men at Tabor. Accompanying this order was an assurance which she gave, that if he obeyed the command God would send Sisera to meet him at the river Kishon, where a great victory would be won by the Israelites.

Barak, while much impressed by Deborah's message, was too faint-hearted to undertake such an enterprise alone, but believing in the foreknowledge of the woman, replied that he would go up to battle against Sisera only on

DEFEAT OF SISERA ON THE PLAINS OF JEZREEL.

condition that she would accompany him. She reminded him that should the Israelites prevail, as God had promised, with herself leading the people, he would receive no honor for the victory. This appeal to his ambition had no effect upon Barak, and in the alternative presented, Deborah consented to lead Israel. The army of ten thousand was now gathered together by levies upon the tribes of Zebulun, Naphtali, Issachar, Ephraim, Manasseh, and Benjamin, those tribes of the east and south not being engaged.

When Sisera heard of the uprising, he assembled his great army at Harosheth, and marched thence to the plain of Jezreel, which is drained by the Kishon, while Barak came down with his ten thousand men from Tabor, to engage the Midianites in battle. It was now that the power of the Lord was made manifest in a wonderful manner: "A tremendous storm of sleet and hail gathered from the east, and burst over the plain, driving full in the face of the Midianites. The rain descended, the four rivulets of Megiddo were swollen to powerful streams, while the torrents of Kishon rose to a flood and the plain became a morass. The chariots and horses of Sisera's army were now turned against him. He became entangled in the swamp so that the torrent of Kishon swept them away in its furious eddies, while in the confusion that followed the strength of the Midianites was trodden down by their horses, as the fear-striken animals stamped and plunged in a desperate effort to extricate themselves from the quaking morass and rising streams. Far and wide the vast army fled through the eastern branch of the plain of Endor. There, between Tabor and the little Hermon, a carnage took place long remembered, in which the corpses lay fattening the ground."

In the dreadful rout and devastation Sisera contrived to escape, by leaving his chariot and fleeing on foot to the tent of Heber, a Kenite. This man was an Arabian Sheikh, a descendant from Jethro, the father-in-law of Moses. He was dwelling at Kadesh, at the "Oak of the Wanderers," and on friendly terms with both the Israelites and Canaanites. Being the nearest place of shelter to the battle-ground, Sisera came to his tent, but Heber being absent at the time, his wife Jael, bade him enter and gave him hospitable entertainment.

Sisera was very tired when he entered the tent, and cast himself at once upon the floor, and Jael covered him with her mantle. After he had slept a little he called for drink, which Jael supplied by giving him buttermilk out of her choicest vessel. Though still extremely fatigued, Sisera would not compose himself to deep sleep until he had exacted from Jael a solemn promise that in no event would she discover him to his enemies, who were now hot in the search. Believing himself secure in the promise given, Sisera fell into a deep slumber. When Jael saw that her guest was soundly sleeping, she seized one of the tent pins and with a hammer drove it at a blow through Sisera's temples, thus killing him upon the instant. It was not long after that the pursuing Israelites came to her tent, when the valorous Jael showed Barak the deed she had done, and claimed the glory of Israel. This deed is made the subject of the *Song of Deborah and Barak*, which ranks amongst the finest efforts of Hebrew poetry.

THE Sword of the Lord and of Gideon.

CHAPTER XIII.

THE STORY OF GIDEON.

FOR forty years peace reigned in Israel after the defeat of Sisera, or until 1250 B. C., but at the expiration of this time the Israelites returned again to their idolatrous and shameful practices, the miracles which God had wrought not sufficing to prove His protecting care for a greater time than the life of a single generation. The god Baal was publicly set up and worshipped, and many other things done by this wonderfully perverse people in defiance of the Lord's commands, until His patience became again exhausted, and He resolved upon their punishment. This was accomplished by delivering them into the hands of the Midianites and Amalekites, who swarmed upon them "as locusts for multitude." By these, their old enemies, the Israelites were not only subjugated, but their means of living were so completely taken from them that they had to abandon their homes and flee into caves in the mountains, where they subsisted upon the things which chance threw in their way. This oppression lasted for seven years, during which time a great number died of hardships and starvation.

When God had considered the punishment of His people sufficient, His long-suffering was again exhibited in hearkening to the cries of distress which they sent up to Him. Among the Israelites was one who had not wholly departed from the worship of God, who was already esteemed as "a man of great

valor." This soldier was Gideon, a son of Joash, of the tribe of Manasseh, a father himself, having sons also distinguished for bravery. It was he whom God chose should be a deliverer of Israel.

One day, while Gideon was threshing out some corn that had been raised in a place where it escaped the notice of the Midianites, he saw an angel sitting under an oak that was a landmark, by whom he was saluted with the words, "Jehovah is with thee, thou mighty man of valor." Gideon bowed himself and then hastened and brought a kid for an offering. This he killed, and having cut it up brought it in a dish before the angel, whereupon the angel touched the offering and a fire sprang up which devoured it. By this acceptance of his offering Gideon saw that the Lord had some use for his services and asked what was desired of him. He was now commanded to go in his might and save Israel, for God would help him to prevail over the Midianites. Gideon pleaded his poverty, and the weakness of his people, but the Lord again assured him of His help, and then vanished. Gideon now built an altar at the spot where the sacred presence had appeared, which he called Jehovah-shalom, meaning *Jehovah is our peace.*

At night God again appeared to Gideon, in a dream, and commanded him to take his father's second bullock, of seven years old, and to overthrow the altar and idol of Baal, the fragments of which the Lord ordered him to use in making a fire for burning the bullock as a sacrifice. When he arose in the morning Gideon told ten of his servants what had been commanded of him, and by the aid of these on the following night, secretly, for fear of his father's household and of the men in the city, he carried out the Divine order. When morning again appeared, his deed was discovered, and a cry was at once set up, by the worshippers of Baal, for Gideon's life. Joash, however, influenced no doubt by God, defended his son and said, "Let Baal plead his own cause," and this argument convinced the citizens, who thereupon bestowed upon Gideon the new name of Jerub-baal, which implies, *Let Baal plead.*

When the act of Gideon, and his people's sanction thereof, became known to the Midianites and Amalekites, they prepared at once for war, and mustering their forces went into camp at Jezreel, near the spot where Sisera had been overthrown. Gideon now also prepared for battle by calling together the tribes of Manasseh, Zebulun and Naphtali, who pitched their tents overlooking the Midian hosts in the plain of Esdraelon.

GIDEON'S FLEECE.

In the sight of such an immense army as opposed him, Gideon's faith was somewhat weakened, for he called upon the Lord to give him another sign that he should lead Israel to victory. Thus Gideon gathered a fleece of wool, and laving it upon the ground, told God that if the dews of night should fall heavy and the fleece yet remain dry in the morning, he would consider it a sign that he had been chosen to win the battle. In the morning when Gideon

looked at the fleece he found it dry, while all around the ground was wet with dew. Though he promised that this sign should convince him, he was not yet satisfied, and told God that he wanted one more evidence. He would lay the fleece upon the ground another night, and in the morning if it were wet, while all the ground about remained dry, then he should accept it as a token of what God had promised. This second sign was also given, for when Gideon went out and picked up the fleece, he found it so wet that he wrung much water out of it, while all about the ground was as dry as at mid-day. He was now satisfied that he would win the victory, and marched out at the head of thirty-two thousand men to engage the enemy, whose numbers were many times greater.

GIDEON CONVINCED BY THE FLEECE.

Before reaching the plain, God bade Gideon to send back a portion of his army, for, said Jehovah, "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." The Lord further told Gideon to say to all those of his army who were afraid to go into battle, to return to their homes. The great fear which possessed Israel is evidenced by the fact that twenty-two thousand acknowledged their cowardice by leaving and going back to their settlements. There now remained ten thousand, the same number that engaged Sisera, but God told Gideon that his army was still too large, as He was going to show the Israelites another miracle by which they would know He was their leader. Then, as the Lord directed, Gideon brought his army to a small stream to drink, and observed that some quenched their thirst by kneeling down and dipping up the water with their hands, while others drank by putting their mouths to the water after the manner of brutes. Of the former there were only three hundred, and these alone God commanded Gideon to take with him into battle, while all the others should be sent away.

The following night a spy, who had been sent into the Midian camp, came to Gideon and told him that he had overheard one of the Midianites relating to his comrade a dream, wherein was foretold how Israel should overcome and despoil the Midian army, which seems to have greatly encouraged the little band of three hundred.

Gideon was no less a strategist than a man of valor, for he disposed his small army in a manner well calculated to inspire the enemy with terror. Dividing it into three bands, he ordered that every man be provided with a trumpet, a torch and a large-mouthed pitcher, the two latter to be used to make a dark lantern, instructing them at the same time to make the assault at night and to blow their trumpets at a given signal, then to break their pitchers that covered the lights, and rush on, shouting, "The sword of Jehovah and of Gideon."

When the middle watch was set for the night, the little army took up positions on three sides of the Midian camp, and at the word rushed down upon the enemy, first in darkness, blowing their trumpets and shouting their battle-cry. Then breaking their pitchers at a signal, they suddenly appeared as if clothed in flames, brandishing their torches and still blowing the trumpets. The terror which this singular attack produced was equalled only by the miracles God had done. The swords of the Midianites were turned upon themselves as they fled with precipitation down the pass leading to the Jordan.

Those of Gideon's army that had been sent back were now recalled, and they pursued after the retreating Canaanites and engaged them in two other battles, in both of which great numbers of Midianites and Amalekites were slaughtered, making the victory the most important one gained since the time of Joshua.

THE REBELLION OF ABIMELECH.

After their deliverance the Israelites called upon Gideon to serve them as king, an honor which they desired to bestow in recognition of his great services, but he replied to their entreaties, "I will not rule over you, neither shall my son rule over you; *Jehovah shall rule over you.*" Though he resisted this proffer of exaltation, remembering and observing the law of Moses, yet Gideon was not entirely above temptation, and fell into an iniquity by reason of his vanity. Having, by Divine permission, once raised an altar and made an acceptable offering thereon, he was now induced by his own pride to make another of jewels and 1700 shekels of gold which he had taken from the Midianites. This altar was not consecrated to God, but was raised as an oracle, which became a kind of idolatry, for not alone the people, but he also consulted it regularly.

The species of idolatry practised by Gideon was hardly his worst sin, for we are told that he had seventy-one sons, many of whom must have been unlawfully begotten, one of whom, Abimelech, whose mother was a concubine, afterward brought disgrace and great trouble on the Israelites.

Gideon was the fifth judge of his people, and his rule was distinguished by justice and the peace of Israel for forty years. He died at a good old age and was buried in his native city of Ophrah.

Soon after Gideon's death, the Israelites, true to their perverse and iniquitous dispositions, abandoned Jehovah and made Baal-berith their national god, which led them into all manner of evil. Though Gideon had refused the crown for himself and sons, Abimelech became ambitious to rule Israel, and to carry his purposes into effect he went among his mother's people, the Shechemites, and urged them to crown him. The specious argument he advanced in support of his claims was that it were better to be ruled by one man than by seventy, and that being himself a Shechemite his people had better accept him than to allow his brothers—who belonged to another city—to rule over them. So well did he ply this reasoning that his relatives entered into a conspiracy to make him king, and provided him with a band of desperate followers, for which purpose money was taken from the treasury of Baal-berith.

IDOL OF BAAL IN THE HERMON VALLEY.

Abimelech, being now placed at the head of an army, marched to his father's house and seized his sixty-nine brothers, and murdered them on the stone altar he had reared. One of his brothers, named Jotham, not being at home when the fratricide was perpetrated, escaped his brother's vengeance, and when he heard what Abimelech had done he went to Mount Gerizim and in an oration to the people recounted the infamy and reproach that had been brought on Israel. He told them how his father had refused the crown for himself and sons, and of the special unworthiness of Abimelech, not only because the Mosaic law forbade the recognition of any other king than Jehovah, but also because Abimelech was the son of a maid-servant, and therefore not entitled to any inheritance.

What effect Jotham's harangue had upon the people we are not told, but he delivered a curse upon his unnatural brother, and also upon the Shechemites, which was not long afterward fulfilled.

Three years after Abimelech had ascended the throne, God sent a rebellious spirit among the men of Shechem to avenge the murder of Gideon's sons. They not only revolted, but conspired to take his life, and lay in wait for him in all the ways it was usual for him to take, but he knew their purpose and kept himself hidden from them. At length this rebellious spirit had so increased that the rebels found a leader in Gaal, the son of Ebed, who boasted that he would unseat the king. Abimelech, hearing of these threats, managed to collect an army with which he marched to Shechem, and when Gaal and his party came out to engage him the king routed the rebels with great loss.

DESTRUCTION OF SHECHEM BY ABIMELECH.

The victory which Abimelech gained over Gaal did not increase his popularity, for the Amorites now flew to arms to defend the city of Shechem. Their defense of the place did no avail, however, for it was captured and all the inhabitants, except a thousand men and women who had taken refuge in the tower sacred to Baali-berth, were put to the sword. A worse fate was reserved for those in the tower. Abimelech, himself setting the example, ordered his army to collect wood from the neighboring forest which was piled high about the sacred edifice and then set on fire. Thus was destroyed the tower, together with all who had taken refuge therein.

A great uprising of the people in adjacent cities followed the victories of

Abimelech, who fell into public odium, though his army still remained true to him. After sacking Shechem, he marched against Thebez, which he besieged and captured after a brief resistance by its people. There was also a tower in this place, to which a large number of the people fled as a last resort. Abimelech, who must have been a recklessly brave man, instead of intrusting to his soldiers the most dangerous work of approaching and setting fire to the tower, undertook the duty himself, but as he was in the act of applying a burning brand, a woman threw down a piece of millstone upon his head, which broke his skull. In the last agonies of death he bade his attendant dispatch him with his sword, deeming it ignoble to die by the hand of a woman.

Abimelech is regarded as having been the sixth judge of Israel, though the title does not properly belong to him. He was evidently king of a faction, perhaps of a single city, but was never recognized as a ruler by a majority.

THE STORY OF JEPHTHAH AND HIS DAUGHTER.

After Abimelech, the Israelites were at comparative peace for a period of more than one hundred years, though, during this period they had grovelled in all manner of vices, returning to the worship of Baalim, Ashtaroth, and the gods of Syria, Zidon, Moab, Ammon, and other gods of the Philistines. God's anger was slow to show itself this time, but it came at length. Two nations were sent at the same time against Israel, one on the east and the other on the west, and the Israelites were beaten at every point. Not only were those east of the Jordan brought under subjection by the Philistines, but also the tribes of Judah, Benjamin and Ephraim, on the west.

For eighteen years the stiff-necked Israelites were humbled and oppressed, as they richly deserved to be. When at length they cried to God, the prophets told them to appeal to their idols, so that, for some time, the Lord refused to aid them. But Israel thoroughly repented and begged God to deliver them only this once. So they broke their idols and began to worship the true God again, by which His aid was once more secured.

The Israelites now gathered their forces in Mizpeh, while the Ammonites, who now opposed them, assembled at Gilead. A decisive battle was to be fought, but Israel had no leader, and in their anxiety to secure a captain, they promised to make the man who would lead them against their enemies the head over all the people of Gilead. In the Israelitish camp was a man who had already proved his valor in battles among neighboring tribes, and toward him all turned their eyes. His name was Jephthah, who was the son of Gilead by a woman of very bad character. When his father died, the poor lad was thrust out by his legitimate brothers, and having nowhere to go he had wandered to the land of Tob. Here he grew up among vicious associates, and became finally the leader of a band of robbers, whose levies of booty, however, were made entirely from the Ammonites.

Jephthah was so highly regarded for his power as a warrior among the Israelites that they besought him to accept the leadership, which he consented to do only on condition that should he deliver Israel he would be made chief over all Gilead. This promise was not only freely given, but was further affirmed by oath before Jehovah at the sacred place.

JEPHTHAH SACRIFICES HIS DAUGHTER.

After the confirmation of the Israelites' promise Jephthah took command of the army, and sent messengers to the Ammonites to ask of their king why he had made war on Israel. To this message a reply was returned which was scarcely less than a history of the Jewish conquests since the day Moses approached Palestine. The king reminded Jephthah that his people had been driven from their land along the Jordan by the Israelites, and demanded its restoration, for which he had now come to fight. Jephthah sent his messengers again to tell the Ammonites that what Israel possessed God had given them, and as a taunt to their idolatry he submitted that they might take all their god Chemosh would give them, but Israel would retain their own possessions; and he called upon Jehovah to be a judge between them.

Foreseeing the result of his second message, which was equivalent to a challenge, Jephthah mustered all the Israelites that were in Gilead and Manasseh, and bringing them to the rendezvous at Mizpeh, prepared to give battle to his enemies. Before setting out, however, he made a rash vow, whereby he promised if God would give him the victory, that upon his return home he would devote to Jehovah, as a burnt offering, whatsoever came forth from his door to meet him. The object of such a vow is difficult to discover, since it seems to contemplate the sacrifice of some member of his family, for what else would be most likely to come out of his house to meet him? Yet the sequel proves that the fulfilment of his promise brought upon him the greatest sorrow.

Having recorded his vow, Jephthah marched against the children of Ammon, whom he defeated not only in the first battle, but pursued them until he had captured twenty of their cities, and so broke their power that Israel possessed their lands in peace until the time of the reign of Saul.

Having won the victory and been made judge of all Gilead, Jephthah returned to his city, Mizpeh, and was met by his beautiful daughter, who had just issued forth from his house to greet him. She had heard of her father's renown, and in the pride of her heart, desiring to attest her love and gladness, she came forward dancing, and playing upon timbrels, to signalize his triumph and to receive his caresses. She was his only child, and the Biblical account leads us to believe that he lavished upon her all the fondness a doting father is capable of bestowing; what, therefore, must have been his feelings in the remembrance of the rash vow which he had made to Jehovah? In the bitter anguish of his heart he said to his daughter, "Alas! thou hast brought

me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord and I cannot go back." She appears to have fully comprehended the awful import of his words, for with that wonderful resignation which sustains the trusting child and the devoted followers of God, she made reply: "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." And she said unto her father, "Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains, and bewail my girlhood, I and my fellows." And he said, "Go."

There are few incidents recorded in the Bible so pathetic as this, nor are there any which exhibit such peaceful resignation to the will of a father, or of God. It is much to be regretted that the name of this noble character is not given, for it deserves perpetuation with that of Miriam, Ruth and Mary.

When the devoted daughter had spent two months with her companions on the mountains, she returned to her father and told him to execute the promise which he had made to Jehovah. We would expect Jephthah to call upon God to set aside the vow, and to relieve him of the monstrous crime of murdering his daughter; or that God would stay his hand at the last moment, as He did that of Abraham when the knife was uplifted to take the life of his son Isaac; but nothing occurred to prevent the fulfilment of the promise, for Jephthah "did with her according to the vow which he had vowed."

The sacrifice of the loving, dutiful girl having been accomplished, the lamentable circumstance was made memorable by the establishing of a custom whereby on every anniversary of the execution the daughters of Israel went out to some designated spot, and there remained for four days in mourning for Jephthah's only daughter.

THE REBELLION AGAINST JEPHTHAH.

Although Jephthah had gained a decisive victory, and had been exalted for his prowess, he was not long permitted to enjoy the fruits of his position in peace. The Ephraimites, who were not called to engage against the Ammonites, became jealous, and calling the men of Gilead outcasts of the house of Joseph, threatened to burn Jephthah's house over his head. But Jephthah sent his army against them and put them to rout after a sharp skirmish, and the men of Gilead took possession of the fords of the Jordan over which the Ephraimites had to pass. Here, in order to determine whether those who attempted to cross were Gileadites or Ephraimites, the holders of the fords provided a singular test. Every one who demanded a passage westward was asked, "Are you an Ephraimite?" If the reply was "No," he was required to pronounce the word Shibboleth (meaning *a stream or flood*), but if he should say "Sibboleth," which their singular dialect was certain to make the Ephraimites do, then he was immediately put to death. The loss to the Ephraimites in their uprising against Jephthah was terrible, amounting to

forty-two thousand men. Jephthah ruled Israel over six years, when he died and was buried in Mount Gilead.

Of the three judges who came after Jephthah there is little said in the Bible. Their rule extended over a period of twenty-five years, during which time there was comparative peace in Israel, and neither judge did anything to distinguish himself.

A Nazarite unto God.

CHAPTER XIV.

THE STORY OF SAMSON—HIS BIRTH.

LET it be borne in mind, while pursuing the subjects as they are introduced in the Bible narrative, that the events are not recorded in their sequence, but very frequently appear inverted; that is, the latter event often precedes the earlier; so that if this fact is overlooked the reader is liable to become confused in his interpretations. But a greater liability to confusion lies in the general statement which so frequently occurs in the Bible as follows: "And the children of Israel did evil again in the sight of the Lord, and the Lord delivered them into the hands of their enemies." This must not be understood as implying that all the twelve tribes of Israel were in sin and became subjugated at the same time. By the apportionment of Joshua, all the land of Canaan, or Palestine, was given to the Israelites, so that the tribes became scattered all over the country. Therefore, the statement just quoted usually has reference to only two or three of the tribes, as we have seen that during the time of Gideon and Jephthah and other judges, only a few of the tribes were involved in wars with the Midianites, Amalekites and Ammonites, the other tribes occupying a district too remote from the scene of conflict to participate. With these facts kept well in mind there will be no obscurity in the manner in which the Bible introduces the subjects of Israel's triumphs and defeats.

In the southern part of Palestine some important events occurred a few years previous to the exploits of Jephthah, chief of which was the institution of idolatry again among the Israelites and their punishment by the Philistines. The story of their subjugation and oppressions is so similar to those several

times before related that it is sufficient now to observe that the Philistines were their masters for a period of forty years. By this fact we judge that the sins of the Israelites must have been very great, for the term of their punishment was equal to the life of a generation, by which we infer that God suffered nearly all those who had transgressed His laws to die, and provided a deliverer only for their children.

The deliverer whom the Lord chose to destroy the mastership which the Philistines exercised over the Israelites was a person of lowly birth, but of uncommon power, such as no man ever before or since possessed. Concerning his nativity, we are told that a certain man, whose name was Manoah, and who belonged to the tribe of Danites, had a wife that had never borne him any children, which was a disgrace in Israel, for the greatest glory of Jewish women was to bear children to their husbands. This poor woman, no doubt, suffered from many taunts hurled at her by her neighbors, and it was possibly for this reason that God chose to comfort her. The Lord appeared to her one day and promised that she should soon bear a son who would, from his birth begin to deliver Israel out of the hands of the Philistines; at the same time cautioning her against eating any unclean thing or the drinking of any wine or strong drink. The same abstinence was demanded of the child, who should also never suffer his hair to be shorn.

When the Lord had spoken to Manoah's wife He disappeared, while she hastened to tell the glad news to her husband. Manoah was greatly pleased at the promise that had been made, for he had long wished for a son, but he was very anxious to see the Divine messenger that had appeared to his wife, and prayed that God would manifest Himself to him. Jehovah answered Manoah's prayer by appearing to him in human form, but the good man detected the Divine spirit that dwelt in the presence before him, and urged the angel to accept his hospitality. The messenger thereupon ordered Manoah to make a burnt-offering to God, which he did by killing a kid and making a sacrifice of it. As the flames came up from the altar about the offering, the angel rose upward and disappeared before Manoah's sight.

In due time a child was born, as the Lord had promised, to whom Manoah gave the name of Samson, meaning *great joy*, according to some Hebrew scholars but Josephus declares the word to mean *strong*.

When Samson had grown to man's estate some of the tribes of Israelites were serving under Philistine taskmasters, and their spirits were broken, scarcely hoping for a deliverer, and so corrupted by natural follies and their degraded condition, that they had quite forgotten Jehovah.

The first exhibition of the power which God had given to Samson occurred in the camp of Danites, which was in the central highlands, but what this manifestation was we are not told. Not long afterward he became conscious of his marvellous strength, and, stung to madness by the reproaches heaped upon his people, he began to seek a quarrel with the Philistines. With this

end in view he accompanied his parents to a city called Timnath, where the Philistines were holding a great festival. Instead, however, of engaging in a fight, he fell so deeply in love with a Philistine maid, whom he met there, that he besought his parents to procure her for his wife. This request they for a long time refused, because she was not a Hebrew, but his persuasion finally prevailed and he married her.

SAMSON DESTROYS A LION.

On one occasion, while Samson was returning from a visit to his parents to his wife in Timnath, he was attacked by a great lion which meant to devour him; but although Samson had no weapon, he seized the mighty beast, and with the powerful grip of his arm strangled it; he then threw the carcass into a piece of woods which bordered the highway.

It was not a great while after Samson's fight with the lion that he was again passing along the same road, when he spied the beast's carcass and perceived that a swarm of bees had made of it a hive, wherein Samson found a quantity of honey, some of which he ate and took also pieces to his wife.

The astonishing strength of this wonderful man gave great concern to the Philistines, who were in constant dread of his enmity; so, under pretense of doing him honors appropriate to his renown, they gave him thirty stout youths for servants, whose real duty, however, was to act as a guard over him. Shortly after his marriage, at a festival given by him, these thirty youths were making merry and disporting themselves in many ways, when Samson said to them: "Come, if I propose you a riddle, and you can expound it in these seven days, I will give you every one a linen shirt and a garment, as the reward of your wisdom." He then propounded the following:

"Out of the eater came forth food, and out of the strong came forth sweetness."

Being extremely anxious to solve this riddle, but not being able to discover the answer themselves, they went to his wife and tried to induce her to gain the secret from her husband. For some time she refused, but when the thirty threatened to burn her if she did not do their bidding, she prevailed on Samson to tell her the answer, and gave the reply to the thirty. At the end of seven days, when they had come into the presence of Samson, they said to him: "What is sweeter than honey? and what is stronger than a lion?"

Samson knew immediately that his wife had betrayed his secret, and told the young men as much; nevertheless, he did not try to evade his promise, for immediately he went to the city of Askelon, where he killed thirty Philistines, whom he divested of clothing and sent it to the thirty as their reward.

SAMSON TURNS LOOSE THREE HUNDRED FOXES AND SPREADS A FIRE.

His wife's betrayal incensed Samson so greatly that he left Timnath and returned to his father's house; but very soon the old love for his wife revived,

and he went back to claim her. Upon arriving at Timnath, his father-in-law met him with the cruel information that his wife had been given in marriage to one of his thirty groomsmen during his absence, but offered to make amends for the wrong done him by giving him a younger and more beautiful daughter for wife instead.

Samson rejected his father-in-law's proposal, and resolving upon revenge directed against all Philistines, he captured three hundred jackals, which he tied together in pairs by the tails; between each pair he fastened a burning brand, and then turned the whole troop loose in the fields of the Philistines among the standing corn, which was just ready for harvesting. By this means a great fire was spread that burned up not only all the corn, but vineyards and olive trees as well. This wanton act of Samson's was avenged upon his former wife and her relations, whom the Philistines seized and promptly burned. This cruelty further inflamed Samson, who now went against his enemies, and, by the force of his marvellous might, slew many hundred of them in the plains. Having done this, he took refuge on the top of a large rock at Etam, in the territory of Judah.

SAMSON'S EXPLOIT WITH THE JAW-BONE OF AN ASS.

When the Philistines discovered the place of Samson's retreat, they went in a large army into Judah and demanded of the Judahites that they surrender the strong man to them. This demand alarmed the Judahites, for they were not equal in fighting strength to the Philistines, and to avoid a conflict they went to Samson and begged that he would suffer himself to be bound and delivered to the Philistines, else their country would be ravaged for no sin which they had committed. Though Samson was conscious of his power, he permitted himself to be bound with two strong cords, first exacting a promise from the Judahites that they would not side with the Philistines. He was now led captive to the Philistine camp, and as they saw him approaching, apparently in a helpless condition, with shouts of joy they came out to take him. The spirit of God now came upon Samson, who broke his bonds, and with the jaw-bone of an ass, which he found lying at his feet, he sprang upon the Philistines, and thrashing on every side, he killed several thousand and put the rest to flight.

For his success in beating so many of his enemies, Samson refused to give God the credit, becoming so vain as to believe that he had done it by his own unaided exertion. But God now afflicted him with a great thirst, until, in his agony, Samson prayed for pardon, perceiving that nothing could avail him save God's help. Then the Lord caused a spring to burst out of a rock, at which Samson refreshed himself and called the place Jaw-bone, which name it retained in the time of Josephus.

SAMSON CARRIES OFF THE GATES OF A CITY.

After the slaughter at Jaw-bone, Samson went to the city of Gaza, where he put up at a certain inn. The Philistines, learning of his presence there,

formed a plan to capture him, which, however, miscarried, as had all their former efforts. They surrounded the city and barred all the great iron gates, besides placing men to guard every avenue, but in the night Samson, having been apprised of their plans, got up from his lodging and ran with such force against the gates that they were thrown down, with the post and beams that supported them; to show his strength to his enemies he then picked up the gates and carried them upon his shoulders to a neighboring mountain near Hebron. This wonderful act struck such terror into the Philistines that they did not attempt to dispute his way, looking only to their own safety.

HE IS AT LAST OVERCOME BY HIS ENEMIES.

The many favors which Jehovah showed him should have inclined Samson's heart to proper reverence and obedience, but instead, he neglected to exercise his power always for the glory of God or the good of his people. He at length fell into evil ways, broke even the laws of his own country, and adopted many of the abominable customs of the Philistines, notwithstanding they had always been his enemies.

It was no doubt sinful in Samson in taking his first wife from among the Philistines, as circumstances proved the folly of the act; but experience failed to make him any wiser, for he fell in love with another Philistine woman, one, too, of the lowest character, who at length compassed his downfall. Her name was Delilah, and as the Bible represents her as having been a most beautiful woman, it is not improbable that, despite her loose morals, she may have occupied a high social position among her people. Her qualities of beauty and accomplishments exercised so potent an influence upon Samson that he became plastic in her hands, moving him as she chose. The Philistines, observing this, bribed Delilah to obtain from him the secret of his strength and betray it to them. She seems to have cared very little for her Herculean lover, for she entered heartily into the scheme proposed. When, therefore, a suitable occasion was presented, she urged Samson to tell her in what charm lay his wonderful strength. In order to delude her, he replied that if he were bound with seven withes of a certain green vine his strength would be as that of other men. She hastened to tell the Philistines, who stationed a number of soldiers in ambush, and there waited until Delilah plied him with strong drink till he fell asleep. The soldiers then bound him as he had prescribed. She now awakened him, as if in great alarm, by shouting in his ear that the people were upon him. He roused up in a maudlin condition and broke the withes as if they had been threads.

When her first artifice failed Delilah reproached Samson for his want of confidence, and for having deluded her, and then renewed her persuasions until he told her that if she would bind him with new cords his strength would depart. Again she tried to betray him to the Philistines, but with no better success than before. Pretending now to be sorely hurt by his decep-

tion, and withal charging him with entertaining no love for her, she at length obtained his confidence, and he told her truly that God had taken care of him,

DELILAH DECEIVES SAMSON.

and "thence it is that I suffer my hair to grow, God having charged me never to poll my head, and thence my strength is according to the increase and continuance of my hair." He further said that if she would braid his hair

SAMSON PUSHING DOWN THE PILLARS. (177)

and then cut it off his strength would be no greater than that of any other man. Believing that he spoke the truth, she lulled him to sleep with his head resting in her lap, and then braiding his hair clipped it from his head. When she now awakened him the soldiers rushed in and easily bound him, for he had lost his strength, and when taken to the place of judgment his eyes were put out, and he was afterward led about the streets an object of public derision.

PULLING DOWN THE TEMPLE OF DAGON.

But the Philistines continued their cruel exhibition too long, for Samson's hair grew out again, and with its increase all his former strength returned. When his power had become as great as before there was a great public festival given, which was attended by the most eminent Philistines in the whole country. In their feasting and revelling they sent for Samson, in order to make sport of his shorn strength and helpless condition. The place in which this festival was given was called the Temple of Dagon, and one of the rooms of the temple, in which the revels were being held, was supported by two immense pillars extending from the foundation to the roof, and were its chief supports, as Samson had perceived before he had been deprived of his sight.

After the Philistines had amused themselves for some time with Samson, whose shame and anger were now fairly consuming him, he requested the boy who had been leading him about to conduct him to a seat beside the pillars, as he was very tired and desired to rest awhile. As soon as he was brought to touch the pillars he put his arms out against them with such power that they were broken asunder and the entire building was overthrown, crashing down and burying in one common ruin three thousand men that were in the temple, and with them perished Samson also.

Thy God shall be my God.

CHAPTER XV.

THE STORY OF NAOMI AND RUTH.

Ruth.

LI, who had been acting as high-priest, upon the death of Samson became judge of Israel, whose rule was not distinguished for any great wisdom, and who is chiefly remembered in Jewish history by reason of the iniquity and terrible fate of his two sons. But during Eli's administration a famine prevailed throughout the land, which bore with such severity upon the people that a large number were forced to emigrate to save themselves from starvation. Among those who thus changed their abode was a man named Elimelech, who lived in Bethlehem with his wife, Naomi, and his two sons, Chilion and Mahlon. He went to the land of Moab, where his affairs were all prosperous, and after a little while he married his sons to two Moabitish maidens, named Orpah and Ruth.

Elimelech continued to prosper in the land of Moab for a period of ten years, when he fell sick and died, leaving the care of his estate to his two sons. But it was only a little while after his death before the two sons also died, which double misfortune so deeply distressed Naomi that she decided to return to Bethlehem, where many of her friends still lived, especially as the famine had now disappeared and the harvests there were again abundant.

Though Elimelech had greatly prospered while in the land of Moab, he must have left behind him only a small estate, for when Naomi decided to return to Bethlehem her possessions were so small that it was with much difficulty she managed to subsist. When she was upon the point of starting, both Orpah and Ruth desired greatly to accompany her, having become so

much attached to her that they were quite ready to leave their own friends and kindred and go to a strange land, esteeming the companionship of their good mother-in-law above all other attachments. This love greatly affected Noami, but she, nevertheless, sought to persuade her daughters-in-law against their expressed determination, reminding them of the uncertainty which such a trip might entail; that perhaps, her old friends were now dead and her early acquaintances moved away or had forgotten her; besides, she urged, it were better for them to remain among their kinsmen rather than trust themselves upon a journey from whence they might never return. This argument finally persuaded Orpah to remain, but Ruth replied, out of the fervor of her great love: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

NAOMI AND HER DAUGHTERS-IN-LAW.

When Naomi saw that Ruth was determined to go with her, which she no doubt secretly desired, the two journeyed forward together and in due time arrived at Bethlehem. When her old friends, of whom many yet remained in the town, saw her, they greeted her with much affection, saying, "Is this Naomi?" To which she replied, "Call me not Naomi, call me Mara (meaning *She who weeps or laments*), for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty."

Naomi returned to Bethlehem at the beginning of harvest time, and having nothing upon which to feed herself, being so extremely poor, she sent Ruth to glean after the reapers in the fields of a rich man named Boaz, who was a kinsman of Elimelech. It was customary in Judah to allow poor people to fol

low the harvesters, and gather up the few straws of grain which were left on the ground after the reapers had passed over it. This was called gleaning. While Ruth was thus engaged picking up the stray straws Boaz came out into the field, and seeing the girl, who was very beautiful, inquired of his workmen what damsel it was; to which they replied that it was a Moabitish girl who had come into Bethlehem with Naomi, and had in the morning asked of them permission to glean. Boaz now approached her and told her not to go into any other field to glean, but to continue after his harvesters and with his maidens, and when she was thirsty to drink from the vessels used by his young men. This kindness, so unexpected, because the poor of Judah were not generally treated with such compassion, Ruth did not understand, and she asked why she, being a stranger to him, should find so much grace in his eyes. Then Boaz answered that he had been told of her love for Naomi, and of how she had left her kinsmen to follow her mother-in-law into a strange land, trusting to the Lord for shelter. When Ruth had expressed her thanks, Boaz went among his reapers and told them to allow the damsel to gather from among the sheaves, so that she might take away all the grain she wanted, and in addition to this he gave her food in plenty from the harvest baskets.

RUTH GLEANING IN THE FIELD OF BOAZ.

In the evening Ruth returned to Naomi, carrying with her an ephah—equal to one bushel and a half—of threshed barley, and related all that had befallen her in the field of Boaz. At the mention of this name, Naomi told Ruth that he was a near kinsman, whose kindness was very great, since he had not forgotten the living and the dead.

In accordance with Boaz's wish, Ruth continued gleaning in the same field until the end of the harvest, taking away each day all the grain she

could carry. When at length threshing time came, Ruth, following the advice of Naomi, went in the night to a barn where Boaz was sleeping, and, uncovering his feet, lay down by him. About midnight Boaz was awakened, and discovering a woman lying at his feet, was alarmed, and cried out, "Who art thou?" She answered him with becoming meekness, telling him of her kinship to him and desiring to be covered with his skirts.

The humility and fidelity of Ruth greatly increased Boaz's respect for her, who now told the girl that he would be her protector, calling her his "daughter" to assure her of his good intentions; saying, also, "I will do to thee all that thou requirest, for all the city of my people doth know that thou art a virtuous woman." He then reminded her that there were kinsmen nearer to her than himself, whom he would ask to do to her a kinsman's part; but if they refused, he would then himself do the part of a kinsman.

It was a custom among the Israelites, according to a law given by Moses, that upon the death of a husband his nearest of male kin took the widow for wife, for it was a reproach for any woman to live single. It was to this law that Boaz referred when he told Ruth if her nearest of kin refused to take her, then he would himself espouse her.

When the interview with Boaz terminated, he gave Ruth six measures of barley and sent her again to Naomi, who, being apprised of all that had passed between them, bade her daughter-in-law to wait the fulfilment of what had been promised, assuring her that Boaz would not rest until he had made good all his assurances.

Early in the morning Boaz went up to the gate of the city and there sat down, that he might talk with any of the kinsman who should pass in or out. As each came by Boaz called to him and urged him to sit down, until all the near kinsmen of Naomi had been assembled about him; he next called ten elders of the city, whom he also bade to sit by him, and when the party was complete Boaz told the kinsmen that Naomi had returned to Bethlehem after selling a parcel of land which was Elimelech's, which he called upon them to redeem, as next of kin, but in case they refused to redeem it, then, as second of kin, he would do so himself. This was also according to a custom long practised by the Israelites, by which the inheritance of one generation was transmitted intact, or increased, to another.

THE GLEANERS.

When Boaz had given these kinsmen notice to redeem the land, or renounce their claim in his favor, they all replied that they could not make the redemption without sacrificing some of their own inheritance. This was the reply which it was evident Boaz desired them to make, for all his actions prove that he was deeply in love with Ruth from the time he first saw her gleaning in his field. He now called all the elders and people to witness that he would redeem all that was Elimelech's, and all that was Chilion's and Mahlon's of the land of Naomi, and with this promise he also claimed, of right, the beautiful Ruth, by whom he would perpetuate the inheritance of the two sons of Naomi. So Boaz espoused Ruth before all the people, and he took both her and Naomi to his house, where he cared for them. In due course of time Ruth bore Boaz a son, which Naomi took to her own bosom and became a nurse to it. The neighbors gave to this child the name of Obed, which signifies *servant*, as it was prophesied that he should become a servant of the Lord. Obed became, as we shall hereafter see, the father of Jesse, who was in turn the father of David, through whom the descent is traced to Jesus Christ.

I have lent him to the Lord.

CHAPTER XVI.

THE STORY OF SAMUEL, THE FIRST PROPHET.

1 Samuel.

THE story of Samuel, the successor of Eli, the fifteenth and last judge of Israel, and the first in the succession of prophets, is one of the most interesting related in the Bible. His descent is uncertain, because, while the Bible tells us that his father was an Ephraimite, his genealogy shows him to have been a descendant of a Levite of the family of Kohathites. Samuel's father, Elkanah, we are told, had two wives, one of whom, Peninnah, bore him several children, while the other, Hannah, was barren; but for all this Elkanah loved her better than he did Peninnah, and at the annual festivals given at the sacrifices at Shiloh, he allowed her a double portion. This preference excited Peninnah's jealousy, so that she taunted Hannah for her barrenness and in every manner possible made her condition intolerable. At length in the fulness of her sorrow Hannah went to the Tabernacle, where Eli was high-priest, and fell to praying to God for a son, promising that if one were given her she would consecrate him to the Lord. She contined so long at prayer that Eli thought she was disordered by drink, and tried to drive her away, but she then told him her troubles and so gained his pity that he bade her be of good cheer for God would send her children.

The consoling words of Eli greatly encouraged Hannah, who returned to her husband in gladness, and within a year she bore a son whom she named Samuel, signifying *Asked of God.* When she next went to the Tabernacle to offer sacrifices she remembered her promise and accordingly dedicated Samuel

to God that he might become a prophet. He was therefore brought up in the Temple, his hair was left uncut and his drink was nothing but water, as was the custom in the raising up of those appointed for the priesthood.

Hannah bore two other sons and three daughters, and she was abundantly blessed by God for keeping her promise.

When Samuel was twelve years of age he was ready to begin prophesying, so God called to him while he was asleep, but believing it was the voice of Eli he got up hastily and went to the high-priest, to know what was wanted of him. Eli told him he had not called, so Samuel lay down again, but was soon aroused by a second call, when, returning again to Eli to know what was wanted, he was a second and even a third time told that no one had called. But Eli perceived that some one had spoken, and told Samuel that if he should hear the voice again it was surely God who spoke, and ordered him to answer. So God called to him again, and Samuel answered Him, "Here am I." Then the Lord told him to prophesy of the evils that were to come upon the Israelites, and how Eli's sons would be slain and the priesthood transferred to the family of Eleazar. All the things which God told him he repeated to Eli at the latter's request, for he did not like to be the bearer of such ill news to the high-priest.

RUINS OF SHILOH AS THEY APPEAR TO-DAY.

The glory of Samuel now spread rapidly, for all the prophecies that he made came to pass in due season, and he was hailed by all the Jews as their true prophet.

It was directly after the beginning of the prophesying of Samuel that the Philistines went to war against the Israelites, who had incurred God's anger by reason of their idolatry and other transgressions. Eli's two sons made themselves specially obnoxious by worshipping publicly the idol Ashtaroth, and committing other equally great sins, which Eli took no steps to punish, holding them so highly in his favor that he preferred his wicked sons to the love of God.

The next day after the Philistines had made their camp at Aphek, the Israelites engaged them in battle, but were defeated with a loss of four thousand men. After this defeat the Hebrews became afraid of their enemies, who were pressing them sorely. At length the sons of Eli, and other elders in Israel, thought they might overcome the Philistines by bringing the ark and setting it in their midst during battle. They remembered the power God had shown in protecting those who had followed the ark, and how His holy presence was

never removed from it, but they did not reflect that it was their profanation of the ark and their manifold transgressions against God which were the cause of the punishment that was now being sent upon them.

But as they had wished, the ark was brought from the temple and carried before the Israelitish host. At sight of the ark the Philistines were greatly concerned, for they had heard of the miracles that had been performed by its presence; but nevertheless they fell upon the Israelites with the fury of despair, killing thirty thousand, and routing the rest, and also captured the ark, which they proudly bore away. Among the Israelites who were slain that day were the two wicked sons of Eli, as Samuel had predicted.

A certain young Benjaminite was deputed to act as messenger to carry the news of the defeat to Shiloh, which was the place in which Eli sat in judgment, and where the ark was kept before it was taken into battle. As the people of Shiloh, heard, through the messenger, what had happened, they filled the city with their lamentations. Eli, who sat upon a high throne by one of the gates, hearing the cry of mourning, thought some ill thing had happened to his family, and to know the facts he sent for the messenger. When he heard that his sons were slain he did not show any grief, having been already apprised by the prophecy of Samuel of how they should end their days; but when he was told that the ark was captured and taken away, the news so distressed him that he fell from his seat upon the stones below and broke his neck. Eli was a very large man, and ninety-eight years of age at the time of his death, and had been judge for forty years.

On the same day that the fatal accident happened to Eli, the wife of his son Phinehas, being unable to support the information of her husband's death, was brought to bed by the excitement, where she gave birth to a seven-month's child, and died immediately after the pangs of labor had passed. This child lived and received the name of Ichabod, which means *disgrace*, because of the disgrace which Israel had suffered at this time.

HOW THE PHILISTINES SUFFERED WHILE POSSESSING THE ARK.

When the Philistines bore away the ark of Israel they took it to their temple in Ashdod, and set it up beside their own god, which was called Dagon. This idol was made to resemble a man above the middle and a fish below, to personify its rulership over land and water. In the morning, when the Philistines came to worship, what was their surprise to find poor Dagon lying prostrate, as if in attitude of supplication before the ark. Though they restored him time and again to his base, every morning they found him lying prone before the ark, and finally sadly disordered, his head and hands having been broken off.

The misfortunes of Dagon failed to prove to the Philistines their iniquity in retaining the ark, so that God sent a terrible plague among them, by which the people died in great torment, while myriads of mice sprang out of the earth

and destroyed all the fruits and plants, until their dreadful afflictions at last admonished the Philistines that their disasters were due to the ark, and they now clamored for its removal from Ashdod. Askelon was a neighboring city in which the people were persuaded that the sufferings of their neighbors at Ashdod were due to natural causes, and they therefore desired that the ark be brought to them, which was accordingly done.

But hardly had the ark rested in Askelon, when the people of that place became afflicted with calamities similar to those that had so grievously punished the people of Ashdod. It was therefore speedily removed again to another city, and was thus carried to five different cities, in each of which the plagues spread, until the Philistines were convinced it was the ark that bread the diseases which appeared and disappeared with its coming and going.

HOW THE PHILISTINES RETURNED THE ARK.

The disposition of the ark became now so serious a matter that the governors of the five principal Philistine cities, Gath, Ekron, Askelon, Gaza and Ashdod, met in solemn council to consider what was best to be done. In this council there were some who advocated sending the ark immediately away, while others declared that the visitations from which they had suffered were not due to the ark, as many believed, for if God had so much regard for it, He would not have suffered it to fall into their hands; and they were therefore in favor of retaining it.

POOL BEFORE ASKELON—STILL EXISTING.

But there was a third party, who said that it was neither right to send the ark away nor retain it, but advocated the dedication of five golden images, one for each city, as a thank-offering to God for having spared their lives from the distempers spread among them. They also desired that five golden mice might be made, which they advised the governors to have placed in a bag and laid upon the ark. Also that a new cart be made, to which a yoke of milch-kine should be attached, but that the calves be kept from following after their dams, and driven to the spot where three roads met. Upon reaching such a place it was recommended that the cows be allowed to select their own way. If the cows should go toward the Hebrews it would be taken as a proof that the ark had been the cause of their misfortunes, but should they go either of the other ways they recommended that the ark be taken back to their cities, since it might be accepted as an evidence that the plagues were in no wise

the result of the ark's presence. The suggestions of these latter advocates found such general sanction that they were at once put into effect.

The kine were harnessed to the ark and driven to where three ways met, when, being left to select their own route, they went directly toward the Israelites until they came to a village in Judah called Bethshemesh, the Philistines following in the mean time to see what would befall their enterprise. When the ark came in sight of the village all the people of the country left off working and came flocking out to greet it and express their joy. They ran to the cart, and taking the ark and the vessels containing the images and golden mice, set them upon a rock that stood in the plain. Here now they killed the cows and burned the cart as a splendid sacrifice to God, which, the Philistines seeing, they turned back, satisfied in their own minds that the ark was Israel's and a plague to other people.

While the people about Bethshemesh were making the burnt offering, seventy men, who were participating at the sacrifice, looked into the ark in a profane manner, possibly coveting the golden images, and were instantly struck dead by the hand of God. The Bible tells us that there were smitten at this time fifty thousand, three-score and ten men, but in a foot-note in Josephus' works is the following:

"These seventy men, being not so much as Levites, touched the ark in a rash or profane manner, and were slain by the hand of God for such their rashness and profaneness, according to the Divine threatenings.—Numb. iv. 15, 20; but how our other copies came to add such an incredible number as fifty thousand in this one town or small city, I know not." See Dr. Wall's critical notes on 1 Sam. vi. 19.

DELIVERANCE OF THE ISRAELITES THROUGH SAMUEL'S PRAYERS.

Upon recovering the ark, the Israelites became suddenly conscious of their iniquities, and showed such a contrite spirit that Samuel seized the occasion to move their hearts yet stronger toward God. He reminded them that the source of all their discomfitures was in their own wickedness, and assured them that if they really desired to become free from the Philistine yoke, they could obtain their wish by being righteous and casting sin out of their souls, promising himself as surety for their deliverance if they would but turn to God.

Samuel's speech greatly pleased the Israelites, who gave their promise to resign themselves to the will of God, whereupon Samuel assembled them together at Mizpeh (*watch-tower*), where they drew water and poured it out as a libation to Jehovah, and, after fasting all day, betook themselves to praying. In the midst of their prayers, the Israelites were set upon by the Philistines, who had observed the great gathering, and who took them by surprise. Being wholly unarmed, as well as intimidated by their enemies, the Israelites scattered and fled in terror, coming to Samuel with woeful forebodings on their lips, and begging him to intercede with God in their behalf.

Samuel bade his people to be of good cheer, since God would assuredly assist them according to His promises. So he took a sucking lamb and

sacrificed it for the multitude, at the same time praying God to hold His protecting hand over them when they should fight with the Philistines. While this sacrifice was being made, the Philistines drew near in battle array against the unarmed Israelites; but before they had begun an attack, God sent a terrible earthquake, which split the earth asunder in many chasms, into which thousands of the Philistines were hurled, while heavy thunder and blinding lightning caused those who escaped being ingulfed to drop their weapons and flee in confusion. The Israelites followed after them, seizing the weapons that had been dropped, with which they killed many others, and drove the remainder as far as Bethcar (*house of lambs*). This great victory, secured by the direct aid of God, was duly celebrated by praises, and a memorial stone was set up as a remembrance of the Philistines' flight, which was called Eben-ezer (the *stone of power*).

Soon after this battle, Samuel headed an expedition into the enemies' country, which was so successful that, besides slaying great numbers of the Philistines, he humbled the others, and dispossessed them of all the lands they had acquired from the Jews by conquest, and gave peace to all of Palestine during the remaining days of his rulership. In recognition of the services of Samuel, he was honored by appointment to the office of Judge of Israel, in which position he acted with great justice and became almost an oracle to the people of neighboring countries. His life would have been doubtless a happy one throughout but for the misconduct of his sons, who will be mentioned again hereafter, as well as the acts of Samuel also.

THE ISRAELITES DEMAND A KING.

Samuel ruled Israel somewhat differently from the administration of former judges, for while he held his personal court at Ramah, he appointed a court in every city and district, which he attended twice every year. But after a time he grew too old to conveniently make these semi-annual circuits, and to relieve himself from the labor, he committed the government to the care of his two sons, the elder of whom was called Joel, and the younger Abiah.

He sent one to the city of Bethel and the other to Beersheba, and made each district distinct and answerable to the judgment of the respective sons. They had not long held the reins of government, however, before they fell into extravagances that required expenditures greater than their proper incomes could provide, and, as a consequence, they became corrupt and venal; they perverted justice for gifts and bribes, and thus oppressed the people to provide luxuries for themselves, until at length the masses could endure their shameless conduct no longer. Taking counsel therefore among the elders, some of the Israelites brought their complaints to Samuel, whom they begged to relieve them of their oppressions by appointing a king to reign over them and manage their affairs after the manner of the neighboring Macedonian kings.

Samuel was much distressed by the urgent request of the people, and for

many nights took no rest for troubling over the affairs which had been brought to his attention. He, like Gideon, would have told the people that Jehovah should alone rule Israel, but he knew that their complaints were well founded and therefore such advice would have by no means satisfied them.

While tormented thus in mind, and resolving what he should do, Samuel was called by God, who bade him not despair since it was not he but Himself whom the Israelites complained of; God further told him that the people should receive fitting punishment for their grumblings and desire for a king. "So I command thee," says the Lord, "to ordain them such a one as I shall name beforehand to be their king, when thou hast first described what mischiefs kingly government will bring upon them, and openly testified before them into what a great change of affairs they are hastening."

In the morning, Samuel called the Jews together, and after confessing to them that he would ordain a king, told them of the adversities they would fall into by reason of such a ruler; showing how, to sustain the government and the condition befitting their dignity and exaltation, such kings would draft many people into their service, some of whom would be chariot-drivers, others archers, guards, runners-before, servants, husbandmen, diggers in the field; and equal servitude would be imposed upon the daughters of Israel. But, besides this, he assured them that their kings would take away the people's possessions to bestow upon the eunuchs at court, and take the cattle and give them to their servants; and, in short, the people would be scarcely superior to slaves. He further told them that in time they would sorely repent having asked for a king, and would cry to God for deliverance, but that the Lord would not hearken to their prayers, rather permitting them to suffer the punishment which their evil conduct deserved.

But to Samuel's kindly advice and his predictions of what would come to pass the people turned a deaf ear, except to admonish him against anticipating evils, which they did not believe would follow the ordination of a king. So when he saw the Israelites fully determined, Samuel ordered them all to return to their several homes, promising to send them a king as soon as he should know, from God, whom to appoint.

SAUL IS ORDAINED KING BY SAMUEL.

In the city of Gibeah, which was not many leagues distant from Ramah, there lived a man named Saul, who was the son of Kish, a wealthy and powerful Benjaminite, who kept many flocks and who brought up his family to pastoral pursuits. Saul, at the time of which I write, about 1000 B. C., was perhaps forty years of age, for he had grown sons, yet he continued in the service of his father, as was the custom in Israel.

On an occasion some very fine she-asses, which Kish valued more than all his other live-stock, broke out of the pasture where they were usually kept and wandered away, none knew whither. Learning this fact Kish sent his

son Saul, accompanied by a single servant, in search of them. The two set out and travelled nearly three days without discovering any trace of the strayed asses, which so discouraged Saul that he proposed to return, lest his father's solicitude for his long absence be greater than for the lost animals, but the servant replied that they were now near the city of Ramah, where dwelt a most renowned prophet, and he proposed that they go to this man and ask him the place where they might find the asses. Saul was in no wise averse to this suggestion, but he remembered that his money was spent, and he therefore had no means to pay the seer (prophet) for the information sought. The servant, however, had the fourth of a shekel and offered to give this, whereupon the two went on.

SAUL ANNOINTED KING BY SAMUEL.

When Saul and his servant reached the suburbs of Ramah, they met some maidens that were going out of the gates to fetch water, and these they asked for directions to the prophet's house. The maidens showed them and also bade the two to hasten quickly as the prophet was about to sit down to a feast with many invited guests.

It so happened that Samuel had brought seventy-one (according to Josephus) of the elders of Israel to feast with him on that day, for the purpose of consulting with them concerning the king whom God had promised to send at the hour they were to eat. But at the time Saul entered the gates Samuel was sitting on his house-top watching for the approach of the Benjaminite who was to be ordained as the Lord had declared. As he saw the young man coming, Samuel retired from the house-top and met him, and at that moment God revealed to him that the stranger was he who should be ruler of Israel. But Saul did not know who it was that had greeted him, for he inquired again the

way to the prophet's house. Samuel now enlightened him, and the two retired into the house, where they presently sat down to supper. But before they had begun to sup Samuel told Saul that the asses were found and he should come up with them presently, but that greater news was yet in store for him, for he had been chosen king of Israel. Saul knew not how to regard this speech of Samuel's, whether it was in jest, to make sport of him before the other guests, or in earnest; he therefore asked why he should be made the object of laughter. When, however, Saul perceived that Samuel was in earnest, he betrayed much modesty by declaring himself too inconsiderable to hope for such great things; "besides," says he, "I am of a tribe too small to have kings made out of it, and of a family smaller than several other families."

Saul remained all night with Samuel, and in the morning when he departed the prophet went a distance with him. When they had come to a retired spot Saul was bidden to send his servant on apace, that no one might be near; and when they were thus alone, Samuel took a vessel of oil with which he anointed Saul king, as the Lord had prescribed. Samuel then told him how he would soon meet three men who would inform him where his asses might be found; then, after going as far as Gabatha, he would overtake a company of prophets, whereupon he would be seized by the Divine spirit and begin prophesying, until all the people would wonder.

The choice of the people being declared, Saul was commanded to assume the office of king; but when the people sought for him to proclaim him their sovereign he had disappeared and could not for some time be found. So great was the diffidence of his nature that he had hidden himself, and had finally to be drawn from the place of his concealment. When he was brought up the people saw that he was of majestic size, being a shoulder taller than any of his people, and they cried with one voice, "God save the king!"

Being now duly ordained ruler of Israel, Saul returned to his home in Gibeah, but not until Samuel had given a new code of laws to the Israelites, to which even the king was made subject, and laid it in the sanctuary for the guidance of all that should come after. He also prophesied the things which should come to pass during the rulership of Saul. The multitude was now dismissed, but many went away muttering their dissatisfaction at the choice of Saul for king, for jealousies were as common in those days as they are in these.

The First King of Israel.

CHAPTER XVII.

THE REIGN OF SAUL.—HIS FIRST BATTLE.

THERE is little in the Bible concerning Saul until he had ruled two years; as, indeed, there was nothing of material interest to describe during this time, because all the country about was at peace; but now the Philistines began to make themselves troublesome again, and had planned an invasion, which Saul prepared to resist by raising an army of three thousand men. He took command himself of two thousand, and appointed his son, Jonathan, captain over the others. He had scarcely made this defensive preparation when a small army of Philistines invaded the country, but Saul easily beat them without much loss, however, to either side. But it is probable that the small army of Philistines spoken of were rather sent as spies to see what the Israelites were doing under their new king.

Soon after this event the Ammonites, under command of Nabash, laid siege to the city of Jabesh-gilead, and so certain were they of effecting its capture that they refused to consider any better terms of surrender than the condition that the right eye of every person of the city should be put out. Under pretense of giving even this hard and shameful condition consideration, the people of Jabesh-gilead asked for a seven days' truce, which was granted. This time was most profitably employed, for messengers were at once dispatched to Saul, at Gibeah, for help, who delayed not a moment in giving the assistance so badly needed. He forthwith issued a call for troops among all the people of Israel, accompanying the

order for enlistment with promises of severe punishment upon those who failed to respond promptly. In a few days he was thus enabled to assemble an army of 330,000 men at Bezek. He now made a forced march to Jabesh-gilead, before which he arrived on the sixth day of the truce, and fell upon the Ammonites at night, to their surprise, routing the camp and slaying many thousands. As the enemy retreated Saul pursued them throughout the entire day until darkness put an end to the slaughter.

This victory of Saul's many of his subjects desired to celebrate by putting to death all those who had grumbled, in their jealousies, against his ordination as king, but he was above the petty spites so often exhibited by his people, as with dignity and clemency befitting a king he replied that no man should be put to death on the day that Jehovah had saved Israel.

SAMUEL'S ADVICE TO THE PEOPLE.

His success as a soldier and mercy as a king put an end to all opposition to his ruling, so that Saul was now solemnly ordained by all the tribes at Gilgal, who had before opposed his reign. At the festival, given soon after, Samuel was present and addressed the people, at the same time resigning his judgeship, which office now became abolished by reason of the substitution of a monarchy. Being old and full of the Spirit of God, at the same time possessing great love for his people, Samuel spoke to them in a most touching and compassionate manner. He first desired from them an acknowledgment of the integrity of his judicial administration, which being given, he charged the people with ingratitude to God, whom they had grievously sinned against, in calling for an earthly king to rule over them, rather than trusting themselves to the mighty arm and loving providence of Jehovah. But he reminded them that since their requests had been granted, they owed a sovereign allegiance to the king of their selecting, respect for whom was necessary to the full establishment of the kingdom. He further told them that if they served both Jehovah and their king they would attain to all blessings, but if they were rebellious the hand of God would punish them as it had their fathers. As an evidence of the prophetic character of his utterances, and the inspiration which had moved him, he lifted his eyes toward heaven, it being a clear day in harvest time, and called God to show the people a sign of His presence by sending a thunder storm out of the sky. No sooner had he spoken than a terrible rain came pouring down, accompanied by fearful peals of thunder and dazzling flashes of lightning. The people were stricken with fear for their lives at this exhibition of Jehovah's response to Samuel's prayer, and in terror fell on their knees and begged Samuel to avert God's wrath. He bade them fear not. but to keep the Lord's laws, who would watch over them as long as they lived uprightly.

When Saul had chosen 3000 men at Bethel, as already referred to, it is probable that it was his intention to use them as a body-guard, 2000 of whom

were to remain with him and the other 1000 to be with his son Jonathan at Gibeah. These were no doubt depended upon to serve him loyally in cases of insurrection or any emergency, just as we see monarchs of the Old World to-day provided with a contingent of loyal soldiers to serve as a body-guard, or special protectors of the royal person.

JONATHAN'S GREAT VALOR.

It was not long after Saul's defeat of Nahash that the Philistines recovered from their surprise and rout, and mustered their armies again for another contest. A party of the enemy therefore formed a garrison on a hill called Geba, which was opposite Saul's camp at Michmash. Jonathan was first to discover their presence, and supposing their object to be to surprise the king, sallied out, accompanied by no other person than his armor-bearer, to challenge the Philistines to battle. The arms of soldiers at that time being spears, swords and shields, it was quite a common practice for the soldiers of one army to challenge those of another to conflict, and such duels were usually witnessed by the two armies without interference, as such fights greatly encouraged personal valor.

When Jonathan went out to challenge the Philistines he seems to have been under the guidance of God, for he spoke to his attendant as a prophet, telling him, if the Philistines answered his challenge by asking him to wait, then it should be taken as a sign that the Lord would not help him; but if, on the other hand, they should cry out to him, "Come up to us," then he would go up, because God would give him the victory. So Jonathan and his armor-bearer went and stood in sight of the Philistines, whom they challenged, any one of them, to battle. But the Philistines replied by mocking them with laughter, and saying, "Come up to us and we will show you a thing." Jonathan took these words as a sign of his victory, and clambered up over some large rocks which separated him from the enemy, his armor-bearer faithfully following. When they came up to the Philistines they fell upon them and fought with such valor that they killed no less than twenty. While the unequal contest was thus waging an earthquake occurred which shook the earth so violently that all the Philistines became helpless with terror.

The watchmen in Saul's camp saw the fighting among the Philistines, and reported what they had witnessed to Saul. He, knowing nothing of his son's adventure, was for a time sorely puzzled, for he could not discover who was waging battle with his enemies. To explore this mystery, therefore, he ordered the roll called of all his army, by which he ascertained that Jonathan and his armor-bearer were not in the camp; and now, perceiving that it must be they who were fighting the Philistines, he set his army in motion to the hill of Geba. A great battle now took place, in which the Israelites were victorious, driving the enemy from their camp and pursuing them out of the country. So eager was he in this pursuit that Saul commanded his

soldiers not to stop to eat until night was come, threatening with dire punishment any who should disobey his orders.

Jonathan was leading his one thousand men in the pursuit, and toward evening he came to a wood in which he found a hive of honey in a tree. All his men were very hungry, but they were afraid to eat the honey because of Saul's order. Jonathan, however, not being told of his father's prohibition, dipped his staff into the honey aud thus conveyed some of the comb to his mouth. When this act was reported to Saul he immediately ordered that Jonathan be put to death, which sentence would have been executed but for the

THE DEFEAT OF THE AMMONITES.

earnest pleading of the soldiers for his life, asking, "Shall he who won this great victory for us be put to death?" and afterward declaring that no harm should come to him. This demand, that he spare Jonathan, was made in such an imperative manner that Saul was compelled to respect it.

Saul slew sixty thousand Philistines in this engagement, besides taking great numbers of cattle and much spoils, and then returned to his own city and reigned in peace for some time, and until Samuel called him to punish the Amalekites and their allies. His success thus far had been so signal that

the Israelites looked upon him as an inspired leader, and therefore rendered him such obedience that there was great prosperity among them. In time of peace he was not idle, however; for being surrounded by tribes whose hatred of Israel was perpetual, he increased his army, organized cavalry and chariot forces, and recruited from among the tallest and most vigorous of his subjects a body-guard that became famous for valor throughout the realm.

SAUL'S EXPEDITION AGAINST THE AMALEKITES.

When, therefore, Samuel bade Saul to wage war against the Amalekites he had the finest army that had ever been organized. This war was to be one of extermination, for Samuel commanded Saul to pursue the Amalekites constantly, from generation to generation, beginning with the women and children, and to spare not one, nor even the asses or cattle, but to "blot out the name of Amalek entirely," as Moses had before ordered. This dreadful, remorseless punishment was to be inflicted on the Amalekites for the outrages they had perpetrated on the Israelites during their sojourn in the wilderness, and upon the principle expounded by Moses, that the sins of the father should be visited upon his children and future generations.

In obedience to the command of Samuel, Saul hastened to gather his forces together at Gilgal, where, after numbering them, he found his army to consist of four hundred and thirty thousand men, at the head of which he marched into the country of the Amalekites and set parties in ambush at the river fords, so as to permit none to escape. He then began a series of surprises by which the Amalekites fell before him in great numbers, scarcely offering any resistance. He also attacked their cities and strongholds, and drove them out by battering down their walls, or by digging tunnels underneath, or by building overtopping walls and towers, from which his archers could rain down their arrows upon the people inside the defenses. These strategies were first practised by Saul, who therefore won greater honor for his masterful abilities as a soldier than had before been accorded him, and to this day he is entitled to rank among the great kings and generals of the world's history.

SAUL'S SIN AGAINST GOD.

The ruthless ravages of Saul's immense army were not long in accomplishing the utter destruction of the Amalekites, but their king, Agag, fell into his hands, whose comely person and persuading eloquence so prevailed with Saul that he resolved to spare him. The soldiers, too, instead of killing all the cattle, as they were ordered to do, were content to capture and keep them as a prey, and also to appropriate the spoils to their own use. All of these acts were offensive to God, who had ordered, through Samuel, that nothing should be spared, and especially that the Amalekites should be destroyed both root and branch.

When Saul had returned from his great victory he was met by Samuel, to

whom he ran in raptures, declaring that God had given him the victory and that he had done everything God commanded. Samuel, however, had already been told by God of how Saul had done that which he was specially bidden not to do, and he therefore said to the king: "How is it then that I hear the bleating of the sheep and the lowing of the greater cattle in the camp?" This inquiry covered Saul with confusion, who managed, however, to excuse himself by saying the cattle had been reserved for sacrifices. He admitted also that he had spared the Amalekite king, but it was in order to bring him before the prophet for sentence what should be done with him.

SAMUEL REBUKES SAUL AND PROPHESIES HIS DEPOSITION.

To the answers of Saul, Samuel made reply in full explanation of his faults before God, saying, "God is not delighted with sacrifices, but with good and

SAMUEL REBUKING SAUL.

with righteous men, who are such as follow His will and His laws, and never think that anything is well done by them but when they do as God has commanded them; that He then looks upon Himself as affronted, not when any one does not sacrifice, but when any one appears to be disobedient to Him. But that from those who do not obey Him, nor pay Him that duty which is the alone true and acceptable worship, He will not kindly accept their oblations, be those they offer ever so many and so fat, and be the presents they make

Him ever so ornamental; nay, though they were made of gold and silver themselves; but He will reject them, and esteem them instances of wickedness and not of piety. And that He is delighted with those who still bear in mind this one thing, and this only, how to do that, whatsoever it be, which God pronounces or commands for them to do, and to choose rather to die than to transgress any of those commands; nor does He require so much as a sacrifice from them. And when these do sacrifice, though it be a mean oblation, He better accepts of it, as the honor of poverty, than such oblations as come from the richest men that offer them to Him. Wherefore, take notice that thou art under the wrath of God, for thou hast despised and neglected what He commanded thee. How dost thou then suppose that He will respect a sacrifice out of such things as He hath doomed to destruction? unless perhaps thou dost imagine that it is almost one to offer it in sacrifice to God as to destroy it."

SAMUEL AND AGAG.

To this rebuke Samuel added the prophecy that Saul should not much longer be king, for God would depose him and set up a new ruler more worthy of the place than Saul had proved himself to be.

This sentence added greatly to the distress of Saul, who had now become somewhat vainglorious and anxious for the world's applause, so he besought Samuel to pray God for his forgiveness, promising never to offend again, and asking the prophet to go back with him that he might offer his thank-offering to God. But Samuel would not stay to hear him further, knowing that God would not become reconciled, whatever his promises, and turned to depart. At this the anxiety of Saul was so much increased that he took hold of Samuel's cloak in an effort to detain him, but the cloak was torn in his hand, whereupon

the prophet told him that this was a new sign that his kingdom should be rent and taken from him and given to a good and just man.

THE TERRIBLE EXECUTION OF KING AGAG.

Seeing that his disobedience would not be forgiven, Saul asked Samuel to go with him and worship God, which favor the prophet granted. When they had concluded their worshipping, Agag, the captive Amalekite king, was brought in, whose first exclamation before Samuel was, "How bitter is death!" possibly reflecting upon his own miserable end, or with the hope of exciting the prophet's compassion. Whether Samuel felt any pity for the unhappy monarch we know not, but certainly he regarded the king as well meriting death, for he said to him: "As thou hast made many of the Hebrew mothers to lament and bewail the loss of their children, so shalt thou, by thy death, cause thy mother to lament thee also." So saying Samuel seized a sword and cut Agag to pieces, after which act he left Gilgal and went to his own city, Ramah, nor did he ever come to see Saul again, though he mourned long for the king's transgressions.

THE APPOINTMENT OF DAVID AS SAUL'S SUCCESSOR.

After Samuel had spent some time in Ramah mourning for Saul's disobedience, God told him to leave off his grief, as he had a new duty for him to perform in the ordination of a new king of Israel. He therefore ordered the prophet to take some holy oil and proceed to Bethlehem, to the house of Jesse, and there anoint one of his sons to be king in Saul's place. At this command, Samuel was much concerned for fear that Saul would learn of his mission and kill him to prevent the choosing of another king. But God removed his fears by directing him in a safe way, so that Samuel reached Bethlehem without trouble and repaired at once to Jesse's house. When he saluted the family they asked the purpose of his mission, to which he replied that it was to sacrifice to God. Samuel now set to work to prepare a heifer for the sacrifice, which being completed, he called Jesse and his sons, eight in number, to partake with him. Now, there were only seven of the sons present, the youngest, whose name was David, being at the time tending his father's flocks in a pasture somewhat remote from Bethlehem. When Jesse and his sons came to the sacrifice, Samuel perceived that the eldest son, Eliab, was tall and comely, very much resembling Saul, so he was upon the point of anointing him king, when God interposed, telling the prophet that he was not to seek a king among the tall and comely of feature, but from the righteous in heart. Then Samuel would have anointed the second eldest, but the Lord again restrained him; and so continued to withhold His sanction from the selection of all the seven sons. Samuel, now much embarrassed as to what he should do, asked Jesse if the seven were all the sons he had. The father replied that there was one other, the youngest, who was tending the sheep. So the young man was sent for; and when he came before Samuel, the Spirit of

the Lord commanded that he be anointed, for it was he that had been chosen to rule over Israel

David (*the beloved*), at the time of his selection, was a small stripling, of ordinary size, and in no sense commanding in appearance. His aspect was

DAVID PLAYING BEFORE SAUL.

rather that of one in whom the poetic sentiment predominates—a tender, music-loving youth, full of bright fancies and joyful satisfaction, who enjoyed the companionship of his sheep more than the company of boys, and preferred

rhapsodies and reflections to the common pastimes of boyhood. And yet this grandson of the beautiful Ruth and the just Boaz, was destined to be the greatest king that ever ruled, and from him was to descend the CHRIST, the King of kings.

David's introduction to Saul was quite as singular as the circumstances under which God had appointed him to take the sceptre of the Israelites. Being much alone in the fields with his father's sheep, David spent much of his time in playing upon the harp to beguile the hours and indulge his love for music, until he became known as a most skilled performer, whose music delighted all who came to listen to him.

Now, after Samuel's rebuke of Saul, and the prophecy that he should not much longer rule Israel, he fell into a great melancholy and was troubled with loss of sleep and the vexings of spirits. To comfort him in these spells, Saul's servants and physicians recommended that he send for a harper, whose music would bring peace to his soul and comfort to his troubled mind. This advice seemed so well that Saul sent for David, whose fame as a player upon the harp was made known to him. But at this time, no one save the immediate family of Jesse knew that David had been anointed by Samuel, for God had commanded that the matter be kept secret until His own good time for revealing it. David was brought by his father to Saul's house, and remained with the king for some time; for so well did his music relieve Saul's distemper that the youth was prevailed upon to become the king's armor-bearer, and be also a member of his household.

The man after God's own Heart.

CHAPTER XVIII.

THE STORY OF DAVID—HE FIGHTS WITH THE GIANT GOLIATH.

IT is not told us in the sacred writings how long David remained with Saul, and the narrative is also somewhat confusing as to whether David was appointed armor-bearer before or after his fight with Goliath; but it is more consistent with appearances and natural consequences to suppose that it was after. Another difficulty meets us in the apparent conflict of statements wherein it is made to appear that Saul remained at peace after his destruction of the Amalekites and their allies, while succeeding chapters are devoted to descriptions of his battles with the Philistines, among whom were classed the Amalekites, Moabites, Ammonites, etc. This confusion undoubtedly arises, as was explained in a previous chapter, from the want of sequence in the narrative. This is even illustrated by the fact that David was the great-grandson of Ruth, and yet circumstances are related in the history between Ruth and the last chapters of 1 Samuel, which must have occurred nearly four hundred years after Ruth's death. But without attempting to describe the events chronologically, or arguing the reasons why the compilers neglected to arrange the books of the Bible in the proper order as indicated by consecutive events, we will proceed according to the history as it is printed, being content with the assurance that the imperfect arrangement in no wise diminishes the interest or truth of the sacred narrative.

David returned to his father and resumed the duties of shepherd after a length of service in Saul's house, but events were now to happen that would

soon call him from his quiet pursuit to take arms, and before manhood's period was reached he was to become the most famous warrior in all Israel.

Josephus says it was not long after David drove the spirit of melancholy from Saul by the melody of his voice and harp, that the Philistines reorganized a great army and again went to war with the Israelites. They pitched their camp on a plain between Shochoh and Azekah, but were soon driven from that place by Saul's army, which now came out to oppose them. It is more likely that, instead of being driven from their first position, the Philistines

DAVID'S FIGHT WITH THE GIANT.

withdrew of their own accord in order to take up a more strategic place on a hill near by, from whence a wide view was afforded. Saul also occupied a hill, which lay opposite the Philistine camp, so that a valley lay between the two camps.

It would appear that neither army was anxious to open hostilities, for they lay thus inactive, glaring at each other for a period of forty days, content with exchanging taunts, each awaiting an attack from the other, as, owing to the nature of the encampments, the attacking party would have to

march up a steep hill exposed to a galling fire of arrows and stones from those on the apex. There was in the Philistine camp a man named Goliath, a citizen of Gath, whose stature was so extraordinary that his very aspect inspired terror. His height was above eight feet, and his bulk proportionate, so that he must have weighed four hundred pounds at least. But the arms that he bore were even more formidable and massive than his size. He was protected by a coat of mail that weighed more than one hundred and fifty pounds, while beneath this and on his limbs were greaves of brass, the value of which at that time was greater than gold, and he wore a helmet made of the same metal. He carried a spear that was so heavy he had to support it on his shoulder; the head of it was made of iron, a metal even more rare than brass, which weighed above twenty pounds, while several attendants followed behind carrying his shield, which was made to resemble a moon. This giant's voice was quite as terrible as his general aspect, for when he cried out it was like the deep tones of thunder. Relying upon his amazing strength and the massive armor that he wore, he marched down from the Philistine camp into the valley below and thence hurled defiance at the Israelites, challenging any of "the *servants* of Saul" to come out and fight him. But at his appearance all the army of Saul were dismayed, and no one was bold enough to hazard an issue with him. Every day, for forty days, this giant went into the valley, near the Israelites' camp, and bellowed his defiance, returning to the Philistines at evening to gloat over his valor and the cowardice of the enemy.

In Saul's army at this time were the three eldest brothers of David, for whose safety Jesse was so greatly concerned that he sent David to inquire of their welfare and to carry such messages as he might choose to send. As he came into the Israelite camp on the afternoon of the fortieth day that Goliath had stood before the army of Israel, he heard the giant issuing his usual challenge, and observed the fear that possessed the people. A youth, a mere stripling, though he was, David's courage and pride revolted at the cowardice displayed by the Israelites, seeing that none would go out to fight. "Who," he asked, "is this Philistine, that he should defy the armies of the living God?" Those who stood near told him that Saul had promised to give his daughter in marriage to the man who would kill the giant, but Eliab, his eldest brother, rebuked him for presuming to ask such a question and derided him the more when David expressed a willingness to stand before the mighty man in the name of the Lord.

David's desire to wage battle with Goliath was at length expressed before Saul, who, sending for him, and seeing his youth, advised him against matching his weakness against the strength of such a giant, who had been a warrior all his days. David, however, bade Saul to dismiss his fears, saying, that Jehovah, who had delivered him from the lion and the bear, would also protect him from the great Philistine. At this Saul told him to go, and prayed that Jehovah might be with him, besides arming him with his own

weapons and armor. David started out to meet Goliath thus encumbered, but finding the armor too heavy he cast it aside and went forward clothed in his simple raiment and with no other weapon than a staff and sling, in the use of which he had made himself an expert while serving his father as a shepherd. As he went along he came to a little brook, from which he picked up five round stones and placed them in a pouch ready to his hand.

DAVID CUTS OFF THE GIANT'S HEAD.

When Goliath saw David coming to accept his challenge, he spoke scornfully, asking if he had come to fight as against a dog, seeing nothing in his hand but a staff, not being near enough to observe the sling; but David replied as became a servant of God, in whom he relied for the victory, and ran swiftly toward his huge antagonist. When within the distance of a few yards David

placed a stone in his sling, and, whirling it twice about his head, let fly the missile upon its certain errand. In another moment the two armies saw the mighty giant stagger and fall forward prone on his face. The stone, directed no doubt by God, was true to the aim, and went crashing through the giant's forehead, and deep into his brain. David now ran fleetly to the body of his fallen foe, and jerking the dead man's sword from its sheath, with a sweep of its keen blade cleft the head of Goliath from the body and held it aloft to show to both armies how he had vanquished the vain-boasting giant.

SAUL ATTACKING DAVID.

At the dreadful sight of their champion fallen by the hand of a youth, the Philistines became panic stricken and fled with precipitation, pursued by the Israelites, as far as the gates of Gath and Ekron, who killed thirty thousand, and afterward returned to take the spoils of the abandoned camp. David took from the body of Goliath, as trophies of his conquest, the head, armor and sword of the giant. Goliath's head was soon after publicly exhibited at Jerusalem, and the fame of David spread not only throughout Israel, but the neighboring countries as well, for such a valorous deed had never before been done.

Saul sent for David and persuaded him to remain with him for a time, though apparently having entirely forgotten him as the minstrel who had only a few years before charmed away his melancholy. In his new position, whether as armor-bearer, as it is written, or an officer of his court, David demeaned

himself so uprightly that Saul bestowed upon him lavish favors, while Jonathan, of whom I have already written, conceived for him the strongest friendship, which was further cemented by a covenant between them. This friendship was of the utmost consequence to David, as we shall presently see.

SAUL BECOMES JEALOUS OF DAVID AND SEEKS HIS LIFE.

It was not long after David entered the king's service a second time that Saul became insanely jealous of the young warrior's fame, provoked chiefly by a song which was composed in celebration of David's victory over Goliath and which became popular in everybody's mouth. Saul first heard it sung by a body of Hebrew women who came out to serenade David with instruments to accompany their voices. All the words of this song are not given in the Bible, but among the applauding verses were these:

"*Saul has slain his thousands.*"

To which the chorus responded in the full burst of praise:

"AND DAVID HIS TEN THOUSANDS."

The fear of dethronement, according to Samuel's prophecy, continually haunted Saul, so that he was suspicious of every one who became the subject of popular praise; and now that David had taken a place in the warmest affections of the people, Saul's hatred of him became so violent that on the day after first hearing the song sung, while the two were dining together, the king rose up suddenly and threw two spears at David, who only escaped being murdered by fleeing from Saul's presence.

In his saner moments the king realized how devotedly the Israelites loved David, and that to openly assassinate him might cause a revolt among the people, so he resolved to rid himself of the young man by secretly plotting his death. To disguise his schemes more effectually he sent for David and appointed him chief of a thousand men, at the same time offering to fulfil his promise to give him his daughter in marriage for having slain Goliath. But before celebrating this promise he expressed a desire that David would undertake new enterprises against his enemies, hoping that he would meet his death from some of the Philistines. All the things asked of him David performed, but when he returned to Saul he found that Merab, the daughter promised him, had been married to another during his absence. But now the second daughter of Saul, Michal, became deeply enamored of David, who returned the love given him, and would have gladly espoused her at once; but Saul, still hoping to bring about his destruction, contrived to have his servants demand of David, as a dowry, the spoils of one hundred Philistines whom he should slaughter. These hard terms David readily agreed to, and taking his army went into the Philistine country and engaged a body of the enemy in battle, in which he killed two hundred. Divesting the slain of their bloody garments, he brought the spoils and cast them at Saul's feet.

Though mad with jealousy and ambition, Saul still possessed some goodly

traits, especially during intervals of calmness; and it chanced that his reason was with him when David returned with the bloody spoils, so he gave his daughter Michal in marriage to David, but his enmity was in no wise abated. Michal, however, was a true and faithful wife, loving her husband above her father, upon which account, and also the friendship of Jonathan, which seemed to grow constantly stronger, Saul sought no longer to disguise his intentions, but gave a peremptory order to Jonathan and his courtiers to kill David. By a strategy of Jonathan, however, he contrived to restore David to Saul's favor, but the reconciliation was of short duration.

ESCAPE OF DAVID.

SAUL'S SECOND ATTACK ON DAVID'S LIFE.

The Philistines, though often beaten, were still strong enough to offer opposition to the Israelites, and there was, therefore, constant war between them, though of a desultory character. David undertook a new expedition against the enemy, who had appeared upon the borders of Judah, and gained a great victory, for which he was again applauded by the people. This so increased Saul's jealousy that he cast his spear at David a third time, but, as before, without avail. David now ran from the royal presence and hid in his own house, round which however, Saul, intent upon his death, stationed a guard, with instructions to kill him when he should make his appearance in the morning.

It was now that the faithfulness of Michal was best shown, for in the night she aided her husband to escape by letting him down over the walls, and then, making a dummy, set it in bed, and sent messengers to Saul to

tell him that David was sick. The deception was protracted long enough to enable David to make good his escape from Gibeah—the royal residence—and to reach Ramah, the home of Samuel. A strange thing now came to pass.

There was a "school of the prophets" at Ramah, instituted to reform the priestly order and to prepare those received into the school for prophesying, or, more properly, no doubt, to prepare them for the ministry, somewhat after the manner of theological schools of to-day. At the head of this prophetic order was Samuel, whose quiet life had kept him from view since his anointment of David.

It was not long after David's escape that Saul learned of his presence in Ramah, and he sent his officers there to arrest him, but when they came to the school they were astonished to see the company of prophets, with Samuel as their instructor, all engaged in prophesying. The effect upon them was so great that they, too, fell to predicting, by the power of God. Saul, hearing how his messengers were converted, went himself to the school, but as he came to the well of Sechu, in the suburbs of Ramah, the Spirit of God also came upon him, and he, too, began to prophesy, and afterward came and fell at the feet of Samuel, acknowledging the goodness of the Lord.

When Saul returned to Gibeah he told his kinsmen and the people that he was reconciled to David, and desired him to attend again at court. But this pretension was discredited by both Jonathan and David, who, however, resolved to test Saul's sincerity, by first renewing the covenant of their friendship perpetually.

The following day was the feast of the new moon, which was solemnly kept by the Israelites as a time for purification, but instead of appearing at the table at feasting time, David went and hid himself in a pile of stones called Ezel, near Saul's residence, as Jonathan had directed him.

Saul sat at the banquet with Abner, his chief officer, and Jonathan, but made no inquiry why David was absent, supposing that he had not yet purified himself. On the second day of the feast, however, finding that David continued to absent himself, Saul asked Jonathan the reason why he was not with them. To this inquiry Jonathan replied that David had been invited to sacrifice that day with his kinsmen, in Bethlehem, having first asked his permission to go. At this Saul fell into a furious rage, and calling Jonathan a renegade, accused him of conniving with David against himself, and reminded him that while the rulership of Israel should rightfully descend to him as the lawful heir, yet he would never become king while David lived. He then ordered that David be brought to him that he might kill him. Jonathan attempted to remonstrate with his father upon the injustice of his motives, whereupon the enraged king hurled his spear at his son, and then left the table without partaking of any food.

On the succeeding morning Jonathan, accompanied by a lad, went into a field where David was hiding, and began shooting arrows, which the boy

gathered up again. This was the sign to David that he should flee for his life, but as he came out of hiding the two embraced and pledged anew their fidelity to each other.

DAVID IN EXILE.

Being thus warned of his danger, David fled from Gibeah and went to the city of Nob, which belonged to the priests, and the place where the Tabernacle

THE PARTING OF DAVID AND JONATHAN.

was preserved. As he approached alone, Ahimelech, the high-priest, saw him and was concerned for his safety, but David told him that he had come upon a commission from Saul, and had appointed servants to meet him at the next

place. As his food was nearly exhausted he asked Ahimelech for five rolls of bread for himself and his imaginary servants. It chanced that the priest had nothing but some loaves of stale shew-bread, but these he gave David, after first being assured that the receiver was undefiled, but the act was nevertheless against the law, though afterward justified by the Lord upon the ground of necessity.

Before taking his departure from Ahimelech, David explained that the urgency of his mission had prevented him from taking any weapons, and he therefore asked the priest if he had a sword or a spear that he could give him. The priest replied that the sword of Goliath, the Philistine, whom he had slain, was there, wrapped in a cloth behind the ephod (high-priest's dress), and that if he wished he could take that, as he had no other. David was rejoiced at this information, and took the sword gladly, for he said there was none other like it.

David tarried only a short time at Nob, and went quickly on to Gath, the former home of Goliath. Here his identity was discovered by the Philistines, who would have quickly put him to death; but upon being brought before King Achish he feigned idiocy so well that he was dismissed. Having nowhere to lay his head, and with enemies on every side, as a last resort he now took refuge in the caves that are so numerous on the borders of the great plains of Shefelah, near the Mediterranean Sea, and not far from Bethlehem. Being, as it were, outlawed himself, there were attracted to him the restless and lawless characters of the adjacent country, and in a short time he found himself the leader of a brave band of followers such as Jephthah was captain over before being called to deliver Israel.

Having first provided a place of safety for his parents among the Moabites, who were his kinsmen through Ruth, his grandmother, David began a war of spoliation against the Philistines, though his army numbered only four hundred men, some of whom were his nearest relatives. His success was so remarkable, however, that notwithstanding the smallness of his forces, the Philistine cities were in a state of anxiety lest he should attack them. The wonderful bravery of his warriors is illustrated by an incident recorded in the Bible, wherein David having expressed a wish for a drink of water from a well in Bethlehem, beside whose brink he had spent many hours of his youth, three of his devoted followers started at once to procure the longed-for water. Nothing daunting their desperate valor, they cut their way through the Philistine army, which was encamped in the Rephaim valley, and reached the well, which was by a gate of Bethlehem. Having procured the water, they fought their way back, and in the pride of their renown gave the water to David to drink. The wonderful daring of this trio so affected David, however, that instead of drinking the water he poured it upon the ground as an offering to God, saying, "Shall I drink the blood of these men, that have put their lives in jeopardy?"

SAUL RENEWS THE HUNT FOR DAVID.

While David and his men were hiding in the cave of Adullam they were joined by the prophet Gad and eleven other men under Amasai, who was the son of his sister Abigail. By Gad's counsel David soon after left the cave and went into the forests of Hareth, among the hills of Judah, but he had tarried here only a short while when Saul heard of his presence and set out in person to effect his capture or death, having become mistrustful of the men he had before sent against him. Repairing to a grove at Ramah, Saul called his army together there and harangued them upon their disloyalty and endeavored to incite them to anger against David and Jonathan. This speech failed to elicit any response from his army, whose sympathies continued strong for the two exiles; but there was an Edomite officer, named Doeg, who, we remember, was present, as a servant, at the meeting of David and the high-priest Ahimelech, when the latter had given bread and the sword of Goliath to David, and this Edomite now told Saul of the help which the high-priest had given to his enemy, artfully contriving to make it appear that Ahimelech had given succor to David out of sympathy for the latter's conspiracy against the king. Ahimelech was therefore immediately summoned to attend before Saul, charged with treason. The high-priest responded to the summons, and being confronted with the charge, told Saul that he was ignorant of David's treason, but believing him to have come as a loyal messenger from the king he had received and honored him as such and also as Saul's son-in-law, esteeming him worthy of the confidence bestowed.

This protestation of innocence was not accepted by Saul, whose fury was so great that he ordered his soldiers to slay Ahimelech, together with all the priests of Nob. But his guards refused to execute the cruel order, whereupon the same command being given to Doeg, who was a descendant of Esau, the infamous man slew eighty-five of the priests with his own hand. Besides this the entire city was given up to massacre, including men, women, children and every live thing that was in the place. Abiathar, one of the sons of Ahimelech, alone escaped, and fleeing to David, told him of the slaughter. The news brought great sorrow to David, for he saw that it was the result of the deceit he had practised upon Ahimelech.

DAVID REFUSES TO REVENGE HIMSELF UPON SAUL.

Having now with him the prophet Gad, and also the rightful successor to the high-priesthood, David placed himself under the guidance of the oracle of Jehovah, and marched against the Philistines, who were at the time besieging Keilah, and whom he speedily overcame, after a great battle. Here David established himself for a time, but being warned by the sacred ephod that the men of Keilah had conspired to deliver him up to Saul, he hastily left the place with his army, now numbering six hundred men, and fled to the wilderness of Ziph. It was here that Jonathan and David parted, after renewing

their covenant of perpetual friendship, the former assuring David that he should yet become king over Israel, and expressing the hope that he himself would be next to him. Jonathan now returned to his own home, refusing to join his father, whose anger would have made such a step dangerous.

The Ziphites, joined against David, betrayed his presence to Saul, who now left Gibeah and with his army and spies hunted him like a partridge over the hills of Judea. David fled again to the wilderness of Maon, in the extreme south, where he was pressed so closely by Saul that only a mountain separated them. When he had almost surrounded David, Saul was suddenly called away by the news of an invasion of the Philistines, but he soon after repelled the invaders, and with an army of three thousand men renewed his search for David, who had now fled to caves in the wilderness of Engedi.

DAVID CUTTING OFF THE SKIRT OF SLEEPING SAUL.

Saul sorely pressed David and his little band, who were compelled to flee from rock to rock like so many hunted goats. At length, as David had taken refuge in a certain cave, Saul by chance entered alone, not being aware however, that the place had been chosen as a retreat by his enemy. Being weary with the chase, Saul lay down by the mouth of the cave and fell asleep, and while thus resting he was discovered by David and his men. The opportunity for revenging himself upon the king had now arrived, and he was therefore urged by his followers to slay him, but David contented himself with approaching the unconscious monarch and cutting off a portion of his skirt. But even this insult to his king gave him much remorse, for when Saul had awakened and was going out of the cave, David ran after him, crying, "My father, lord, the king;" he then bowed down before him and, in a passionate burst of grief, protested his innocence of any desire to harm him, and showed the skirt he had cut off as a proof that he had spared the king's life.

The appeal which David made to Saul touched his heart, and with that

impulsive spirit so often before exhibited, he replied, "Is this thy voice, my son David!" An interview now took place between the two, in which Saul acknowledged the magnanimity of David, and confessed the Divine decree which had called him to rule over Israel. After this interview Saul returned to Gibeah, but David would not trust himself to the whimsical caprices of his jealous father-in-law, and remained in his fastnesses.

THE STORY OF DAVID'S MARRIAGE TO ABIGAIL.

It was not long after the parting between Saul and David in the cave of Engedi that Samuel died and was buried with great ceremony, at Ramah, where

DAVID ADDRESSING SAUL.

he had spent the last several years of his life. The mourning of Israel for this great man was long and bitter, but by none other was his death so greatly regretted as by David, who loved him, not only as his early preceptor and guide, but also because, up to the time of his death, he continued to exercise some restraint upon Saul, and whose advice was always in behalf of the anointed of God—himself. Anticipating a renewal of Saul's jealous anger, David moved from his haunts in Engedi and retired into the wilderness of Paran, which was in the south. Here a singular adventure befell him, as we shall see.

The chief city of Paran was called Maon, in which there lived a man named Nabal, a descendant of Caleb, who was possessed of great wealth. His

flocks were so numerous that they covered all the surrounding hills; but as the country was infested with robbers, he was much annoyed by thieves who thrived off his folds.

David made his camp beside Maon, and having no other means of subsistence he volunteered to defend Nabal's flocks for the few that would suffice for his food. Having performed this service well, David sent ten of his men to Nabal, during sheep-shearing time, with a polite request for a present of so many sheep as he might choose to give. Instead of generously responding to this very proper request, Nabal returned a reply so insulting in its language and spirit that David's anger was aroused and he resolved to administer a severe punishment to the rich but avaricious churl. Accordingly he took four hundred of his men to attack Nabal, leaving two hundred behind to protect the camp. But on his way he met Abigail, the wife of Nabal, who, having been informed of David's request and also his threat to destroy her husband, had come to propitiate his anger by bringing an abundance of provisions, such as parched corn, bread, raisins, ready-dressed sheep, figs and wine in skins. When she had met David she pressed upon him all the things thus brought and besought him to spare her husband, acknowledging him as the future king of Israel and the power in the hand of Jehovah.

NABAL CELEBRATING THE HARVEST CLOSE.

Abigail is represented as having been a very beautiful woman, and of great intelligence, so that it is no matter of surprise that she should find favor in David's eyes, who gave thanks for the presents, and sent her home with assurances that the possessions of Nabal would not be violated. But upon Abigail's return she found her husband unconscious from the deep potations of wine in which he had indulged, and it was not until morning that she could tell him of the evil her actions had averted. Nabal, however, though he recovered his senses, did not recover his strength, for his drunkenness produced a sickness from which he died ten days after the meeting of his wife with David.

Upon hearing of the death of Nabal, David sent messengers to Abigail asking her to become his wife, for he was greatly moved by her beauty from the time of first beholding her. She seemed to have well understood the character of David and the future that had been predicted for him, for she sent a reply in which she declared her unworthiness to even touch his feet. But being pressed she came finally to David's camp, with all her servants, and became his wife.

Before his marriage to Abigail—how long before we are not told, nor is the circumstance explicitly related in the Bible—David had married Ahinoam, of Jezreel, his first wife Michal having been given by Saul to Phalti, in the city of Gallim.

DAVID AGAIN SPARES SAUL'S LIFE.

After his marriage to Abigail, David left Paran and returned again to the wilderness of Ziph, but no sooner had he come into the country than some of the Ziphites made report of the fact to Saul, assuring him that his old enemy might now be easily caught.

Upon learning that David was again among the Ziphites, having returned from Paran with fresh honors, Saul's old jealousy and hatred were aroused, and gathering together three thousand men he marched rapidly toward the camp of David, and at night halted near him at a place called Hachilah. David, however, had been apprised of Saul's coming, and sending out spies to watch, he thus discovered the king's army encamped at Hachilah. As soon as he learned of the enemy's proximity, he called Abishai, his nephew, and Ahimelech, a Hittite, and taking only these two with him he made his way secretly into Saul's camp. Carefully approaching the royal tent he looked in and saw the king asleep, while about him lay his guards, who were also in profound slumber. Abishai desired to kill Saul as he lay sleeping, but David restrained him, desirous of again manifesting his magnanimity; so he took Saul's spear and the cruse of water that was beside him, and with these evidences of his daring he made his way out of the camp undiscovered by any of Saul's army. When he had passed well out of the camp and across a brook beside which the army lay, David cried out to the king and his guards until they were awakened, and then reproached them for their want of vigilance. Abner, the commander of the guard, answering the cries, asked who it was that had called, to whom David replied: "It is I, the son of Jesse, whom you make a vagabond. But what is the matter? Dost thou that art a man of great dignity, and of the first rank in the king's court, take so little care of thy master's body? and is sleep of more consequence to thee than his preservation and thy care of him? This negligence of yours deserves death, and punishment to be inflicted on you, who never perceived when, a little while ago, some of us entered into your camp, nay, as far as to the king himself, and to all the rest of you. If thou look for the king's spear and his cruse of water, thou wilt learn what a mighty misfortune was ready to overtake you in your very camp without your knowing it."

Saul heard David thus talking aloud to the guard, and knowing it to be his voice, saw at once how he had been again in David's power, but who had a second time so graciously spared his unworthy life; so he rose up and went to speak with David, thanking him for his preservation, and assuring him that he would do him no harm now that he perceived David loved him better than he loved himself. Saul also begged David's pardon for having so

unjustly hunted him and made him an exile from his friends, returning his kindness with anger and injustice. David, seeing that Saul was humiliated, sent back the spear and cruse, after which the king returned to Gibeah, but David, still mistrustful of Saul's jealousy, went away into the land of the Philistines, and with his six hundred men entered Gath, over which city Achish was still king.

THE SIN AND DECEPTION OF DAVID.

The ways of God are often mysterious, as we have already seen in the careers of David and Saul, both of whom were anointed by Samuel to rule over Israel. We may wonder why God's forbearance with Saul was so great, or that He permitted David to be so dreadfully persecuted when He might have at once brought him into possession of the throne whereon he had been appointed to sit. But the end only shows a wisdom which man could never have exhibited. God's purposes are always wise, and we will now soon see how His design was accomplished through the exercise of wholesome examples that would prove of great benefit to David, and to all mankind as well.

David's second visit to Achish was made under very different circumstances from those which brought him first before the king. He was now no longer the friendless outcast, driven to act the idiot in order to escape the penalty of having slain the Philistine champion, Goliath; but a man of renown, whose army of six hundred might well be compared to the modern heroes of Balaklava.

The Philistines had become so powerful that Saul gave them battle without great confidence in the result, and only when driven, by acts of invaders, to measure his strength with them. David knew this, and, therefore, for his own protection, he sought Achish, who would respect him for Saul's enmity. Soon after thus joining forces with the Philistines, David asked for a place of residence, and was given the frontier city of Ziklag. We now behold David in the role of a deceiver, whose actions are difficult to explain, though they are, no doubt, due to the mysterious ways in which Providence works, His wisdom to perform.

In his wars with the Israelites, Achish expected that David would lend his assistance, since, though he was an Israelite himself, having craved the protection of a Philistine against his own people, it was proper to suppose he would prove loyal to his benefactors. But David could not be an enemy to his race, for he loved his people, and believed that they would be true to him when Saul should be removed by the hand of God. Though cherishing these sentiments, David sought to deceive Achish, and committed a great sin in the manner in which this deception was carried out.

David's residence in Ziklag was only for a period of a few months, but during this time, being sent to battle with the Israelites, instead of engaging them, he privately attacked the Geshurites and Amalekites, neighbors and allies of the Philistines, and laid waste their country, took their cattle, camels,

and spoils of whatever character he could find, and brought them to Achish, as possessions captured from the Israelites. To the more perfectly protect his deceit from being discovered by Achish, he put every one to the sword of those he attacked, so that none might be left to tell the true story.

When David presented himself before Achish with an abundance of free gifts as the prey of his invasions, and being asked from whence the spoils had come, he made answer that they had been taken from those tribes living in the south of Palestine, which were, of course, the Jews. Thus imposed upon, Achish placed unlimited confidence in David, as an enemy of Israel, and planned a campaign against the Israelites in which David was expected to aid him. Indeed, David had carried his deception so far that he boasted of the courage he would exhibit against his people, and which accident alone prevented him from proving.

SAUL CONSULTS THE WITCH OF ENDOR.

When Achish had resolved upon a war with Israel he sent orders throughout his realm and to his allies to arm themselves and assemble at Reggan, from which place and rendezvous they would suddenly attack their enemies and overwhelm them. David was also appealed to for aid, and he, quickly responding, made boasts that he would now repay the kindness and hospitality of the Philistine king.

A short time before this last declaration of war Saul had taken the most dreadful measures to rid the country of necromancers and fortune tellers, in accordance with God's command that all those having a familiar spirit should be put to death. He caused a great many of those suspected, as well as those openly charged with witchcraft, to be slain, until he believed there was not one remaining in his realm; but he was soon to repent this decree, and to commit sacrilege by seeking for a witch for consultation.

When the Philistines had gathered together in the valley of Jezreel, opposite the camp of Israel, Saul saw that their numbers were very great, so that he was sore distressed in mind, being afraid to engage in battle lest he should be put to rout and his kingdom devastated. In the agony caused by his desperate situation he cried to God, but receiving no answer, he sent his messengers to inquire if there was not yet living a woman having a familiar spirit who could call up the dead, by which he hoped to learn the fate that was in store for him. One of the messengers soon returned and told him that there was such a woman in the city of Endor, unknown to any that were in the camp. Upon receiving this news, he divested himself of his royal apparel, and taking his servants with him he repaired to the woman's house. When he had come into her presence he entreated her to call up the soul of one that was dead whom he would name. She refused at first to exercise her art, telling him that the king had banished or slain all such of her kind, and that it ill became him to lay a snare by which she would be discovered and punished. Saul declared to her upon oath that he would tell no one and other-

wise pleaded so hard that the witch at length consented to bring up the spirit of Samuel. After some incantations the woman saw, clairvoyantly, the spirit of a man whom she described as of venerable and divine aspect. But at this she showed great fear, and exclaimed, "Art not thou King Saul?" for the spirit of Samuel had so impressed her. Saul now admitted his identity and asked her to give him a better description of the spirit she saw, whereupon she told him it was the soul of one glorious in aspect, of extreme old age, and clad in a priestly mantel. By this description Saul perceived that it was the

SAUL'S VISIT TO THE WITCH OF ENDOR.

spirit of Samuel, and bowed himself low in an attitude of worship. Samuel now spoke to him, through the voice of the woman, commanding to know why he had been disturbed, to which Saul answered by saying that he was in great distress of mind by reason of the defiance and threatenings of his enemies; that God had forsaken him in his extremities, and that neither the medium of prophecy nor of dreams was longer available to discover to him the future, and hence he had come to consult the shade of his old friend who had taken care of him and had anointed him.

Samuel answered Saul, as reported by Josephus, as follows: "It is in vain for thee to desire to learn of me anything further, when God hath forsaken thee; however, hear what I say, that David is to be king, and to finish this war with good success; and thou art to lose thy dominion and thy life, because thou didst not obey God in the war with the Amalekites, and hast not kept his commandments, as I foretold thee while I was alive. Know, therefore, that the people shall be made subject to their enemies, and that thou, with thy sons, shall fall in the battle to-morrow, and thou shalt then be with me [in Hades, signifying *shade*, or *death*]."

When Saul heard this prophecy he fell down from grief and fear, and for a time appeared as one dead. His anxieties had caused him to abstain from food the foregoing day, which being discovered to the woman, she prepared some bread, and gave him meat of the only calf she possessed, and after much persuasion induced him to sit at her table and eat. When he had finished he returned to his camp that night, so that none might know of his visit.

DAVID IS DRIVEN OUT OF THE PHILISTINE CAMP.

In the assembling of the Philistine forces in the valley of Jezreel, Achish came to the place of rendezvous, accompanied by David and his six hundred men, last, and when the numbering of the army was begun, according to the custom of the time, it was discovered by some of Achish's allies that David had enrolled himself as a fighter against Israel. Many of the Philistines objected to trusting David in the battle, declaring that he would prove recreant in the most critical stage of the fight by becoming reconciled to Saul, as he had previously done. Achish tried to dispel their doubts of David's loyalty, but being unable to do so the king sent him immediately away, telling him to return to Ziklag and preserve the place against threatened invasions, thus, by an accident, so to speak, preventing him from fighting against his own people.

David had not proceeded far on his road toward Ziklag, when he met a messenger who told him that the city had been laid waste by the Amalekites, who, not content with burning the place, had carried off all the women and children captives, among whom were David's two wives. This sad news so oppressed David that he rent his clothes, and would have wept, but that his heart was so oppressed, grief had dried his tears. His soldiers were no less affected, and blaming him for their misfortunes, were upon the point of stoning him to death. At this, David raised his voice to Jehovah, and calling to Abiathar, the high-priest, bade him inquire of God, by the sacred ephod, if he should pursue after the Amalekites. The oracle being favorable, David set out on the march at once, accompanied by his following of six hundred men. As he came to the brook of Besor he met an Egyptian who was wandering about almost dead of hunger. After David had given him food, he inquired of the man the cause of his misfortune. The Egyptian replied that he had been

"Saul had put away those who had familiar spirits, and the wizards, out of the land."—1 SAMUEL xxviii. 3.

with his master at the pillage of Ziklag, but having been sick he was unable to follow his master, and was left behind to care for himself. David refreshed the man so that he was able to travel, and used him as a guide to find the Amalekites. He came up with the enemy as they lay scattered on the ground feasting and drinking off the spoils taken at Ziklag, and made such a sudden attack upon them that they were all slaughtered except four hundred, who escaped on the camels. David thus recovered everything that had been taken from Ziklag, including the men, women and children carried away captives, among whom were his two wives, and returned in triumph to his own city.

THE DEATH OF SAUL.

While David was pursuing the Amalekites, a great thing had happened to Saul and his followers, by which the last barrier was removed between David and the throne. Notwithstanding the rueful prophecy of the spirit of Samuel, Saul, though feeling that his doom was impending, went out to meet the enemy that was marshalled in Jezreel valley. He had moved his army to the mountain of Gilboa before seeking an interview with the witch of Endor, and having returned oppressed with the forecast of his own destruction he seems to have grown reckless under the knowledge that nothing could now avail him.

He therefore marched down into the valley of Jezreel and engaged the host of Philistines, whose forces greatly exceeded his own. The battle raged furiously for some hours, when at length the Israelites gave way and retreated up the mountain, closely pressed by the Philistines, who slaughtered them in vast numbers

SUICIDE OF SAUL AND HIS ARMOR-BEARER.

and without mercy. But none fought more valorously on that day than Saul and his three sons, Jonathan, Melchishua and Abinadab, who fell one after another round their father and king, esteeming death an honor in the defense of Israel. At last, wounded by a score of arrows, until further defense was

impossible, when his mighty arm had become palsied through the exertion of hewing down his enemies, and the loss of blood, Saul commanded his armor-bearer to pierce him through with his sword, that it might not be said he had perished at the hands of the Philistines. The armor-bearer, however, was afraid to raise his hand against his master, whereupon Saul took his sword, and placing the point to his breast fell upon it, but not being able to force it through his armor he called to a young man who was near, and who chanced to be an Amalekite, to slay him, which he accordingly did. Thus miserably perished one of Israel's greatest warriors who, had he obeyed God in all things, might have become the most renowned character of Jewish history.

The young man who had killed Saul took his golden bracelet and the royal crown that was upon his head and fled away with them, afterward bearing the news of Saul's overthrow to David and delivering up to him the bracelet and crown, as a proof that he told what was true.

After the battle was over, and all the Israelites engaged therein had been slain, the Philistines went over the field to gather up the spoils that had been left, as it was customary to strip the dead bodies of all enemies. While thus engaged they came upon the corpses of Saul and his three sons, whom they stripped, and then cutting off their heads, carried their bodies and hung them on crosses on the walls of Bethshan, and dedicated their armor in the heathen temple of Ashtaroth.

The cities of the Israelites that were in the district of Judea were hastily abandoned in fear of the Philistines, but some of the most courageous inhabitants of Jabesh-gilead, having heard of the indignity done to the bodies of Saul and his sons, journeyed all night and secretly came to Bethshan, and recovering the bodies, took them to their city and buried them at a place called Aroura. The funeral rites were conducted with great ceremony, befitting a king whose death they lamented, and a public fast was observed for seven days.

By none was the death of Saul more sincerely mourned than by David, who, though persecuted and outrageously wronged by the king, looked upon him still as one of God's anointed. But for Jonathan, David's grief was yet greater, and the overwhelming sorrow which now bowed him down found expression in a Jeremiade that is justly celebrated as one of the most exquisite poems of any age. Saul's reign, as the first king of Israel, was for a period of forty years, eighteen years during the life of Samuel, and twenty-two years after that great prophet's death.

CHAPTER XIX.

DAVID IS PROCLAIMED KING.

2 Samuel.

THE overthrow of Saul was followed by other victories by the Philistines, until they had made themselves masters of all that region west of the Jordan, which was the richest portion of Palestine. All the Israelites fled to the east of Jordan, and soon afterward made David their king at Hebron, where he ruled for a period of seven years; but not in peace, for Abner, Saul's general, was so jealous of David that he fomented a division in Israel by proclaiming Ish-bosheth, Saul's only surviving son, king of Gilead, and nominally over all Judea, whose seat of government was at Mahanaim, which was also east of Jordan. Abner attempted to enforce his proclamation not only upon those east of the Jordan, but sought to extend Ish-bosheth's power on the west side as well, and a civil war followed which continued with varying results for about five years.

Abner raised a considerable army and marched upon Gibeon, where he was met by an opposing force under Joab, who was the son of David's sister Zeruiah. The two armies encamped on opposite sides of the Pool of Gibeon, where, both being reluctant to hazard battle, it was agreed that twelve soldiers selected from each side should engage each other, and the result of the contest should decide which army had the more valiant men. Accordingly, twelve Benjaminites went out to meet twelve men of Judah, and they fell upon each other at a place equidistant between the two armies. The combat was a fearful one and fatal to all of the contestants. When they came together it was

in pairs, each man seizing his adversary by the hair and plunging his sword into his enemy's body until the twenty-four champions lay dead upon the field. The fight therefore not determining the question at issue, the two armies became engaged and fought with great fury until Abner's men were beaten, and retreated, followed by Joab, who incited his soldiers to do their utmost to destroy every man of their enemies. In the army of Joab was his younger brother Asahel, whose fleetness of foot it is said exceeded that of a horse. His valor was equal to his swiftness, and he pursued after Abner to take his life. The race was a strong one and continued for a great distance, with Asahel constantly gaining on his foe. Seeing that he was about to be overtaken Abner begged Asahel to turn back lest he should be forced to slay him and thereafter not be able to look his brother Joab in the face. But Asahel had no mind to give over the pursuit, but continued to press Abner until within a spear's throw, when the latter turned suddenly upon Asahel and cast his javelin into his body, killing him upon the instant. Joab seeing his brother fall, pressed on with his other brother, Abishai, after Abner until it was sunset, and they had come to a place called Ammah. Here Abner contrived to talk with Joab, and to persuade him to give over the pursuit by telling him that it was not right that men of the same nation should fight against each other, and by declaring that the death of Asahel was due to his own fury and folly.

When the pursuit had been abandoned, Joab camped with his army at Ammah while, during the night Abner drew off his forces and marched across the Jordan to Mahanaim, where Ish-bosheth lived. In the morning Joab took account of the slain, finding that there had fallen three hundred and sixty of Abner's men, but only nineteen of David's. He buried all the dead on the field except the body of Asahel, which he carried to Bethlehem and deposited in the sepulchre of his relatives.

THE TREACHEROUS ASSASSINATION OF ABNER.

The battle at Gibeon was only the beginning of long protracted internecine strife, in which the power of David gradually increased, while that of Saul's son, the pretender, as surely diminished. David did not lead his army in these conflicts, trusting the execution of his plans to Joab, in whom he reposed the greatest confidence.

About this time, or three years after he had been proclaimed king at Hebron, David had become the father of six sons by as many mothers. The eldest of these was by his first wife Ahinoam, and was named Ammon; the second was by his wife Abigail, and called Chileab; the third was Absalom, by his wife Maacah, who was the daughter of Talmai, king of Geshur; the fourth he named Adonijah, by his wife Haggith; the fifth was called Shephatiah, by Abital, and the sixth was Ithream, by Eglah.

The increasing strength of David so alarmed Abner, whose course had been

that of a traitor to the lawful king by God's appointment, that he determined to gain his favor before a final victory might place him within David's power. Accordingly, he sent overtures to David, first reciting some of the insults he had received from Ish-bosheth, and proffering his aid to the establishing of his undisputed power over all Judah. Before agreeing to treat with him David required of him first to restore his wife Michal, whom Saul had given to Phaltiel, as already explained. This Abner succeeded in doing through an order from Ish-bosheth, and then treated with the elders of Israel, through whom he persuaded the tribe of Benjamin to acknowledge David, because of his designation by Jehovah and of his services against the Philistines.

So well did his league with David succeed that he determined upon going in person to Hebron, accompanied by a guard of only twenty men, to pay his homage to the lawful king. He was received by David with every mark of respect and consideration, being feasted with all the good things that could be found, and honored with great promises of preferment; so that when he departed it was with an expressed resolution to gather all Israel to David's standard.

Abner had not gone above a few miles from Hebron when Joab returned to the city from a successful expedition against some foraging Bedouins, and learning that David had treated with him as a friend, was so enraged in his remembrance of the death of Asahel that he sent messengers in the name of David to tell Abner to return, as he had some more important matters to consult with him about. Abner, suspecting nothing wrong, rode back to Hebron, but was met at the gate by Joab, who received him with evidence of much kindness. Upon the pretense of a desire to speak with him secretly, Joab and Abishai led Abner apart from his guard behind a gate, where they foully murdered him. Josephus tells us that this treacherous act was committed by Joab, not because of revenge for Asahel's death, but because he feared that Abner would supplant him in the favor of David and become the king's chief officer.

DAVID LAMENTS FOR ABNER.

When David learned of the assassination of Abner he was exceedingly grieved, not so much for the loss of a new ally, who would be of great service in establishing the kingdom, as because his honor had been compromised by the act; for Abner was ostensibly under the royal protection and had been promised the king's favor. To relieve any impression which might obtain that he secretly sanctioned the murder, David called all his people as witnesses and appealed to God for an affirmation of his condemnation of the act. He also called down curses upon those who committed the crime, and then ordered that there be a public lamentation for the dead and that the body be accorded all the honor due to one occupying an exalted station. As a still further evidence of his extreme sorrow, David put on sackcloth and followed the bier, with all the elders and rulers of his kingdom, and had the remains deposited

in a magnificent sepulchre in Hebron, over which he indited funeral elegies. The sorrow and respect manifested by David procured for him the favor of the people, particularly those who had joined their fortunes to Saul's son, and the affair therefore did great credit to David's judgment, for it gave him the confidence of those who had been his enemies and did more toward establishing his kingdom over all Judah than a hundred great victories in war would have done. David would have gone further and requited the murder, except that this power was wanting; for he says, "God, who hath regard to all men's actions, will not suffer this man (Joab) to go off unrevenged; but know ye, that I am not able to do any thing to these sons of Zeruiah, Joab and Abishai, who have more power than I have; but God will requite their insolent attempts upon their own heads."

THE ASSASSINATION OF ISH-BOSHETH.

The sad death of Abner affected Ish-bosheth quite as much as it did David, for he did not know how Abner had made a league with David to depose him, or anything of the true reason that had caused Abner to visit Hebron. But he did not long survive his chief officer, nor was his death any less horrible and untimely. The change of public feeling in Mahanaim had been very rapid from the time that Abner had first advised the elders of the Benjaminites to accept David as king, and after his death the eagerness to abandon the failing fortunes of Ish-bosheth and secure the favor of David was so great that two sons of Rimmon, Baanah and Rechab, resolved to murder the king, with the expectation that David would reward the deed by bestowing upon them some rich presents or offices of preferment. Being captains in Ish-bosheth's army they had free access to the royal presence, and one sultry mid-day, finding him alone and asleep in an upper room, they cut off his head, and making their escape, travelled all night until they came to Hebron. Here they procured an audience with David, to whom they presented the ghastly trophy of their villainous deed, explaining at the same time how they had killed his enemy.

Instead of fulfilling the wishes and expectations of the murderers, David at once ordered that they be put to the torture and afterwards to death for the crime of murder, and also for offending his own honor with the infamy of their proposals. Accordingly, their heads, feet and hands were cut off, and their bodies hanged over the Pool of Hebron, while the head of Ish-bosheth was deposited in the sepulchre with Abner, after appropriate rites had been bestowed upon it.

DAVID IS CROWNED KING OF ALL ISRAEL.

All the things which David had done out of respect to Abner and Ish-bosheth so increased his popularity among all the Israelites that there was now a general consent to accept him as the ruler of United Israel. The armies that had before been in revolt against him began, one after another, to come into Hebron with their arms and lay them at his feet in acknowledgment

of his sovereignty. Seeing the disposition that was everywhere manifest, David feasted and otherwise kindly treated those who first came to him, and sent them away to invite all the other tribes to visit him. Accordingly, there now came all the legions of Israel, enumerated by Josephus as follows: 6800 of the tribe of Judah, who had served under Saul's son; 7100 of the tribe of Simeon; 4700 of the tribe of Levi; and after these came Zadok, the high-priest, with 22 captains of his kindred; 4000 out of the tribe of Benjamin, though many others of this tribe refused to acknowledge David, expecting a new ruler from the house of Saul to succeed Ish-bosheth; of the tribe of Ephraim there were 20,800, all mighty men of great valor and eminent for strength; of the half tribe of Manasseh came 18,000 of the most potent men; of the tribe of Issachar there came 200 who were gifted with the foreknowledge of events and 20,000 warriors; of the tribe of Zebulun were 50,000 chosen men, which was the only tribe that came universally to acknowledge David; of the tribe of Naphtali there came 1000 eminent men and rulers, besides 37,000 others of the tribe; of the tribe of Dan there were 27,600, and of the tribe of Asher there were 40,000. Beside these came those from the two tribes east of Jordan (Reuben and Gad), and of the tribe of Manasseh, who used shields, spears and swords, 120,000, making a total of 357,200 armed men. All these came together at Hebron to David, bringing vast quantities of corn, wine and other fruits as offerings to their king, and here David was crowned king of Israel, after which event there was a great feast and rejoicing for a period of three days.

DAVID LAYS SIEGE TO JERUSALEM.

Finding himself now strong in the affections of his people, and at the head of an army almost invincible by reason of its vast numbers and unison of sympathy and purpose, David resolved to change the seat of government from Hebron to a city more central and accessible to the commerce of the several tribes, while at the same time other necessary advantages, in case of war, were not overlooked. It is but natural that his choice should fall on Jerusalem, which was the largest and strongest city in all Palestine, but in the possession of the Jebusites. In the days of Joshua the advantages of Jerusalem had been well understood, and at that time a desperate attempt was made to capture the place. That portion of the town situate in the valley had surrendered to Joshua, but the city proper, that was built upon a hill, resisted all the efforts of the mighty men of Judah, and had continued in the hands of the Jebusites.

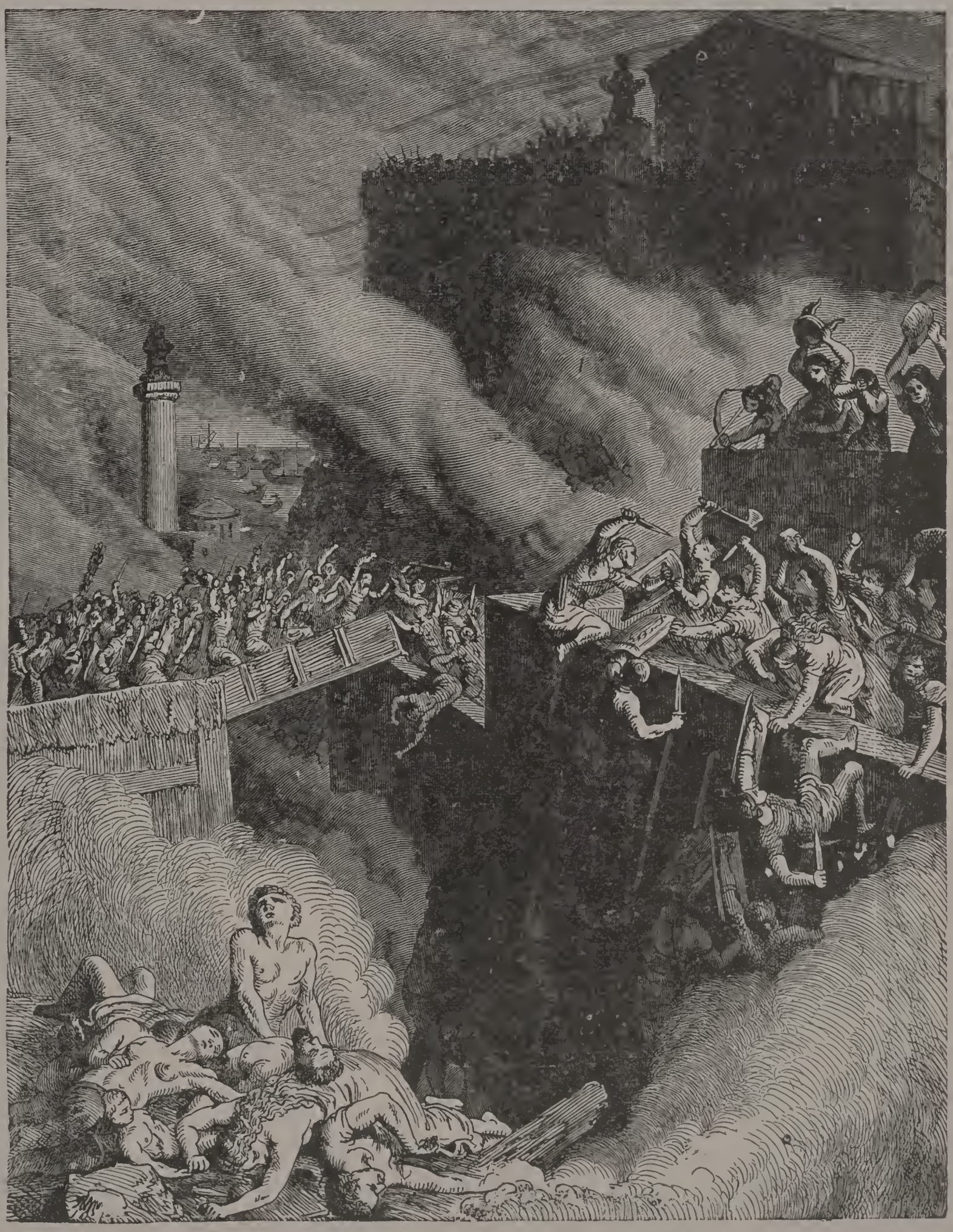
David marched at the head of his army against the great city of Jerusalem with composure and confidence in his ability to effect its capture, notwithstanding its reputed impregnability; his confidence, indeed, exceeded that of proper discretion, as the circumstances afterward proved. He directed his first attack against the lower city, which, being feebly garrisoned and slightly protected, soon capitulated; but the citadel on top of the hill held out

and repulsed so many attempts to scale the walls that, at length, in derision of David's efforts, the Jebusites manned the walls with those that were sick, lame and blind, shouting to the besiegers that these were sufficient to overcome the Israelites. Infuriated by these taunts, David encouraged his army to superhuman exertions by the offer of large rewards, but all to no purpose, until he finally proffered the command of his entire army to the one who would first pass the ditches and ascend over the wall. This offer was so tempting that many hundreds tried with reckless desperation to win the honor

SIEGE OF JERUSALEM—SHOWING ANCIENT WEAPONS OF WAR.

and distinction, but were sent, one after another, headlong back from the walls, till the ditches were nearly choked, and certain death appeared to wait on all who made the effort. There was one, however, whom fortune favored, who managed to guard against the shafts flung at him, and, by prodigious effort and valor finally gained the citadel, and standing aloft on the walls claimed the command as had been promised. This great warrior was Joab, who had dishonored David by the murder of Abner, and upon whom now fell the office of chief commandant of Israel. He was soon followed by other brave men,

and a breach being effected the army poured into the city and put the Jebusites to the sword. This was the first capture of Jerusalem, effected after a fight scarcely less desperate than that which took place more than two thousand years afterward, when Saladin, the Moslem conqueror, wrested the city from the Christians after a siege of twelve days.



JOAB MOUNTING THE WALLS OF JERUSALEM.

REBUILDING OF JERUSALEM.

The attack upon and sack of Jerusalem by the Israelites so nearly destroyed the city, or left it in such confusion, that when David had made himself secure he set about repairing and rebuilding the place, and changed its name to that of *The City of David*, for it was his desire to rule here all the days of his life. David was thirty years of age when first proclaimed king, and his rule at Hebron was for a period of seven and one-half years, so that at the time of the capture of Jerusalem he was still a comparatively young man, but he had long before proved the possession of remarkable resource, both in conception and execution, in civil and military affairs. In the rebuilding

of Jerusalem, he again manifested the great sagacity and craft with which he was endowed. Understanding the importance of perfect defenses to the lower portion of the city, which previous occupants had utterly failed to consider, he caused a strong wall to be built around it, and so arranged the building that there was a safe connection between the lower city and the citadel, thus making it a compact city, where, before, the lower portion, being detached and ill-defended, served as a lodgement for an enemy who, by occupying it, could be safely housed for a siege against the citadel, or upper city.

Five hundred and fifteen years had elapsed since Joshua divided the land among the twelve tribes, and in all this time Jerusalem (formerly called Salem, before the days of Melchizedec, and after Abraham Jireh-Salem, hence its present designation, meaning, "*the Lord will see and provide*,") had remained in possession of the Canaanites until David, strengthened by God, effected its capture. The consequence of this triumph did not terminate with the mere possession of the city, but its influence was wide-extending and had the happiest effect of largely increasing David's power. Tyre was a kingdom adjoining Palestine on the west, and was ruled over at the time by the most powerful potentate of the then known world, whose name was Hiram. This king had carried terror among all the nations with whom he was ever engaged in war, but the capture of Jerusalem, regarded for so many centuries as being absolutely impregnable, spread the fame of David so greatly that Hiram immediately desired him for an ally. He accordingly sent ambassadors to the new city of David, and made a league of mutual friendship with the Israelites, by which the power of David was so strengthened that no nation now dared to incur his ill-will.

DAVID COMMITS A GREAT SIN.

The possession of great power almost invariably reacts dangerously upon the possessor, since it promotes vanity and undue exaltation that prompt to the most extravagant conceits and follies, leading finally to disaster. So it proved with David; though a man of excellent judgment, when great responsibility required its exercise, the enlargement of his powers and the security of his present situation caused him to become careless of his honor and dignity, and he abandoned himself to the lowest craving of his nature.

Though already married to six wives, which was apparently no sin, as polygamy was then general, David established a very harem, which he filled with concubines, to whose dalliances he devoted his time to the neglect of his royal duties and his respect for God's laws. How many wives he had we are not told, for he took many others beside the six already mentioned, and by whom he had nine more sons named respectively, Amnon, Emnos, Ebon, Nathan, Solomon, Jeban, Elien, Phalna and Emnaphen. By his concubines he had two sons, named Eliphalet and Jenai. Afterward he took other wives and ten more concubines, who bore him as many sons.

David's excesses brought upon him the anger of God, who surrounded

him with enemies that he might be brought to realize the sinfulness of his living. The manner in which he was punished will appear hereafter.

THE PHILISTINES WAR AGAIN WITH DAVID.

Some time after David had been proclaimed king of all Israel and had fallen somewhat into disrepute by reason of his immorality, the Philistines gathered together a great army, and came to attack him at Jerusalem. They took possession of the Valley of the Giants, which is near the city, and there pitched their tents to prepare for a siege. David, somewhat fearful of the result, now realizing the wickedness of his conduct, prayed to Jehovah for forgiveness; but not being sure that his prayer would be heard, commanded the high-priest to foretell the will of God, and what would be the result of the battle. Jehovah, though offended, did not abandon David, but promised to give him the victory. The fight soon took place, in which David came upon the Philistines by ambush, and defeated them with small loss to himself. But though the Philistines retreated without showing any courage, they speedily reorganized, and securing help from Syria, Phœnicia and other nations, they raised an army three times greater than that of David, and pitched their camp as before, in the Valley of the Giants. Being again in doubt as to the issue of the battle, David prayed to God as before, and also sent the high-priest to inquire whether Jehovah would give him the victory.

The prophecy was again favorable, but he was directed to assemble his army in a grove near the enemy's camp, called the Grove of Weeping, and not to sally out from this ambush until a wind should spring up and disturb the trees. David repaired to the place designated and there remained with his army until he perceived the trees bending under pressure of a strong wind; he now rushed out and fell upon the enemy with such suddenness and impetuosity that they retreated with scarcely a show of resistance. The Israelites pursued them for several days, slaughtering great numbers, until the Philistines were driven to Gaza, by the sea, which was the limit of their country.

DAVID BRINGS UP THE ARK TO JERUSALEM.

The decisive victories which David had gained over his enemies made him desirous of manifesting thanks to God, of proving his disposition to do that which was holy instead of following in evil ways; therefore, after despoiling the Philistines of their riches and breaking their idols, he returned to his city, and selecting a large number of soldiers from the flower of his army, and taking many priests and Levites, he set out to bring the ark, which had for several years, indeed since its restoration by the Philistines, rested at Kirjath-jearim with the family of Abinadab, to Jerusalem, that he might sacrifice to it as the symbol of Jehovah's presence. Accordingly, this new army proceeded to Kirjath-jearim, and bringing out the ark, they put it upon a cart and both cart and oxen started drawing it toward Jerusalem. Before the ark marched

David and a great multitude, singing hymns to God and playing musical instruments. As the procession reached a place called Chidon, where there was a threshing floor, a singular and melancholy accident occurred, by which Jehovah's presence was manifested. In passing over some rough ground the cart was all but upset, and to save the ark from such a catastrophe a man named Uzzah put out his hand to save it, when on the instant he was struck dead. This was in accordance with the law, by which any person, save that of a priest, who might touch the ark should perish for his rashness.

It seems most probable that this expression is a correct one, for David evidently so construed it. He was much frightened by Uzzah's singular death, and bade the people to leave the ark at the house of a righteous man named Obed-edom, where it remained for three months, and until David could arrange to have it transported to Jerusalem in a manner which he thought would please God.

During the time that the ark was in the keeping of Obed-edom it brought to him many blessings, elevating him from a position of extreme poverty to one of competence and happiness. When the time arrived for its removal, David, who now perceived that the ark was calculated to increase the prosperity of its keeper, repaired to the house of Obed-edom with many priests, who took it upon their shoulders and again started for Jerusalem, preceded by seven companies of singers, while David himself played upon a harp and manifested exuberant joy. His demonstration excited the derision of his wife Michal, Saul's daughter, who afterward wished him all possible happiness, but could not refrain from taxing him with unseemly actions in dancing and uncovering himself before the multitude.

The ark was brought in safety to Jerusalem and deposited in a tabernacle which David had prepared as its depository, after which he offered costly sacrifices and peace-offerings, and gave to each of the great number who rejoiced with him a loaf of bread and two cakes, together with portions of the sacrifice.

DAVID PROSECUTES A WAR FOR SPOILS AND CONQUEST.

After the removal of the ark to Jerusalem David prospered in all things, giving the credit to Jehovah's presence, who was now always with him. This success made him anxious to prove his worthiness and appreciation, to do which he resolved to build a more worthy repository for the sacred object than the tent in which it was kept. He mentioned this intention to the prophet Nathan, by whom the project was highly commended; but during the same night Jehovah came to Nathan in a dream, commanding him to tell David to forego this intention, as he should first establish his kingdom and leave to his son, who would be chosen to rule hereafter, the duty of providing a suitable house for the ark.

David contented himself with what God had ordered through Nathan, and then set about extending his kingdom, to conducting a war of subjugation and for spoils. He now attacked the Philistines and captured their chief frontier

city, Gath, and continued driving his enemies until he had made himself master of all of southern Palestine to the "river of Egypt." He next turned toward the eastern frontier and overran Moab, two-thirds of whose people he ordered put to death, and the remainder laid under tribute. This vengeance on the part of David is unaccounted for, and can scarcely be credited, since it was to the Moabites he committed the care of his father and mother when he was first forced to flee from Saul, as already related. There is an old Jewish tradition to the effect that his parents were murdered by the Moabites, but there is no record of the crime in the Scriptures.

MEETING OF DAVID AND MEPHIBOSHETH.

After subjugating Moab David advanced toward the northeast, intending to extend his kingdom to the river Euphrates. Two Syrian nations lay between him and the river, one of which was ruled by Hadadezer, and the other by Hadad. He engaged the former near the Euphrates and speedily overthrew him, destroying twenty thousand of his foot soldiers, seven thousand

horsemen, and took one thousand chariots, one hundred of the finest of which he reserved for his own use.

Hadad, king of Damascus, hearing of Hadadezer's defeat, who was his ally, raised a powerful army, and marched quickly to his friend's aid, coming up with David also besides the Euphrates. Here another great battle was fought, but with no less decisive results for David, who slew twenty thousand of Hadad's army and put the rest t flight.

These victories were followed by alliances with Toi, king of Hamath, and a renewal of the treaty with Hiram, so that David now held possession of nearly all of Palestine, besides gaining enormous spoils of gold, silver, jewels, arms, and everything that had been used by those with whom he fought. A portion of the plunder thus taken was dedicated to the service and building of the future temple.

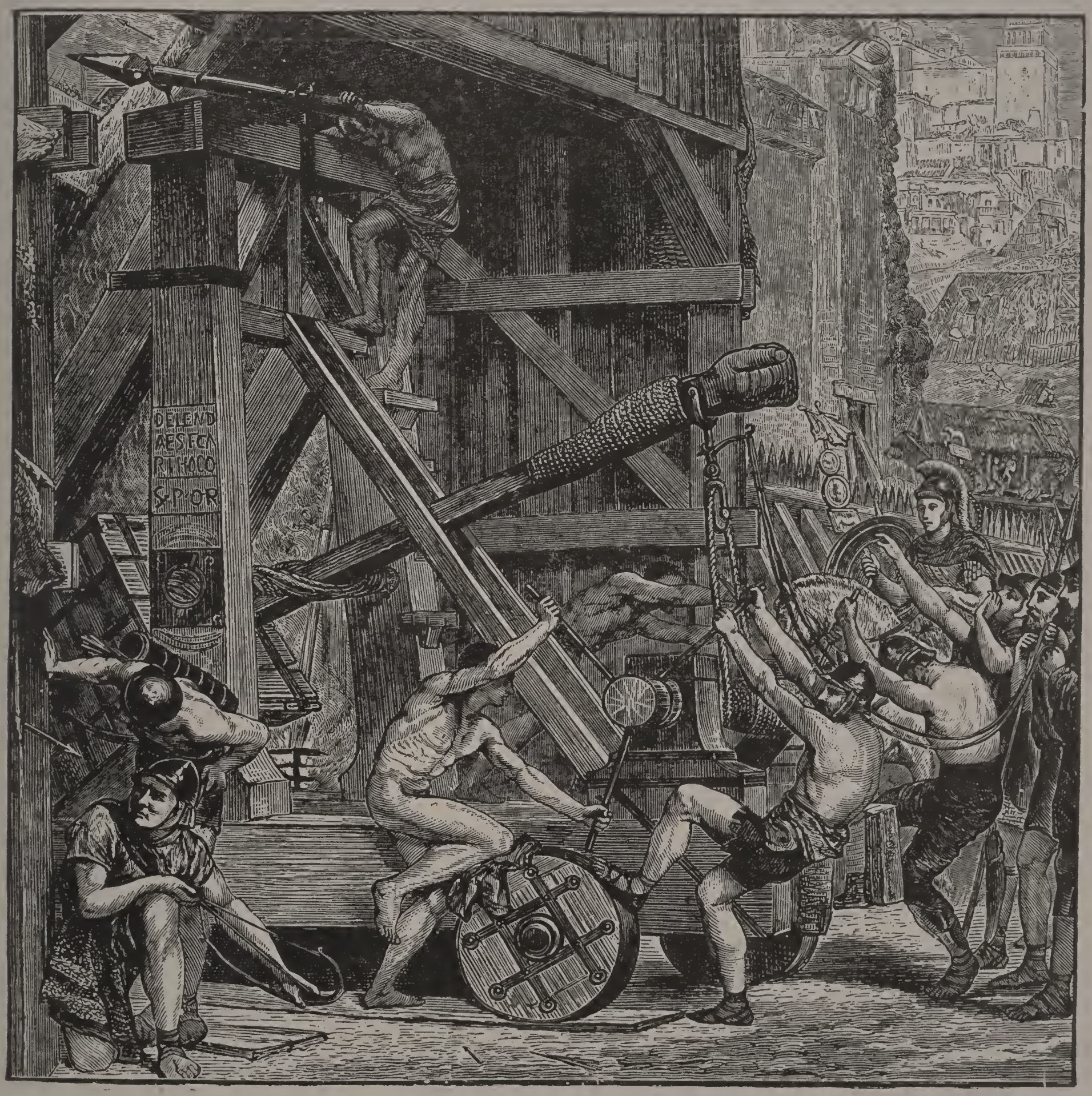
DAVID ADOPTS JONATHAN'S SON.

In the hour of David's greatness he did not forget the memory of his dead friend Jonathan, to whom he had been joined in his early years with ties stronger than those of brotherhood. In the hours of his reflection he remembered the covenant he had made with Jonathan, and the desire came upon him to know if any of his friend's children were yet living, that he might show a kindness to them according to his promise. He therefore sent for a man who had been a servant to Saul, of whom he made inquiry concerning Jonathan's children. The servant told him that there was one child of his friend yet living, who was a cripple, having received his injuries by being dropped from his nurse's arms on the day of his father's death. David immediately sent for the young man, whose name was Mephibosheth, and when he was brought into the king's presence he bowed down very low, and asked what was desired of him. David raised the young man and assured him that no danger should befall him. He then explained to Mephibosheth that he desired to do a kindness to him for the sake of his father, who being dead, he should now find a home in his house and a father in himself. David then ordered that all the land that had belonged to Saul should be given to the young man, who should thereafter eat at the royal table and be a member of the royal household.

DAVID'S WAR WITH THE AMMONITES.

The conquests of David had made him master of nearly all Palestine, and his power was greatly feared by all the neighboring nations, yet he was not permitted to remain long in peace, for, by a curious incident, he was forced to go to war with one of his strongest allies, the Ammonites. Nahash, king of the Ammonites, having died, his eldest son succeeded him, a petulant, vain and bigoted young man, wholly unfitted, by reason of indulgences in his youth, to assume so important a position. When David heard of Nahash's death he sent ambassadors to the young king, conveying messages of condolence and assurances of his wishes that the alliances made with Nahash should continue in effect.

The youthful king had several brothers who, to secure their own exaltation, should their schemes be consummated, advised their royal brother not to accept the assurances of David, whom they charged with having sent condoling messages to disguise his real intentions, which were to spy out the country



DAVID BESIEGING THE CITY OF RABBAH.

and discover its weakness. The new king was so influenced by these declarations of his brothers that he abused David's ambassadors by ordering that they be shorn of half their beards, and that one-half of their clothes should be cut off. With this indignity he sent them out of his kingdom, not deigning to answer David's messages with any words. The result of this insult was a

speedy declaration of war by David, who vowed an oath that he would be revenged.

The Ammonites, though strong in war themselves, could not hope for a successful issue with David without help, so they sent a present of one thousand talents (equivalent to nearly $2,000,000) to the king of Syria and Mesopotamia, who had twenty thousand soldiers, for his assistance, and they also hired the king of March, whose soldiers were not enumerated, and also another king named Ishtob, who had twelve thousand armed men. With these forces and such as they themselves could muster, the Ammonites marched against the Israelites.

David had no reason to fear the result, for his army was well-nigh invincible, so perfectly were his soldiers trained. He therefore ordered out only a portion of the forces at his command, with Joab as the leader, a position which he had held since the capture of Jerusalem.

DAVID'S GREATEST INIQUITY.

The Israelites pressed the Ammonites to their own city of Rabbah, the capital of Ammon, and here a decisive battle was fought, lasting nearly three days. During the progress of this war David committed the greatest sin of his life. While walking upon the roof of his house, late in the evening, he chanced to observe a very beautiful woman washing herself in a house near by. Being infatuated with her appearance, he sent a messenger to inquire who she was. By this means he discovered that her name was Bathsheba, and that she was the wife of Uriah, Joab's armor-bearer, who was with Joab fighting against the Ammonites. This information caused him to conceive a heinous plan by which he should become possessed of this comely woman either as wife or concubine. He accordingly sent word to Joab, ordering that Uriah he brought to him. When Uriah had answered the summons David received him with affected kindness and many pretensions of friendship, but when he sent him back to the army, he wrote to Joab, secretly instructing him to procure the death of Uriah by advancing him to the forefront of the next battle, and then suddenly to abandon him that he might be slain by the enemy. All was done as David had commanded, and Uriah fell fighting at the gates of Rabbah, after proving himself to have been the most valorous man of all Israel. We will presently see how God punished this monstrous act of David.

The battle, or siege of Rabbah, was vigorously contested, both sides losing so heavily that it was a very slaughter. Joab divided his forces so that a portion, under the command of Abishai, fought with the Ammonites, while he led the rest of his army against the three mercenary kings. In thus fighting, the Syrians finally flanked Joab and for a time the indications were that Israel would lose the battle, but Joab's stratagems turned the tide when all seemed lost, and finally drove the enemy into their city. The Israelites laid siege to Rabbah for

a time, but finally gave over the contest, being content with a bare victory, and returned to Jerusalem.

The manner in which they had withstood the assaults of Israel's army encouraged the Ammonites to renew hostilities, but not until they had largely increased their forces by the engagement of other mercenary kings. They accordingly sent to Chalamon, a Syrian king, whose nation was beyond the Euphrates, whom they persuaded, by the use of liberal rewards, to join them. This was a great accession, for he brought to the assistance of the Ammonites a force consisting of 80,000 foot soldiers and 10,000 cavalry.

"THOU ART THE MAN."

When David heard how great an army his enemies had raised to attack him, he was somewhat concerned for the result, and instead of trusting to his officers, as before, he took command in person of his troops and pushed across the Jordan to meet the enemy on their own soil. A battle was soon precipitated, which resulted in a complete overthrow of the Ammonites and their allies, and the loss of 7000 charioteers and 40,000 foot soldiers, besides the death of the great Syrian leader, Shophach. The Syrians thus became tributary to David, and the power of the Ammonites was utterly broken.

NATHAN CONDEMNS DAVID IN A PARABLE.

When David returned from the war with the Ammonites he was confronted by Nathan, the prophet, whom God had instructed, in a dream, to reprove the king for the infamy of his action in causing Uriah to be slain. Resolving not to expose himself to the anger of David, which would certainly be excited by openly accusing him of his crime, Nathan engaged him in a good-natured

conversation, which he artfully changed after a short time, and asked the king's opinion of what punishment should be given to one guilty of such an offense as the following:

"There were," said he, "two men, inhabiting the same city, the one of them was rich, the other poor. The rich man had a great many flocks of cattle, of sheep, and of kine; but the poor man had only one ewe lamb. This he brought up with his children, and let her eat her food with them; and he had the same natural affection for her which any one might have for a daughter. Now, upon the coming of a stranger to the rich man he would not vouchsafe to kill any of his own flocks, and thence feast his friends; but he sent for the poor man's lamb, and took her away from him, and made her ready for food, and then feasted the stranger."

This complaint of Nathan's aroused the keenest sympathy of David, who denounced the rich man as the basest of criminals, and declared that he should first be required to restore the lamb fourfold, after which he should be executed as one unworthy to live among God's creatures.

When the king had somewhat spent his rage, with maledictions upon the rich man, Nathan arose, and pointing his finger at David, in a stern voice said to him: "Thou art the rich man who committed this crime." When the king would have remonstrated, Nathan rehearsed to him the infamy of his act with Bathsheba, and how he had ordered that her husband be slain in order that he might indulge his base and lecherous propensity. But Nathan did not content himself with a mere denouncement of the king's monstrous crime, but employed the occasion to remind him of God's provident care in raising him from the humble and lowly position of shepherd to be king of the Jews, and had enlarged his kingdom by numerous manifestations of His divine favor and power. For these blessings he accounts himself under no obligations, and even turns against Jehovah with acts of iniquity and disgrace. Nathan then threatened David with God's anger, for it was unreasonable to suppose that He would take no account of a crime so monstrous; therefore the prophet pronounced against David a curse wherein a bitter punishment would lie; that his harem should be broken up, his wives disgraced, and that he should be supplanted by a son begotten in iniquitous relations with one of his wives; moreover, he prophesied that the offspring of Bathsheba would speedily languish and die.

When David had heard all that Nathan was ordered by God to tell him, he was overcome with grief and remorse, discovering now the enormity of his sin, and he prayed for compassion with such earnestness that God finally promised to preserve to him his life and kingdom. But the Lord could not wholly forgive David's great fault, and that the measure of his punishment might be complete the child born of Uriah's wife to the king was stricken with disease and soon died, as Nathan had predicted.

When David first learned that the child was sick, remembering what

Nathan had declared, he clothed himself in a black garment and lay down upon the floor of his room, where he remained seven days, refusing food and praying God for its recovery. When the child was dead the servants refused to tell him, fearing that any increase of his present grief might cause him to prolong his fast until he should starve to death. But David discovered, by the actions of his servants, that a fatal issue had resulted, and being so informed when he had commanded that they should tell him, instead of relapsing into greater grief, he rose up and washed himself, after which he put on a white garment and ordered supper to be brought. While he was eating, some of the company perceiving how great a change had come over him, ventured to inquire why, when the child was ill his grief was uncontrollable, while now that it had just died, he should put aside his grief entirely. To this inquiry David made reply in the most memorable and hopeful of all words: "I shall go to him, but he shall not return to me." This expresses his belief in the final resurrection, and is the most direct and implicit reference to that life beyond the grave that is made in all the Old Testament.

David explained to those who attended him that while his child lay sick he prayed to God, in the anxieties of his heart, for its recovery; but now that it was dead grief could not restore its life, and it was becoming in him that he should accept the Lord's decree without murmur. This contrite spirit gained for him the favor of God, who comforted him with forgiveness and new assurances, and also by another proof of his continued care, for when Bathsheba had been joined to David in lawful wedlock God gave to him another child, who was afterward the glory of his kingdom. This child was named Solomon (*peace*), whom Nathan also called Jedidiah, which signifies in the Hebrew, *Beloved of Jehovah*, and for whom the prophet predicted the most wonderful things, chief of which was that through him should come the promised Messiah.

DAVID ANNIHILATES THE AMMONITES.

Very soon after the birth of Solomon, Joab was sent again against the Ammonites, at the city of Rabbah, and after capturing the first defenses and cutting off the city's supply of water, rested until David came to his assistance at the head of all Israel. After a siege of a few days the city capitulated and was followed by one of the most cruel massacres of which history gives an account. The sacred narrative tells us that "David brought out the people, and put them under saws, and harrows of iron, and axes, and made them pass through the brick-kiln, to their grim idol." The terrors of these tortures can scarcely be pictured, and are too painful to be dwelt upon. Of the spoils which he captured little is said except that he deposited them in the ark of the Tabernacle. There was captured at the time, however, in addition to the other spoils, a so-called sacred crown weighing a talent (93¾ pounds) of gold,* which was set with precious stones. This was worn by the

*A foot-note to Josephus fixes the weight of this crown at seven pounds, and estimates that it would not have been greater, because David wore it upon his head constantly.

idol Moloch which the Ammonites worshipped, but David did not eschew it nor consider it any profanation to wear it upon his own head, for we are told that he took the crown for his own royal vestment. Other cities of the Ammonites also fell into David's possession, and their inhabitants were as cruelly sacrificed to his anger as were those of Rabbah.

AMNON CONCEIVES A PASSION FOR TAMAR.

Though God forgave David for the sin of causing Uriah to be slain, he did not choose to forego the punishment which Nathan had prophesied, and we shall soon see how great a judgment was sent upon him, fulfilling all that the prophet had foretold.

Among the several children that were born to David by his many wives and concubines there were four who became conspicuous in Bible history, viz.: Amnon, Tamar, Absalom and Solomon. Others are mentioned, but not so often, nor in connection with such important incidents as these four. Amnon was the eldest, having been born of his first wife, while Tamar was an illegitimate, or daughter of one of the king's concubines, but she grew up to be a woman famous for beauty and withal goodly in her deportment. The fascinations of Tamar inspired Amnon with an unholy passion for her, notwithstanding she was his half-sister. This love constantly grew greater, until he contrived, through the advice of Jonadab, a kinsman, to have Tamar wait upon him, while he was pretending sickness, and taking advantage of her helplessness while they were alone, committed a great wrong which brought grief and disgrace upon her. As she went out from Amnon's presence, she covered her head with ashes and recited the violence of her half-brother in the streets until she was met by her brother Absalom. When she had told him of Amnon's conduct he bade her to leave off crying, and not to esteem the act of Amnon as being so disgraceful as she had declared. He thus comforted her and brought her to his house to live with him.

David was in due time told of Amnon's sinfulness, but on account of his great affection for this, his eldest son, he did not offer to punish him. Absalom, however, though controlling his anger, resolved to avenge his sister's wrongs which he often attempted, but was unable to accomplish until two years had passed. He finally, to make an opportunity for his purpose, went up to Baal-hazor to shear his sheep, and while there gave a feast to which he invited his father and kinsmen. They all accepted the invitation except David, and when the feast was at its height wine was introduced and drunk until all were senseless with intoxication. Absalom's servants, as they had previously been instructed, now rushed into the room, and first creating great confusion in order to better disguise their purpose, fell upon Amnon with their swords and killed him. The other brothers, as soon as their condition would permit, gained their horses and fled away, intending to go directly to David, but were persuaded to tarry awhile at a neighboring town. Thus it happened that some

one went to David and told him that all his other sons had been slain by Absalom. This news so greatly affected the king that he never attempted to inquire the cause of his sons' death, but fell upon the ground, tore his clothes and was fairly crazed with grief. Seeing him so inconsolable Jonadab ventured to suggest that it was possible the facts had been exaggerated and that his sons had not been slain, though he was inclined to believe that Absalom had procured the death of Amnon, for his crime to Tamar.

The brothers who had tarried by the way came to their father while Jonadab was trying to console him and reported how Amnon had been slain, whereupon David's grief was in no wise diminished, for his love for Amnon was greater than the affection he bore for any of his other sons except for Absalom.

DAVID BECOMES RECONCILED TO ABSALOM.

After the assassination of Amnon, Absalom fled to Geshur, over which his maternal grandfather was king, and remained with him for three years, when David sent Joab to induce him to return home. But when Absalom had come back to Jerusalem his father was still unreconciled, and bade him not to come into his presence, but to remain at a house which was occupied by his own family.

At this time Absalom surpassed in beauty all other men in his father's kingdom. Notwithstanding the hardships endured during the period of his exile, his fine appearance had not become impaired, for he still remained so comely that every one was attracted toward him. In his hair, however, lay his chief glory, for Josephus tells us that it grew so thick that it had to be cut every eighth day.

Absalom dwelt in Jerusalem for two years without seeing his father; for being a married man he remained at his own house and never ventured to call at the royal residence. His wife bore him three sons and one daughter, the latter being as famed for her beauty as was her aunt, Tamar. She afterward became the wife of Rehoboam, who was the son of Solomon, by whom she had a son whose name was Abijah. We will hear further of this son in a future chapter.

Absalom became very much oppressed by reason of his father's coldness, and being unable to endure the suspense longer, he sent for Joab with the view of influencing him to prevail upon David to be reconciled to him. Joab promised to intercede for Absalom, but neglected for some reason to do so, and when the cast-off prince sent for him again he refused to come. To better effect his purpose, therefore, Absalom ordered his servants to set fire to the fields adjoining Joab's, knowing that he would come to inquire the cause. When Joab came over to reproach Absalom the latter accused him of unfaithfulness, and then said: "I have found out this stratagem that might bring thee to us, whilst thou hast taken no care to perform the injunction I laid upon thee, which was this, to reconcile my father to me; and I really beg it

of thee, now that thou art here, to pacify my father as to me, since I esteem my coming hither to be more grievous than my banishment, while my father's wrath against me continues." Joab pitied the distress of Absalom, and immediately went to David with such excellent excuses for his son's conduct that he succeeded in fully reconciling the king. When at length Absalom came before his father he fell down on his knees and begged forgiveness of his offenses, which so moved David with compassion that he raised him up and gave him the kiss of reconciliation.

ABSALOM'S REBELLION AGAINST DAVID.

It appears very strange that Absalom should have felt such great grief by reason of his father's long refusal to receive him back to his royal and paternal favor, when we learn that within a short time after he had been restored to his father's confidence and love he began to plot a treason against the hand that had blessed him. Indeed, we are almost forced to conclude that Absalom's pretensions of anguish were intended to disguise a purpose he had conceived while sojourning with his grandfather, Talmai, in the land of Geshur.

There were two things specially favorable to Absalom's enterprise, one of which was his extreme beauty and suavity of manner, attractions which David himself could not resist; but the more important circumstance was the decreasing popularity of the king because of his numerous wives and concubines, and particularly the crime through which he secured Bathsheba for his wife. The people generally commended Absalom for assassinating Amnon, and held David accountable for bringing odium upon Israel by maintaining a harem that produced the natural consequences of domestic discord and crime. This feeling was greatest among the men of Judah, and was most openly expressed in Hebron, where he was first crowned.

Absalom began to put his treasonable designs into execution by first winning the affection of the people. He stood every day at the portal of his father's audience chamber; as those having business with the king came out, he would accost them with civility, and to those who failed to obtain favorable judgment on their causes he would make promises to intercede in their behalf. Besides this, he would kiss those in distress, and assure them if he should ever come into power to do them the fullest justice. By this means he rapidly increased his popularity and very soon had a large following upon whom he could depend when the time should come for an open announcement of his ambition. Knowing nothing of his purpose, David granted Absalom the greatest indulgence, and provided him, at his request, with fifty armor-bearers and a considerable body of foot-runners, chariots and horsemen, ostensibly as an honorary guard, as befitted his station as a favorite prince of so powerful a potentate as was David. His popularity having been pretty well established, Absalom asked permission of his father to go up to Hebron, offering as an excuse his desire to sacrifice there according to a vow he had made while at Geshur.

David still suspected no evil, and freely gave his permission; so Absalom started with two hundred men who, though his followers, were unacquainted with his designs; but he sent out spies at the same time, whom he instructed to secretly inform the people of Hebron of his intentions, and to notify them that when a certain trumpet signal was given they should consider it as a proclamation that he had been crowned king.

Absalom not only induced a large number of the common people to join his standard, but also succeeded in winning over to his cause David's chief counsellor, Ahithophel, who, we suppose, was glad of an opportunity to oppose the king for the wrong done to Bathsheba, who was his granddaughter.

Absalom's plans succeeded so admirably that within a short while after entering Hebron, he had not only been proclaimed king, but had also raised an immense army, which he led against Jerusalem with the hope of taking the city and his father as well. When messengers came to David telling him of Absalom's intentions, and how all the hearts of the men of Israel were with him, the king was frightened and made immediate preparations to abandon Jerusalem, which he, no doubt, regarded as being filled with those who sanctioned Absalom's conspiracy.

When the king departed he left the city in charge of ten of his concubines, but why he chose to make these the custodians of his possessions the Bible does not tell us. There were still several faithful followers left him, among whom were the devoted six hundred who had shared his fortunes when Saul was so bitterly pursuing him for his life. As they fled they passed over Kidron and up the Mount of Olives and across to Jericho, thence to the wilderness, "crying with a loud voice" as they went.

When David reached the territory of Benjamin he was assailed by some of the friends of Saul, one of whom, Shimei, threw stones at him, and cursed him as a bloody man; insults which David would allow none of his soldiers to resent, esteeming his crimes as worthy of any punishment which God might see proper to inflict.

While resting on Jordan's banks for the night, weary with much travelling, David was warned by two messengers, who had escaped from Jerusalem, to cross the river at once, as Absalom's forces were hot in pursuit. This news proved true, for directly after entering the city, Ahithophel asked leave of Absalom to take 12,000 men and pursue after David, who, he claimed, might now be easily dispatched while weak and overcome with fatigue. This counsel was highly commended, as Absalom was anxious to procure the death of his father, so as to prevent any dispute in the future as to who should rule all Israel.

The army would have been pushed forward at once, but for the advice of Hushai, who, being shocked by Absalom's depravity, interposed a stratagem to save the king. First secretly sending messengers to apprise David of his son's designs upon his life, should his plans miscarry, he went to Absalom

and represented that the counsel of Ahithophel was unwise, since David was a cunning warrior, who had no doubt protected his retreat and had certainly set his soldiers in ambush in caves along the route he had taken, where to follow him would be sure to result in a defeat that would bring disaster to his ambition. He further counselled Absalom to first gather Israel together in a great army, and then assuming command himself, to overpower David, and thus make secure his claim to the throne. This advice Absalom followed, to the great mortification of Ahithophel, who, thus finding himself replaced as chief counsellor by Hushai, went at once to his native city, Giloh, and hanged himself.

When David was apprised of Absalom's design to pursue him, he crossed the Jordan and went to Mahanaim, where he was kindly received by Shobi, son of Nahash, and other Gileadites, who brought him all needful supplies and bade him rest with them. Here also a great number of people came to his assistance, which enabled him to organize a considerable army to resist the threatened invasion of his son.

JOAB KILLING ABSALOM.

DEATH OF ABSALOM.

Absalom was crowned king at Jerusalem, where he spent some time in peaceable possession of the throne, but being in constant dread of the return of David at the head of a large army, resolved now to follow the advice of Hushai. Accordingly, he drafted every man available for service in that part of Palestine, and conferring the command upon Amasa, a half-cousin of David, he set out in pursuit of David, crossing the Jordan and made his camp at Mount Gilead.

David prepared to receive Absalom's attack by dividing his army into three bodies, commanded, respectively, by Joab, Abishai and Ittai. Before joining battle David charged his officers and soldiers, particularly, not to harm Absalom, for his love for his erring son had not been diminished by his numerous acts of perfidy, and he would rather sacrifice his own life and crown than that any harm should come upon the head of Absalom.

The two armies became engaged in the "forest of Ephraim," and a great battle was fought throughout the entire day, in which Absalom's army was

routed with a loss of 20,000 men, a larger number of whom perished in the defiles of the forest, being unable to extricate themselves. Absalom sought to retreat on a mule, but the animal ran beneath the bough of a tree upon which his luxuriant hair caught and left him suspended, and from which he tried in vain to release himself. Some of David's men, in pursuing the fleeing enemy, came up to Absalom, but spared his life because of David's command; instead of releasing him, however, they went quickly and told Joab, who returned with ten armor-bearers and thrust three javelins into the helpless man's heart. Joab now sounded the trumpet of recall, and taking down the body of Absalom cast it into a pit, over which he raised a pile of stones as a mark of execration.

DAVID LEARNS OF ABSALOM'S DEATH.

When the victory was complete Joab sent a messenger to inform David of the result, but cautioned him against saying anything concerning Absalom's death. In the mean time, however, David had sent his own special messenger, Ahimaaz, to inquire how the battle had gone, and especially to know if Absalom was safe. David sat at the gate of Mahanaim awaiting the return of his messenger, breathless with anxiety and forebodings of bitter woe. The watchman on the tower at length announced the rapid approach of a runner, followed directly after by another, whom he perceived by his gait must be Ahimaaz. This inspired David, who believed, by the manner of their running, that they must be bearers of good news. The first messenger came forward with open hands and beaming face to inform the king of his victory, but David's first inquiry was, "Is the young man, Absalom, safe?" The runner evaded the question by speaking of a confusion which was in the camp when he left. Ahimaaz now flew toward him with expressions of congratulation, to which the king made no reply, but eagerly asked if Absalom was safe. To this Ahimaaz responded, "The enemies of my lord, the king, and all that rise against thee to do thee hurt, be as that young man!"

The full horror of this news burst suddenly upon David, the pathetic grief which followed being thus beautifully described by the inspired writer: "And the king was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said: O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

The distress of David was so great that he refused to see any one, or to show himself to his victorious troops, who expected some recognition of their success and valor. When at length they began to murmur at his seclusion, Joab forced his way to the king and loudly upbraided him for giving himself over to grief for his bitterest enemy, and from holding aloof from those who had preserved him. When this argument failed to move him, Joab threatened to persuade the people to leave him and give the kingdom to another, and to make him grieve thereby more bitterly, if he did not cease his lamentations and go before the soldiers, who desired an expression of his favor. This threat

aroused David from his melancholy, and he went out and sat by the gate to receive the salutations of his people.

DAVID REMITS THE OFFENSES OF HIS ENEMIES.

The soldiers mourned with David for the death of Absalom, but the affairs of state required that he should, as speedily as possible, resume the throne and set about restoring the country to peace and prosperity. He was therefore conducted back to Jerusalem, but while on his way several of those who had espoused the cause of Absalom came before him to ask forgiveness. One of these was Shimei, who threw stones at him when the king was retreating from Jerusalem. Abishai begged David to kill this man for his offenses, but to this importunity the king replied: "Will you never leave off, ye sons of Zeruiah? Do not you, I pray, raise new troubles and seditions among us, now the former are over; for I would not have you ignorant that I this day begin my reign, and therefore swear to remit to all offenders their punishments, and not animadvert on any one that has sinned. Be thou therefore of good cheer, O Shimei, and do not at all fear being put to death."

It was thus that David gave a full pardon to all those who had joined in Absalom's rebellion, believing that such a course would most speedily secure the adherence of those who had been against him. But his generosity was the direct cause of another uprising, for the Benjaminites were displeased at his actions, and especially angered at the men of Judah, who having been the first to give their allegiance to Absalom, were also the first to receive and convey David back to Jerusalem; so that a dispute arose, the desire of the Benjaminites being to punish the Judahites, or to shut them out from the benefits of Israel. This dispute finally led Sheba, a Benjaminite, to proclaim war. Taking advantage of the furious passions excited, he blew his trumpet and shouted, "Every man to his tent, O Israel!"

Learning of the trouble, which grieved David greatly, he appointed Amasa as an evidence of his desire for reconciliation, a commander of his army, to succeed Joab, and instructed him to muster the forces of Judah within three days to crush the revolt of the Benjaminites. Amasa went, promising to perform the duty assigned him, but when he got into the camp of Judah he refused to muster the men. David now sent Joab and Abishai to suppress the uprising of the Benjaminites. They proceeded to Gibeon and there met Amasa with the main army. Under a pretense of great friendship Joab embraced Amasa, but while so doing he thrust a dagger into his heart, and then pressed on after Sheba, who fled north adding recruits as he went until he came to Abel of Beth-maachah at the head of the Jordan River. Here he made a stand and was soon besieged by Joab. The investiture of the city being complete, and the citizens perceiving that there were no means for escape, were upon the point of surrendering and submitting themselves to the mercy of their captors, when a wise woman of the town contrived to secure an interview with Joab, by

which she learned that the desire of the besiegers was to punish Sheba rather than those who were his followers. Accordingly, she induced the people to cut off Sheba's head and throw it over the wall to Joab, who now being satisfied raised the siege and returned to Jerusalem.

The assassination of Amasa by Joab was a greater crime than that of the murder of Abner, as already related, for in the latter case Joab had the small excuse for his act that Abner had killed Asahel, his brother, though in self-defense. But Amasa was murdered for no other reason than that of the jealousy of Joab, aroused by his being superseded in the command of David's army.

BATTLES WITH THE PHILISTINE GIANTS.

David enjoyed only a short period of peace after Sheba's death, when he went to war with the Philistines, whose territory bordered on his kingdom. In the first battle David's army was victorious, but he came near receiving his death wound after the enemy had been dispersed. Being in personal command of his men he had pursued the Philistines until he had become separated from his attendants, and being at length very tired he sat down to rest himself. While thus resting, one of the enemy who had been hiding came out of his place of concealment to attack the exhausted king. This man was a giant who bore a spear quite as large as was that of Goliath, and wore a breastplate of chain work. He rushed upon David, but his great stature chanced to be observed by Abishai, who ran to his king's assistance just in time to receive the giant's stroke upon his shield. He now engaged the giant in a conflict with swords and slew him before David's eyes. This narrow escape admonished the king to accept the advice of his counsellors not to go any more into battle, and to intrust his leadership to good men of his selecting.

JOAB ASSASSINATING AMASA.

The Philistines soon after gathered at the city of Gazara and were there besieged by the Israelites. The victory here obtained was due to the remark-

able courage and dexterity of Sibbechai, a Hushathite, who challenged and vanquished, single-handed, several of the most noted fighters in the Philistine army, who prided themselves upon being the sons of giants.

After their defeat at Gazara the Philistines made war again, and the two armies being brought up in battle array it was decided by mutual consent that the issue should be determined by an encounter between a champion chosen from among each army. Nephan, a kinsman of David, was selected to fight for Israel, and his adversary was "the stoutest of all the Philistines." The victory was on the side of Israel; but though the Philistines retired, they were not vanquished, and when they had changed their camp and set it up a short distance from that of the Hebrews, they sent another challenge to any one in the Jewish army to fight with the champion they offered to put forth. This defy was promptly accepted. The one chosen by the Philistines was a giant nine feet in height, and was distinguished also for having six toes on each foot, and as many fingers on each hand. Notwithstanding his great size and appalling aspect, Jonathan, the nephew of David, went out to meet him. They fought a furious battle, but Jonathan killed his mighty antagonist, thereby gaining a reputation as great as that of any other man who had ever fought for Israel.

DAVID IS PUNISHED FOR NUMBERING THE PEOPLE.

After the last war recorded with the Philistines, David reigned in tranquillity for a considerable time, during which he wrote many beautiful songs which we find printed in the book of Psalms. Josephus is of opinion that nearly all of these were written during this interval.

The dominant spirit of Israel being warlike, though there were no enemies threatening, David, at length, to employ his restless disposition, conceived the enterprise of subjugating some neighboring tribes, and to prepare for such a campaign he ordered that a census be taken of all the men in his kingdom capable of bearing arms. This order was given to Joab, who first refused to obey it, because he foresaw that David had in his mind some new enterprise of conquest; but when the order was repeated he undertook the duty, which was by no means a small one. Joab appointed census takers in all the several districts, but it was nearly ten months before the enumeration was completed. The result of the numbering showed that there were five hundred thousand available men of the tribe of Judah, and eight hundred thousand belonging to the other tribes, all of whom were capable of performing military service. The entire population of Israel must have been therefore about ten millions.

This enumeration of the people, for the purpose it was intended, greatly angered God, who perceived that David had become bloody minded, as Shimei had said, and He accordingly resolved to punish him. God's determination had been communicated to David in a dream, so that he had foreknowledge that a visitation of Divine wrath was to be sent upon him, but he knew not what

character of punishment would be inflicted. In the prayers which he now offered up he freely acknowledged the crime he had contemplated, but begged for forgiveness.

In the morning David was visited by the prophet Gad, who announced to him God's purpose, but permitted him to choose one of three kinds of punishment, viz.: seven years of famine; three months of fighting in which his enemies should be invariably victorious, or three days of pestilence. David knew not which to choose, but upon being pressed with one of three alternatives he at length bowed himself in submission to the promised pestilence.

A few days thereafter God sent an angel over Israel to afflict the people with a pestilence, from which no less than seventy thousand men died within the time it was permitted to endure—three days.

On the last day, as David was looking toward the point of Mount Moriah, he perceived an angel, as if suspended in mid-air, having a drawn sword, threatening the utter annihilation of Jerusalem. David and the elders of Israel now put on sackcloth, and the king bowed himself and prayed that God might sacrifice him, but to spare the people, who had not shared in his sin.

When Gad saw David humbling himself before God, he told him to go up to Mount Moriah, and there upon the threshing floor of Araunah set up an altar to the Lord. In obedience to this command David went up, but when Araunah, who was at the time threshing wheat, saw the king coming he bowed himself and asked why he had come to his place. David answered that he had come to buy the threshing-floor upon which to build an altar for a burnt-offering to the Lord, that He might take away the pestilence. Araunah, hearing this, offered his threshing-floor as a gift, and also his oxen for a sacrifice, but David would not accept them, except that Araunah would take full payment. So David bought the threshing-floor, paying its full value, and built an altar, and when he had put an ox thereon God sent down fire from heaven to consume it, which was a proof that his sacrifice was acceptable. The pestilence was thus stayed on the evening of the third day.

"But Solomon Built Him a House."

CHAPTER XX.

DAVID PREPARES TO BUILD A TEMPLE TO GOD.

1 Kings.

MOUNT MORIAH (signifying *vision*) had become celebrated long before David had set up an altar there, for it was the identical spot upon which Abraham had built an altar to sacrifice his son Isaac. It was therefore now doubly holy ground, and David decided that it should be the site for a glorious temple to God, long contemplated in his mind. He had been preserving spoils captured from his enemies with which to build the Temple, and these, we are told, now amounted to 100,000 talents of gold, and ten times as much silver. The exact value of the Hebrew talent of the time of David has never been determined, being variously estimated by Biblical writers at from $1000 to $1700, but if either of these estimates be correct, the value of the precious metals captured by David, to be devoted to the construction of the Temple, was enormous, greater, indeed, than the accumulation of any sovereign that ever ruled on earth. The probability is that the amount of David's treasure has been greatly exaggerated, for there is scarcely such an amount of silver now among all the commercial nations of the world.

Having chosen a site for the temple, thus miraculously pointed out, David procured the services of all the skilled workmen that could be found, either in his own kingdom or the foreign nations with which he had intercourse. These he employed to hew stones, and to prepare iron and brass for use in the construction, and sent to the Sidonians and Tyrians for the famed cedars of

RAPHAEL.

QUEEN OF SHEBA AND SOLOMON.

Lebanon, of which the wood-work was to be made. But after these preparations were begun, David was warned by God, through the prophet Nathan, that he should leave the construction to his son and successor, Solomon, as it was not becoming that a man who had shed so much blood as David should be either the designer or builder of a temple to be dedicated to Jehovah and peace. David recognized the justice of this denial and accordingly charged all the princes of Israel to help Solomon in the great work, and to give their hearts and souls to God.

ADONIJAH'S AMBITION TO SUCCEED DAVID.

Adonijah, the fourth and eldest surviving son of David, by his wife Haggith, had long aspired to the rulership of Israel, in succession to his father. He was a man almost as distinguished for his beauty as had been Absalom, and was the recipient of quite as many indulgences, so that his expectations were natural. Therefore, when he learned that Solomon had been designated by David as the successor, he attempted to raise a rebellion and establish himself by force. He accordingly gathered a strong guard about him, including many charioteers and horsemen, and also won over to himself the services of Joab and Abiathar. Considering the time ripe for his enterprise, he gave a great feast at the rock of Zoheleth, near Enrogel, to which he invited many of his brothers, and others favorable to his schemes, who set up the cry during the festival, "Long live King Adonijah!"

News of the revolt speedily reached the prophet Nathan, and he immediately informed Bathsheba, mother of Solomon, whom he advised to see David at once and secure the interests of her son. This she did, and had the satisfaction of procuring an order from David for the immediate anointing of Solomon, which was performed by the priest Zadoc, with the sacred oil taken from the Tabernacle. When Solomon had thus been proclaimed king a great shout of rejoicing went up from the people, which frightened Adonijah so that he fled for safety to the horns of the altar in the sanctuary. Solomon, however, being a man of peace, had no desire to harm his brother, whom he now assured of safety, and bade him return to his house.

DAVID'S LAST CHARGE TO SOLOMON.

Soon after this event David called all the people together, to whom he now gave his final charge, knowing from his age and extreme feebleness that death was near at hand. He gave to Solomon, in the presence of his subjects, the plans of the Temple which he had designed, and also the money and materials that had been collected. A thanksgiving and prayer service was then held in honor of Solomon, who was now for a second time anointed king of Israel, and Zadoc proclaimed high-priest.

The last act of David, when he had become bed-ridden and felt the chill of approaching death, was to send for Solomon, whom he charged to keep the laws of Moses and to walk uprightly before the Lord in all things, who would

magnify his power and glory above that of any other king who had ruled Israel. He told him also of the crimes of Joab, who had without just provocation murdered Abner and Amasa, and advised that he be punished according to his deserts. He also denounced Shimei as a man unworthy of confidence, but commended to Solomon's favor the good people who had so generously succored him when he had fled from Absalom to Mahanaim. Soon after completing this charge, David, the greatest king of all Israel to the time of his

TOMB OF DAVID.

successor, died, having reigned in all forty years, seven years in Hebron, and thirty-three in Jerusalem. He was buried in the City of David (Jerusalem) with great pomp, and his sepulchre was long a shrine at which the Jewish people came to weep and pray.

GOD'S GREATEST GIFT TO SOLOMON.

After the burial of David, God appeared to Solomon in a dream and asked him what gift he most desired, for whatsoever he would ask should be granted.

The answer which he returned was a true index to his greatness and a prophecy of the success of his reign. To the time of his accession to the throne, all of Israel's rulers had been devoted to war, first of resistance and afterward of subjugation and spoliation, and none had pursued the profession of arms so industriously as David. Therefore we might suppose that Solomon would choose greatness, the overcoming of all enemies and a further extension of his power, but so far from inheriting ambition, he had been given a spirit of prudence with a degree of humility, so he prayed to God that he might be endowed with wisdom, which was accordingly given to him, with a promise also of a long life if he should show himself worthy.

SOLOMON CAUSES ADONIJAH AND JOAB TO BE SLAIN.

Though Solomon had come to the throne with acclamations of all the people, Adonijah did not give up all hope of gaining the coveted position, and sought in many ways to secure a following that would enable him to wrest the power from his brother. He conceived the infamous project of wedding one of his deceased father's wives, with the idea that such a marriage would give him the throne by right, and that his claim would then be acknowledged by the people. He therefore went to Bathsheba and begged her to intercede in his behalf, and obtain from Solomon consent for him to marry Abishag, a woman whom David had married in his declining years. In making this request Adonijah protested his love for Solomon, and declared that since God had ordained him to be king his own wish was to be a servant to his lord and brother all his days. Bathsheba did not discover the purpose which Adonijah had so speciously disguised, and though thinking the request a singular and improper one, went to Solomon and asked him to give his consent to the marriage of Adonijah with Abishag, supposing the desire proceeded from a natural passion.

Though Solomon had a great affection for his mother, to whom he promised to grant any request she might make, he perceived at once the object of Adonijah's desire, and horrified at the iniquity of the man, he ordered Benaiah, captain of the guard, to seize his infamous half-brother and slay him as unworthy to live to the disgrace of Israel.

When Joab heard of Adonijah's death he was greatly frightened, having been an instigator of the treasonable designs of Adonijah; and knowing that his actions and advice must be betrayed to the king, he fled to the sanctuary, hoping to find safety in the reverence which Solomon held for the sacred altar. But when Solomon was apprised of what Joab had done, he ordered Benaiah to pursue him and bring him to the judgment seat for trial. Joab, however, refused to leave the altar, still cleaving to it as his only hope of escape from punishment, which fact being told to Solomon, he ordered Benaiah to cut off his head where he stood. This order was promptly obeyed, and Benaiah was thereafter appointed to succeed Joab as commander of the whole army.

Shimei's punishment was not long delayed. Solomon, not desiring to put him to death, ordered him to build a house in Jerusalem and remain in the city, where he would not be molested, but if he passed over Kidron (Cedron) he should be slain. Solomon no doubt prohibited Shimei from going out of the immediate neighborhood for fear that if he were put under no restraint he would stir up trouble and possibly incite some of the people to rebellion, for

SOLOMON ORDERING THE CHILD TO BE DIVIDED.

it was evident he was not a trustworthy man. Shimei promised with an oath to observe the command, but three years afterward he left Jerusalem and went to Gath in pursuit of two of his servants who had fled there. On his return Solomon had Shimei brought before him, and after reminding him of his oath and also the insults he had heaped upon David, ordered Benaiah to kill him, which was accordingly done.

SOLOMON RESTORES A CONTESTED CHILD TO ITS MOTHER.

One of the first cases brought before Solomon for judgment, which must have been very soon after his accession to the throne, was one wherein two women claimed to be mother to the same child, and disputed for its possession. The first to speak before the king made her complaint that she lived in the same house with the other woman before the bar, the two being alone, and had a few days before given birth to a child. She further declared that on the third night thereafter the other disputant had also borne a babe, but that during the night the woman of whom she complained had overlaid her child and killed it, and then taken its dead body and laid it in the place of the live child, which she had taken away and claimed as her own.

When the first woman had spoken, Solomon asked that the second one be introduced to give her testimony. When she had come in she fell to crying and related to the king a story exactly similar to that which the first woman had told, except that she accused the first of overlying her child and of then stealing her own. When these statements had been made, all those about the king wondered how a just judgment could be given, as it was impossible to decide which woman had sworn falsely. The difficulty, however, did not appear so great to Solomon, who ordered that a sword be brought to him, which being done, he commanded one of his guards to divide the living child in half, and give to each woman an equal part, by which act alone could it be made to appear that impartial judgment was awarded, and justice be made to triumph, for with prescient wisdom he foresaw how true motherly affection would manifest itself in such an appalling crisis. But when the guard was upon the point of destroying the live child, the real mother cried aloud, begging the king to stay the hand of his officer and to give the child to the other woman, for she would rather be content with occasionally seeing her babe, even in the arms of her rival, than that it should be so cruelly killed. The other woman, however, insisted on having both children cut in two, as the king had ordered, by which cruel desire the king perceived who was indeed the real mother of the living child, and accordingly ordered that it be restored to her. He also condemned the other woman for her wickedness, but whether he visited her with any punishment the Bible does not state.

This manifestation of the great wisdom with which he was endowed inclined all the people to believe that the king was possessed of a divine mind. Concerning the abilities of this great man, Josephus thus writes:

> Now the sagacity and wisdom which God had bestowed upon Solomon was so great that he exceeded the ancients, insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed, it is evident that their sagacity was very much inferior to that of the king. He also excelled and distinguished himself in wisdom above those who were most eminent among the Hebrews at that time for shrewdness; those I mean were Ethan, and Heman, and Chalcol, and Darda, the sons of Mahol. He also composed books of odes and songs, a thousand and five; of parables and similitudes, three thousand; for he spake a parable upon every sort of tree, from the hyssop to the cedar; and in like manner also about beasts, about all sorts of living creatures, whether

upon the earth, or in the seas, or in the air; for he was not unacquainted with any of their natures, nor omitted inquiries about them, but described them all like a philosopher, and demonstrated his exquisite knowledge of their several properties. God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people, that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly; for which reason it is that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun.

BUILDING THE TEMPLE.

Solomon set about building the Temple, that was conceived by his father, soon after coming to the throne and immediately after the organization of his army. In this gigantic undertaking he was assisted by Hiram, king of Tyre, whose aid he solicited by letter. The Tyrians felled cedars and brought them by sea to Joppa, from whence they were carted by Solomon's men over the thirty miles of road to Jerusalem. For all this work a levy was made from among the people whom David had subdued, numbering one hundred and fifty-three thousand six hundred men. These were appointed to certain tasks, seventy thousand being set to transporting cedars, eighty thousand were made hewers, and three thousand six hundred were appointed overseers. Besides these there were also thirty thousand Israelites engaged, who worked in Lebanon by relays of ten thousand, each of the three relays serving a month's time, and returning home they rested two months, when they renewed their work again. Some of these were also masons set to hew out large stones, which, being brought from Western Phœnicia, were very expensive when laid down, ready dressed, in Jerusalem.

The chief architect of the Temple was a man named Hiram, no relation of the king of Tyre, but a person whose skill was so great that his fame was known throughout Palestine. He was the son of a widow of Naphtali, and whose father had been a noted artist. This man was not only an architect but also a worker in brass, iron, gold, silver, stone, timber, and a designer in all branches. His greatest work in connection with the Temple was the building of two brazen pillars called Jachin and Boaz, which stood on either side of the porch in front of the Holy Place.

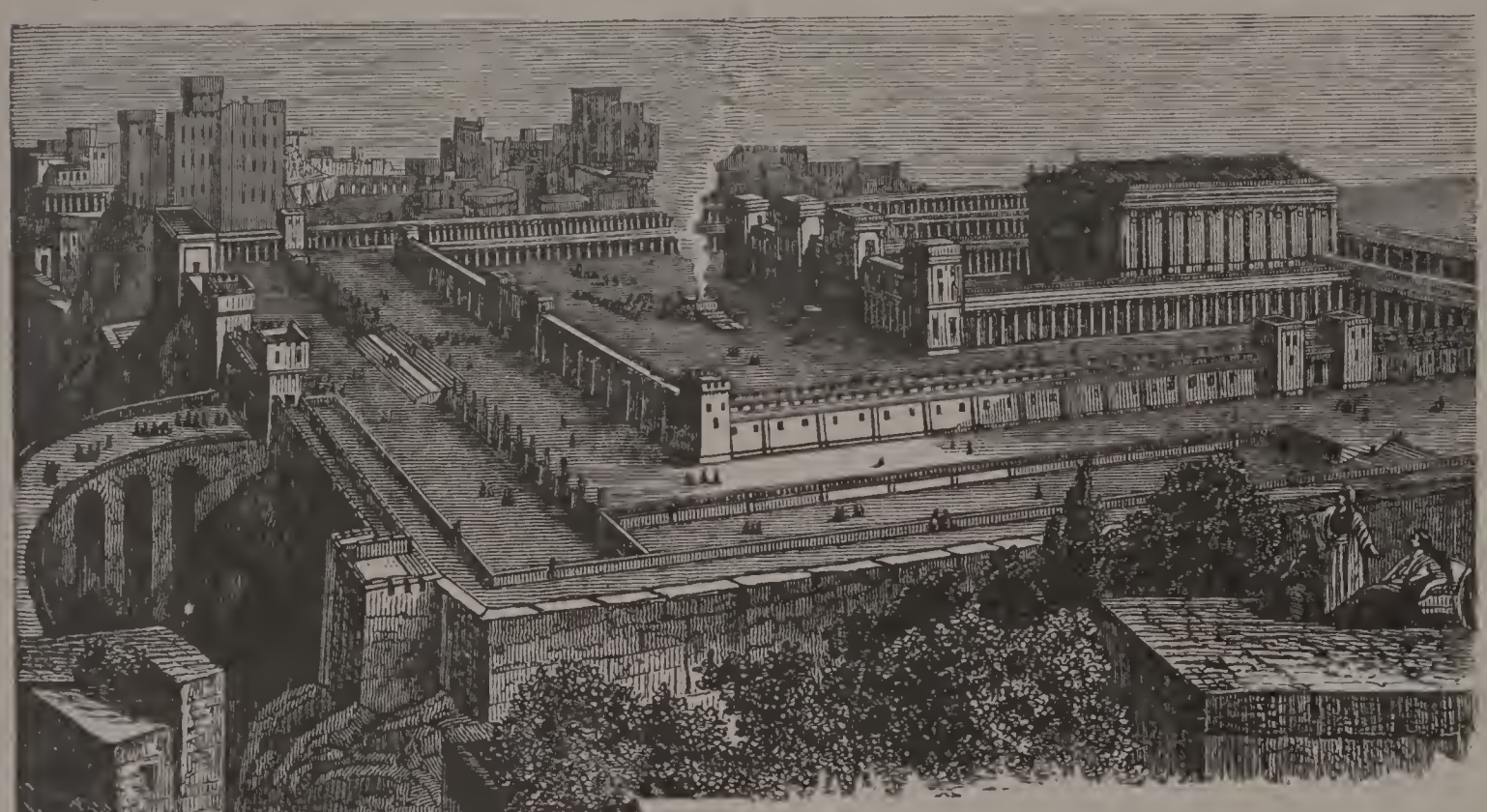
The Temple proper was erected inside of a walled enclosure, which formed a square of six hundred feet, and was planned after the model of the Tabernacle, being different chiefly in having chambers built about the sanctuary

for the abode of priests and attendants, and also to keep the treasures. This sanctuary covered a space about one hundred and twenty by sixty feet, and the Tabernacle thirty by sixty feet, the latter covering just one-fourth the space of the former.

HIRAM SENDS MESSENGERS TO KING SOLOMON.

The Tabernacle was divided into three parts, as was also the Temple, called respectively the Porch, Holy Place, and Holy of Holies. The Porch was supported by Hiram's two brazen pillars, which stood nearly thirty-five feet high and were magnificently figured with imitations of lilies and pomegranates. The entire interior of the Temple was made of cedar overlaid with gold and occasionally set with precious stones, producing at once a sublime

and dazzlingly beautiful effect. Gold and silver were also lavishly used in the exterior adornment of the building, and all the principal furniture of the Holy Place was of the more precious metal. Above the ark were placed the images of two cherubim, made of cedar laid with gold, whose wings extended above the ark till they touched, and also met at the walls behind them, their extreme height being fifteen feet. The altar of incense was of cedar overlaid with gold, and the place was lighted with candles set in seven golden candlesticks. Besides these there were ten tables of gold upon which the shew-bread was set, and all the vessels used in the service were of beaten gold.



TEMPLE OF SOLOMON RESTORED.

The outer court was scarcely less lavishly decorated and provided. The brazen laver which had so long done service for the priests, since the days of Moses, was now replaced by what was called "a molten sea of brass," which was supported upon the backs of twelve brazen oxen. This contained holy water for the ablution of the priests. Its size was eight feet in height and fifteen in diameter.

The Temple was made chiefly of stones cut at the quarries, which were cut so exactly that when brought to be laid every one fitted as if hewn upon the site and frequently tested. The time required in constructing this then greatest wonder of the world, was seven and one-half years, the completion occurring in the eleventh year of Solomon's reign, B. C. 1005.

DEDICATION OF THE TEMPLE.

The dedication of Solomon's Temple was, in all respects, the grandest occasion that was ever celebrated by the Jewish people. The preparation for this event was on a scale equal with the bewildering magnificence of the Temple itself. The time chosen for its celebration was the joyous season, the Feast of

Tabernacles, corresponding to our month of September. The people had now garnered their crops, which were plentiful that season, and in the exuberance of delightsome spirits gathered from all parts of the kingdom to participate in the ceremonies. Solomon clothed himself in the priestly vestments worn by his father, but gave the ark in charge of the priests and Levites, to whom its care had been bestowed by the law of Joshua. When all had been made ready the full body of holy officers appeared to transfer the ark from its former resting-place to the new abode provided, beneath the wide-stretching wings of the cherubim and behind the holy veil. After thus depositing the ark, as the priests came out the Levites arranged themselves in three courses of psalmody, clad in garments of white, and burst forth with the sacred chorus

SERVICES AT THE DEDICATION OF THE TEMPLE.

accompanying their tuneful voices with instruments, and making the very world musical with their divine-like symphony. The joyful refrain was, "For He is good; for His mercy endureth forever."

God was near this holy scene, for at this moment, "just as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah," He gave the sign of His coming to take possession of His Temple. "The house was filled with a cloud, even the house of Jehovah, so that the priests could not stand to minister because of the cloud; for the glory of Jehovah had filled the house of Jehovah." As that sacred cloud spread through the open doors over the sanctuary, the voice of Solomon was heard recognizing the presence of the God who had said that He would dwell in the thick darkness.

and for whom he had now built a habitation forever. Then turning to the people from the great platform of brass, which he had erected in the midst of the court, in front of the brazen altar, the king blessed Jehovah, the God of Israel, who had chosen Jerusalem as the place sacred to His name, and had performed His promises to David and fulfilled his desire to build Him a house. And now, kneeling down before the whole congregation, with his face toward the sanctuary, Solomon poured forth a prayer unequalled for sublimity and comprehensiveness, in which the leading thought, repeated with beautiful variety and minuteness, is this: that the abode which Jehovah had deigned to sanctify with His presence might prove the centre of blessing and forgiveness to His people; that whatever prayer for help, whatever penitent confession in the time of suffering and exile they might offer toward that house, God would hear it from His true dwelling-place in heaven, and forgive His people who had sinned against Him. The prayer is, indeed, a prophecy of the history of Israel, and of God's chastisement of their sins, even to the captivity. He concluded with a blessing and exhortation to the people.

The prayer of Solomon was followed by another sign of God's presence. The fire came down from heaven, as on the first altar of burnt-offering, and consumed the sacrifices, while the Shekinah again filled the house, preventing the entrance of the priests, as if, for that one day, God claimed the sanctuary as His very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, 22,000 oxen and 120,000 sheep, the priests executing the office, while the Levites played and sang in their order and to the words of David. A great feast followed for twice seven days, seven for the Feast of Tabernacles, and seven for the dedication, and on the twenty-third day of the month Solomon dismissed the people. They returned to their homes, "glad and merry in heart for all the goodness that Jehovah had shewed unto David and to Solomon, and to Israel His people."

BUILDING OF THE KING'S PALACE.

When Solomon had finished and dedicated the Temple, he set about constructing a palace which was little inferior in magnificence to the House of God. though he did not hasten the work as he did that on the Temple.

This palace, which took thirteen years to build, was about one hundred and fifty feet in length, seventy-five feet broad, and nearly fifty feet in height, supported by cedar pillars. It had folding doors, somewhat after the fashion of modern buildings, and its Corinthian roof and ceilings were elaborately frescoed. Josephus declares it to have been in many respects a very curious building, an observation no doubt prompted by the fact that it was never told how many rooms it contained, nor were the people given to know anything about the subterranean passages and dungeons which were built beneath it, except that such secret ways and rooms had been provided. Adjoining the main building was another erected for the habitation of Solomon's queen, and smaller structures

for sleeping and dining. Some of these were built of stones fifteen feet square, and all their floors were laid in cedar. About the whole was a garden that must have exceeded in beauty those of Babylon. Among the ornaments scattered about the grounds were immense stones carved to represent trees and a great variety of plants, with such perfection, too, that Josephus tells us it was difficult to distinguish them from the real, the stone leaves being carved so thin as to appear to stir with every breeze.

The throne-room of Solomon's palace exceeded in grandeur and magnificence of furniture and embellishment all the other rooms or edifices excepting, possibly, that of the Holy of Holies in the Temple. He adorned the ceilings and walls with precious stones set in gold, which must have produced the most exquisitely beautiful effect. The throne itself he made of solid ivory, and it was so large that it had to be ascended by a flight of six steps. At the end of each step was the figure of a lion of life size, though of what material we are not told. In the back of the throne-seat were fixed the mechanical hands, which, Josephus says, came out to receive the king as he sat down, but his back rested on the figure of a bullock of gold.

Solomon was greatly assisted in all this labor and expense by his friend Hiram, king of Tyre, who sent him vast quantities of gold and silver and received in return presents of corn, oil and wine, which the Hebrews raised in abundance. But Solomon further enriched his possessions by fitting out ships that went as far as India and brought him precious metals, stones and fabrics.

SOLOMON IS VISITED BY THE QUEEN OF SABÆA.

The wisdom and wealth of Solomon, as well as the renown of his palace and the Temple dedicated to God, made his name familiar to all the rulers of the world. By marriage with a daughter of one of the kings of Egypt, he established commercial relations with the Egyptians, which resulted largely to his advantage. Among those who heard much concerning his fame was a certain queen who ruled over a portion of south Arabia, called Sabæa, near the sea. She is commonly called, as in the Bible, the Queen of Sheba, and is represented as having come from Ethiopia, but those best versed in the history of the Jews declare that she was not an Ethiopian, but that the country over which she ruled was south of Arabia Felix, and was called Sabæa, of which fact there is now no longer any doubt. This woman was of an inquiring mind and much given to philosophy, for which reason she made a journey to visit Solomon, that she might discourse with him on matters concerning which she desired information, as well also to behold with her own eyes the wonders of his palace and of the Temple. Accordingly she loaded many camels with rich presents, and accompanied by a large retinue of servants, came to Jerusalem, where she was graciously received by the king. Upon beholding all the magnificent things which Solomon showed her, she confessed that they exceeded even the flattering descriptions she had heard,

but in her interview with the king she was more deeply impressed by his wisdom than by the wondrous things and riches of his surroundings. This friendly visit was terminated, at the end of several days, by an exchange of

THE QUEEN OF SHEBA VISITS SOLOMON.

costly presents, such as gold, silver and precious stones, when she returned to her own country to spread anew the fame of Israel's great king.

SOLOMON ABANDONS GOD AND BOWS DOWN TO IDOLS.

The history of Solomon's reign is very meagre, comparatively few incidents of his administration being recorded in either the Bible or Josephus' writings. We are told that he subjugated all the Canaanites and made them

his slaves, but none of the battles he had with these people are described; but he could hardly have accomplished their enslavement without a long and terribly destructive warfare. So we are told, but very briefly, of the manner in which he fortified Jerusalem, and surrounded the city by a great wall, but the principal portion of the Bible referring to Solomon is devoted to descriptions of his wealth and the luxurious extravagances of his court.

With all of Solomon's wisdom, his riches finally destroyed the gift of prudence with which he was endowed, and brought him into excesses that incurred God's displeasure, resulting in a rupture, and a division of the kingdom of Israel. In many respects he was like his father, and these inherited passions at length dominated his better nature, and carried him to his grave in an inglorious manner. His disorder was first manifested by his taking a large number of wives, to which he afterward added hundreds of concubines from idolatrous nations, such as the Sidonians, Tyrians, Ammonites and Edomites, though he was inconsistent enough to order that none of his people should marry except among themselves. These foreign wives and concubines exerted the greatest influence upon him, to the extent of weaning him entirely from God, and causing him to worship their idols. Having started upon the downward road, his descent was rapid, and the unhappy end could now be plainly foreseen.

THE KINGDOM OF ISRAEL IS DIVIDED.

When the king's conduct had become so profligate as to excite the fears of all Israel, God sent a prophet to warn him against his misdoings, and to tell him also that while the kingdom should not be taken from him during his life, it would be rent after his death, and that his son would succeed to the rulership of only one of the twelve tribes. This prophecy greatly grieved Solomon, though he made no effort to amend his ways.

An enemy was soon raised up against the king in the person of Hadad, who had married a sister of Pharaoh, and whose aid and sympathy he received. This man, learning of affairs in Israel, joined what forces he could muster with a robber named Rezon, and together they attacked Syria with such success that Hadad soon made himself master of the country, and was proclaimed king thereof. He next entered Israel and laid waste a great portion of that fair land. About this time, Jeroboam, the son of Nabat, who had been in the king's favor and was in charge of the tribe of Joseph and the

walls of Jerusalem, was prompted by the advice of a prophet named Abijah to make a revolt against Solomon. This prophet met him in a quiet place, and taking off his mantle rent it into twelve pieces, and bade Jeroboam take ten of them as a sign that he should become king over ten tribes of Israel.

This revelation of Abijah fired Jeroboam with such ambition that he went immediately to sowing discord among the people, and inciting them to rebel against Solomon, in which, however, he was only partially successful. The king, hearing of Jeroboam's treason, sent men to arrest him, but he fled to Shishak, king of Egypt, under whose protection he remained only a short while before Solomon died. Solomon ruled forty years and was buried with the usual royal ceremonies in Jerusalem, but so unpopular had be become before his death that when his son Rehoboam attempted to ascend the throne the people rejected him, after exacting a promise of how, in the event of his reign, he proposed to rule the country. The bitterness of the people was so great against him that he fled in his chariot to Jerusalem, where he was proclaimed king by the tribes of Judah and of Benjamin, who had not participated in the revolt. All the other ten tribes now sent for Jeroboam, who upon his coming to them, was made their ruler, and established his seat of empire at Shechem, where he built a palace. Rehoboam tried to raise an army of 180,000 men to drive out Jeroboam, but the prophet Shemaiah restrained him by advising him of God's displeasure at such an act, which would be causing brothers of the same country to fight against one another.

SOLOMON ON HIS THRONE.

JEROBOAM SETS UP GOLDEN IMAGES AND IS PUNISHED.

The two kings ruled Israel under constant dread of each other, and though there was no war it was an armed peace. Affairs thus continued for a few months, until the Feast of Tabernacles, when it was customary for all the Hebrews to visit the Temple at Jerusalem to worship and make their sacrifices.

Jeroboam very wisely concluded that if those tribes over which he was ruling should go to Jerusalem they would fall into the power of Rehoboam, who might persuade them to abandon him, and to prevent this possible result he invented a contrivance whereby his people might worship without going to Jerusalem. He accordingly had two golden heifers cast, and making a temple for each, set one up in Bethel and the other in Dan. He then made a speech to the people, telling them that God had His abode in every place and it was therefore unnecessary that they should make a long journey to Jerusalem to worship Him. He reminded them that it was only a man who had built the Temple, and that he had likewise made two golden heifers and dedicated them to God, together with temples consecrated to God, and had provided priests and Levites to minister to them.

This speech satisfied the ten tribes and they had no desire to go to Jerusalem; but when the day of ceremony arrived, Jeroboam built an altar before one of the heifers and undertook to be a high-priest himself. As he was going to offer the sacrifices a prophet named Jadon, who had come from Jerusalem, stood up in the midst of the people and prophesied that a certain man of the name of Josiah, from the family of David, would be sent by God to punish these false priests and the deceivers of the people, and as a sign of the fulfilment of his words he declared that the altar should be immediately broken to pieces and all the fat of the sacrifices upon it be poured upon the ground. At this prophecy Jeroboam stretched out his hand and asked the people to grasp it, but instantly his arm was paralyzed and hung down limp by his side, while the altar was scattered and broken as the prophet had foretold. Jeroboam now prayed that his arm might be restored, which the prophet graciously did, but refused to accept his invitation to sup with him, having been ordered by God not to tarry in the city, nor to return by the same way he came.

JADON IS DESTROYED BY A LION.

When Jadon had gone out of Bethel, on his way to Jerusalem, a certain false prophet, who was in the esteem of Jeroboam, though enfeebled by age and infirmity, fearing that the true prophet might supplant him in the king's affection, had his ass quickly saddled and set out to overtake Jadon and bring him back to Bethel, that he might cause him to transgress God's commands. The false prophet overtook Jadon as he was sitting beneath an oak-tree resting. Saluting him graciously he begged to know why Jadon had not stopped to sup with him, seeing that he, too, was a prophet worshipping the same God. Jadon excused himself by saying that God had forbidden him to tarry or sup in any man's house in Bethel. At this the false prophet importuned him the more, and at length induced Jadon to return with him to his home and to stay over night.

While the two were making themselves merry at supper, God appeared to Jadon and told him that he should suffer the iniquity of his disobedience, and

foretold also the manner in which it should be. When, therefore, Jadon resumed his journey in the morning he was met in the highway by a lion, which pulled him off the animal he was riding, and after killing him sat beside the body until some travellers came by and discovered what had been done.

The false prophet begged of the sons of Jadon, when they came out to get the remains of their father, to give them sepulture, that when he himself should die, his body might be laid in the grave with so good and divine a man as Jadon had been; but when he saw Jeroboam he persuaded him that Jadon had been an impostor whom God had punished for his wicked pretenses. He thus gained the favor of Jadon's sons, and also of the king, who, believing all that had been told him, continued in his wickedness.

JADON DESTROYED BY A LION.

Rehoboam, being left unmolested for a long time, governed with such wisdom as not only made him very popular among his own subjects but also gained him the favor of the Levites and others of Jeroboam's people who esteemed the sacrifices made at Bethel as sacrilegious. As his power increased by these accessions from the ten tribes, Rehoboam extended his kingdom and built many cities, which he provisioned with corn, wine and oil, and garrisoned them with troops as a measure of safety.

Soon after reaching the throne Rehoboam married a Jewish woman, by whom he had three children, but like the other leaders of Israel, he was not content with one wife, and accordingly married seventeen others. His second wife, however, was of his kindred, a double half-cousin, so to speak, for she

was the daughter of Absalom by his sister Tamar. By this woman, whose name was Maachah, he had a son whom he called Abijah (*son of Jehovah*), and because of his exceeding love for Maachah, he designated this son as his successor and gave him charge of all the cities of his kingdom, and of his treasures.

The eighteen wives and thirty concubines which Rehoboam had, bore him twenty-eight sons and sixty daughters, a manifest evidence of the same passion that had characterized Solomon and David, and which led to the same disastrous results. Having given himself to all manner of excesses, he forgot the goodness of God and became so wicked that he contaminated his subjects until Israel had become as perverse and iniquitous as were the Canaanites or Ammonites.

God would not permit such wickedness to go unpunished, but instead of afflicting the people with His own hand He sent Shishak, king of Egypt, to invade the country and lay it waste. This king led an army comprising twelve hundred chariots, sixty thousand horsemen, and four hundred thousand foot soldiers, the greater part being composed of Ethiopians and Libyans. This invasion occurred during the fifth year of Rehoboam's reign, and considering the size and condition of his family at this time, we obtain an idea how rapid Rehoboam's descent had been from that of a high-born ruler to the slave of the most despicable passions.

Shishak's march through Judah was almost unopposed. He captured city after city, and garrisoning them with his own troops, continued the invasion until he reached the gates of Jerusalem. He laid siege to Israel's capital, and was not long in reducing the inhabitants to such straits for food that they surrendered without resistance. This result was hastened by the prophecy of Shemaiah, who told Rehoboam that God had forsaken him for his iniquity, and had determined to deliver him and his people into the hands of the Egyptians to be slaves.

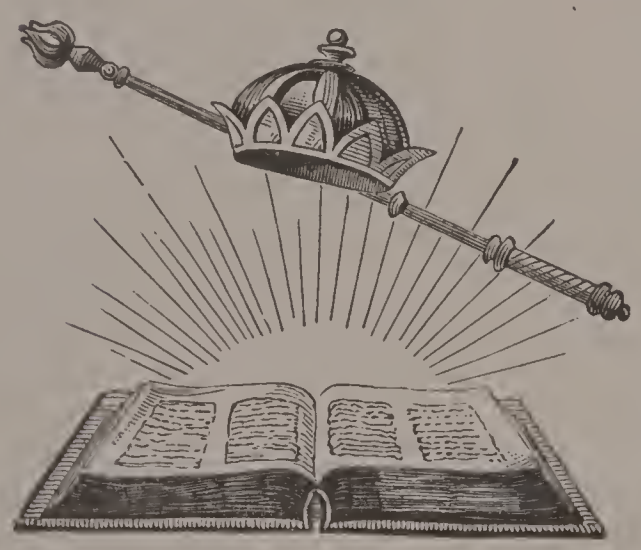
When Shishak was admitted into Jerusalem he set his soldiers upon the Temple, from which they took all the treasure, not sparing even the bucklers and shields of gold which Solomon had made, nor the golden quiver David had taken from the king of Zobah and dedicated to God. With the enormous riches obtained from the Temple, Shishak was content, for they were very much greater than he had expected to find, and he therefore returned to Egypt without subjecting the Israelites to the bondage which Shemaiah had prophesied.

But Rehoboam, though escaping slavery, had lost all his glory, and never recovered his former power. He retained his crown, however, twelve years after Shishak's invasion, though a portion of his kingdom was taken from him. He died at the age of fifty-seven years, and was buried in the royal sepulchre at Jerusalem, and was succeeded by Abijah, who was now scarcely fifteen years old.

THE DOWNFALL OF JEROBOAM.

While affairs in Judah were so calamitous, the ten tribes under Jeroboam, though escaping Shishak's invasion into Israel, were in little more promising condition. The king continued to disregard the covenants of his father, and made sacrifices to images at Bethel, which finally brought him to a fate even worse than that to which Rehoboam was reduced.

Jeroboam had a son by a wife whom he had married from among his own people, who was called Abijah, being the same name that Rehoboam had given to the heir to his throne. This son having fallen very ill, Jeroboam sent his wife to Shiloh to inquire of a prophet, named Ahijah, whether the child should recover. Before going, however, he charged her to put on a disguise, so that the prophet might not know, when she should come into his presence, that she was the queen. But disguise did not serve to conceal her identity from the holy man, whose eyesight, though dim, discovered to him, through revelation from God, who she was, and also the purpose of her visit. When, therefore, upon the moment she appeared before the prophet, he told her that he knew she was the wife of Jeroboam, come to ask concerning whether her child should live. He therefore prophesied that her son should be dead before she could return to her home, and that Jeroboam himself should be punished by being dethroned, and all his household given to dogs and fowls for food. Moreover, he added, the people themselves should be scattered into places beyond the Euphrates, being first overcome by a king who would be raised to the throne by appointment.



All these things came to pass as the Shiloh prophet had predicted. When his wife returned to Jeroboam she found her child dead, but this verification of the prophecy did not incline the king to mend his ways, for the projects he now conceived only hastened his downfall. Despising the youth and opposition of Abijah, he fitted out an expedition against Judah, consisting of 800,000 men, and marched to Mount Zemaraim, where he was met by an army of about one-half the size of his own, at the head of which was the youthful king of Judah. While the two armies were in battle array Abijah stood in an elevated place and begged Jeroboam and his people to hear first what he had to say. He then made a speech before the two armies, in which he reminded the people that God had appointed David and his descendants to rule over Israel, and consequently that Jeroboam was wrongfully in possession of the crown, but that God would not much longer suffer him to thus reign and divide the twelve tribes. He also charged Jeroboam with sacrilege in offering burnt-offerings and worshipping golden heifers, which God would certainly punish. While he was thus talking, Jeroboam secretly sent a portion of his army to surround Abijah's camp, and fell upon him with such suddenness that the

young king's army was on the point of a panic. Abijah's bravery and exhortation rallied them, however, and after a great battle he routed Jeroboam's forces with a loss unparalleled in all history, for there were slain of Jeroboam's army 500,000 men. This victory was followed by the capture of Bethel and other important cities, until Jeroboam was reduced to a position little above that of a vassal.

Abijah did not live long to enjoy the fruits of his victory, or to bestow upon his people the benefits of that wisdom and courage which he so early manifested. But his history is clouded by the same vices which distinguished his predecessors, for though he reigned only three years, and had therefore not attained his majority at the time of his death, yet he was married to fourteen wives and left behind him twenty-two sons and sixteen daughters. He was succeeded by his son Asa, under whom the country had peace for ten years.

Jeroboam survived Abijah only two years, after governing the ten tribes for a period of twenty-two years. His successor was his son Nadab, a foolish and wicked young man, who met his death, two years after he had assumed the throne, at the hand of one of Abijah's sons, Baasha by name. After killing Nadab, Baasha took the crown, and his first act thereafter was to destroy the entire house of Jeroboam. Those whom he killed in the cities were given to dogs to eat, while those slain in the fields were allowed to remain where they had fallen, as food for fowls, thus fulfilling the predictions of the prophet of Shiloh.

ASA'S GREAT VICTORY OVER THE EGYPTIANS.

Asa was a man altogether different in disposition from those who had ruled before him. Instead of giving himself up to the vices which had so often cause the downfall of Israel's kings, he devoted himself to doing that which was good for his people, and observing God's laws. The dangers by which he was surrounded caused him to look to the safety of his kingdom, and he therefore raised an army of defense, consisting of three hundred thousand men of Judah, and two hundred and fifty thousand Benjaminites, who were admirably equipped with spears, shields and bows. Besides organizing so large an army he added new defenses to Jerusalem, and having thus provided so well against foes he ruled in peace and with great wisdom and piety for ten years. At the end of this period, however, Zerah, king of Ethiopia, undertook an expedition against him at the head of nine hundred thousand footmen, one hundred thousand cavalry and three hundred chariots. Asa heard of the invaders before they had reached the boundary of his country, and making preparations hastily, went out to meet them. The two armies came in sight of each other in a valley, called Zephathah, which was only a short distance from Jerusalem. When Asa saw the magnitude of Zerah's army he recited a prayer to God that he might be given the victory, to which petition a gracious reply was made.

Strengthened by God's assurance, Asa began the battle, and with such valor and impetuosity that the enemy was speedily defeated with the loss of many thousands. As the Ethiopians retreated, Asa pursued them as far as Gerar, taking such a vast quantity of spoils that his soldiers returned to Jerusalem heavily laden with the things they had captured.

BAASHA'S WAR WITH ASA AND ITS TERRIBLE RESULTS.

When Baasha had increased the power of the ten tribes somewhat, an had built himself a strong city at Tirzah, he became so dreadfully impious that God sent the prophet Jehu to warn him of the punishment which awaited his wickedness. But Baasha disregarded all these warnings, and continued to lead a life like that which had distinguished Jeroboam. He also became vainglorious, and in a spirit of bravado took his army and laid siege to Ramah, which is only five miles from Jerusalem. Having effected its capture, he fortified and garrisoned the place as a menace to Asa, and as a defiance to that power which Asa acknowledged and worshipped.

To circumvent Baasha without going to war with him, as it was not proper that the Hebrews should fight among themselves, Asa sent ambassadors to the king of Damascus—who was an ally of Baasha—with a vast treasure of gold and silver to purchase his friendship, and to induce him to fight Baasha. The king of Damascus was mercenary enough to accept the reward, upon the conditions imposed by Asa, and he took his army and laid siege to several cities which Baasha had left poorly protected, and captured some that were of the greatest importance to the king of Israel. This attack from a new enemy caused Baasha to abandon Ramah and return to Tirzah, where he soon afterward died. His son Elah succeeded him, but after reign of two years was treacherously assassinated by Zimri, a commander of one-half the king's army.

Zimri then seized the throne and put to death every one of Baasha's household, just as Baasha had those of the house of Jeroboam. Zimri, however, was not permitted to rule unmolested. A large portion of the army, while laying siege to Gibbethon, would not acknowledge Zimri, and proclaimed Omri their king. As soon as he had been thus declared, he drew off his army from Gibbethon and went to Tirzah for the purpose of seizing Zimri, who, however, anticipated his coming, and fled into a secret room of his palace. He had hoped that some of his guards would defend him, but, finding that no one espoused his cause, he set fire to the palace and miserably perished in the flames.

Omri was no more righteous than had been Jeroboam, nor more fortunate than Elah or Zimri, for he in turn was assassinated by one of his own household. The crown, however, was permitted to descend to his posterity, he being succeeded by his son Ahab.

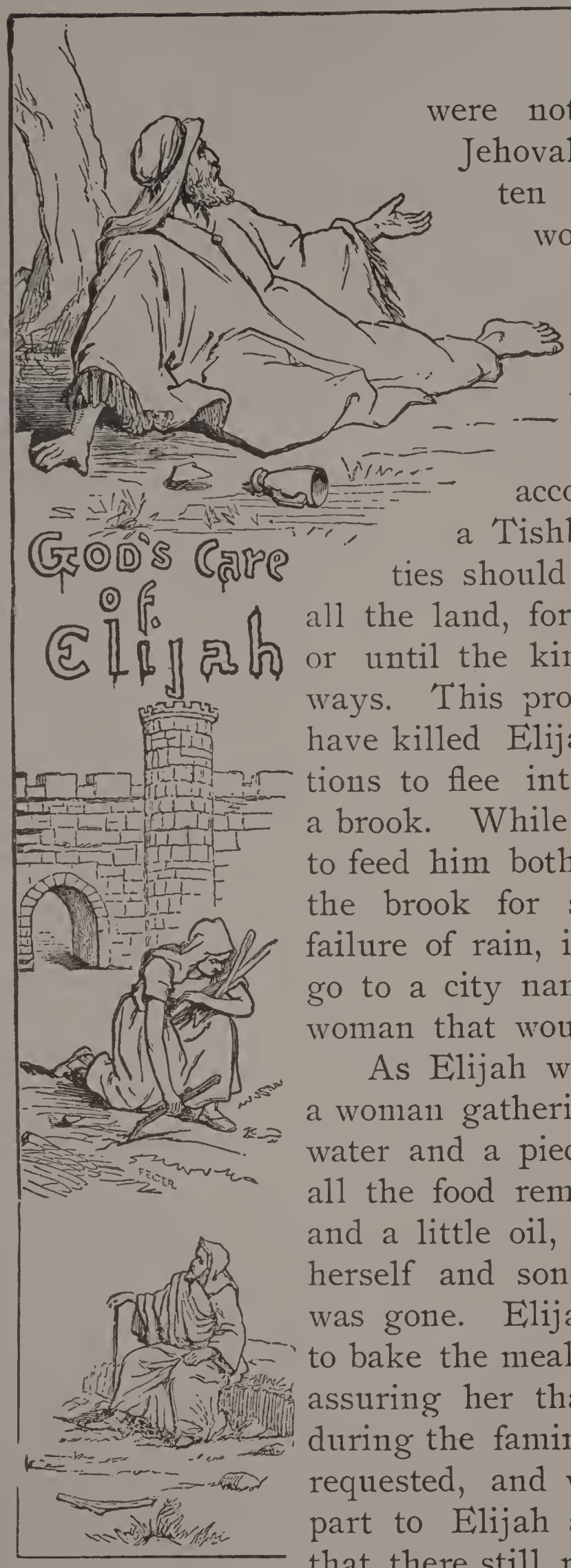
Asa continued to rule the two tribes of Judah and Benjamin for a period of forty-one years, during which time his kingdom was greatly strengthened, and his people remained in increasing prosperity. His death was the occasion of intense sorrow throughout all Judah, and he was buried in Jerusalem with all the pomp and funeral rites that were shown by the Israelites at the burial of David. Asa was succeeded by his son Jehoshaphat, who was born to him by his wife Azubah. Whether he had any other wives or not the Bible does not tell us, but we may very justly infer, from the success of his reign and the high favor by which he was held by God that he was never married to any other woman.

AHAB'S WICKED REIGN.

The kings succeeding to the throne of the ten tribes learned no wisdom from the crimes and punishments of their predecessors, but continued in the same follies. Ahab was more wicked, if possible, than Jeroboam, Zimri or Omri, eschewing all good and following all manner of wickedness. He married shortly after coming to the throne, but instead of taking a Jewish woman, according to the written law of Moses, he wedded a daughter of Ethbaal, king of the Tyrians and Sidonians, who were idolaters. This woman's name was Jezebel, a proud and infamously wicked creature, who brought to her husband for his adoption the practices of her idolatrous people. One of her first acts, after becoming queen, was to build a temple for the god Belus, around which she had a beautiful garden made. She also appointed a large number of priests and false prophets, and otherwise sought to impress the people with the divine nature of this idol. In all these things she was assisted by Ahab, who was pleased at this means for manifesting the wickedness in his heart.

Samaria was Ahab's seat of government, and it was here that the altars for idolatry were erected; but besides these altars he dedicated a grove to the revolting orgies of Ashtaroth, and established a college for his false prophets in the grove where four hundred were kept under instruction, besides four hundred and fifty other prophetical priests who predicted for the king. All of these were fed by Jezebel, who held them in such reverential regard that she ordered her officers to put to death all the true prophets of God. This order was the cause of great sorrow, and in the end the destruction of this dreadful woman.

Obadiah was the governor of Ahab's house, but, though surrounded by the most evil of influences, he still retained a godly spirit and was true to the laws of Moses and of Joshua. When, therefore, Jezebel's order was issued, Obadiah sought out many of the true prophets and apprised them of their danger; he also hid one hundred in a cave and supplied them with food, trusting to the Lord for their and his own protection. This was the darkest hour



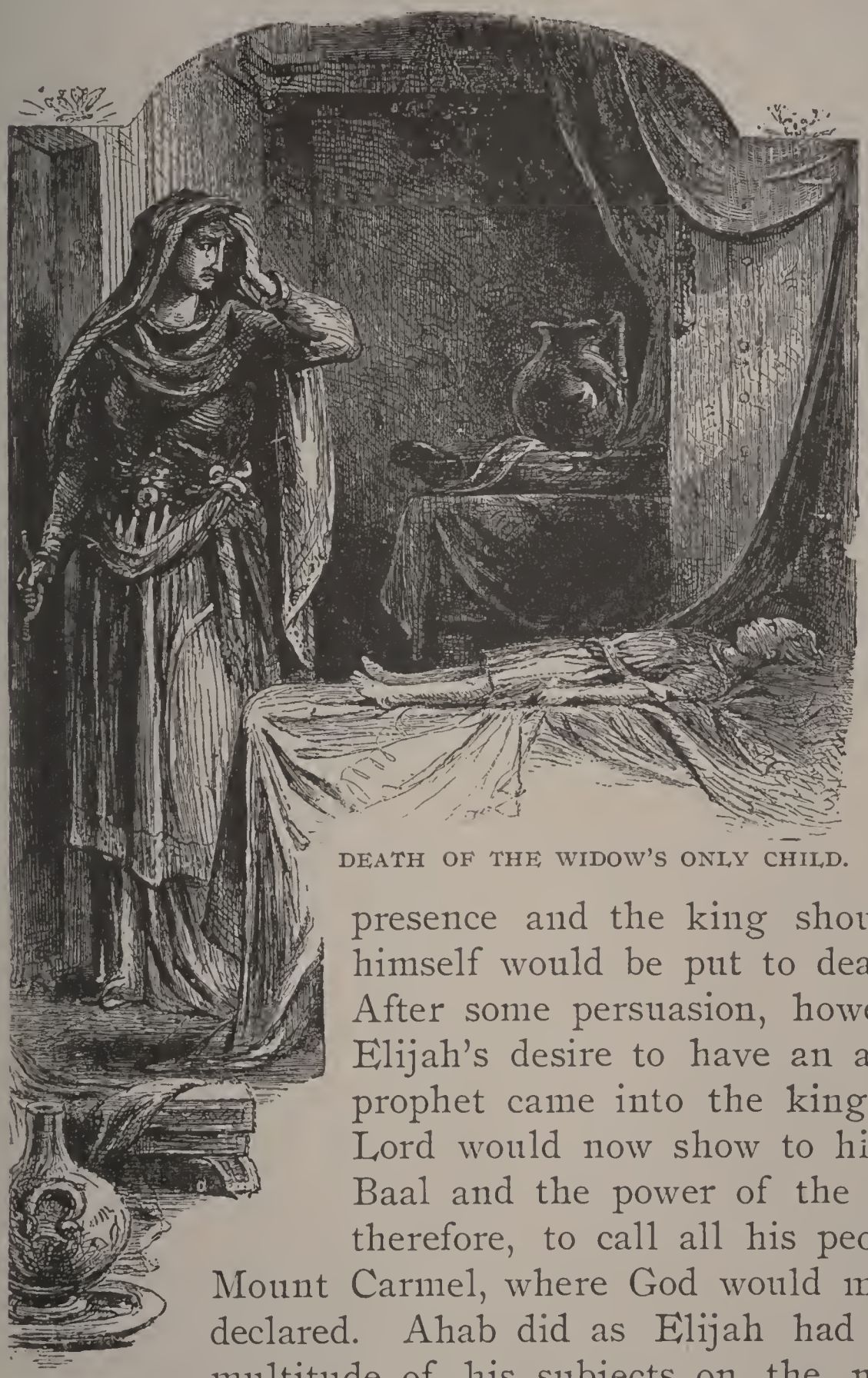
that had yet fallen on Israel, when we are told that there were not above seven thousand who acknowledged Jehovah, all the others of this mighty nation and ten tribes having given themselves up to the worship of idols and iniquities of every kind.

THE MIRACLES OF ELIJAH.

The day of retribution was now near at hand, for God could no longer suffer Ahab to continue in his corrupting vices. He accordingly sent a great prophet, named Elijah, a Tishbite, to the king, to tell him that his iniquities should be punished by a famine that would oppress all the land, for no rain should fall for three or more years, or until the king became humbled and left off his wicked ways. This prophecy made Ahab very angry, and he would have killed Elijah had the prophet not obeyed God's instructions to flee into the wilderness and there remain hidden by a brook. While Elijah was thus in hiding God sent ravens to feed him both morning and evening. He remained beside the brook for several months, and until, by reason of the failure of rain, it dried up, when he was told by the Lord to go to a city named Zarephath, where he would meet a widow woman that would furnish him with food.

As Elijah was approaching the gate of Zarephath he met a woman gathering sticks, and accosting her, begged a cup of water and a piece of bread, to which request she replied that all the food remaining in her house was a handful of meal and a little oil, which she was on the point of preparing for herself and son, believing that she must starve when this was gone. Elijah thereupon bade her be of good cheer and to bake the meal, of which she should give him a small cake assuring her that God would not allow her store to decrease during the famine. The woman now did as the prophet had requested, and when she had baked the bread and given a part to Elijah and made another cake for herself, she saw that there still remained as much meal and oil as before, nor was the store in any wise diminished during the remaining years of famine. When Elijah had remained with the widow for a long while, thus sustained by God's providence, the woman's son fell ill, and soon afterward died. She thereupon fell to lamenting, and giving expression to her fears that the death of her only child was sent as a punishment upon her for harboring a prophet

whose life the king had condemned. Elijah now asked her to give the body into his charge, and taking it up to his room in the house, he prayed God to restore the child, and to take away the evil from the good woman who had fostered His servant, and in all things had been so upright and charitable. The Lord answered Elijah's prayer by renewing the child's life and giving him back to his bereaved mother.



DEATH OF THE WIDOW'S ONLY CHILD.

ELIJAH MANIFESTS HIS POWER BEFORE AHAB.

When the famine had lasted three years and the people of all Israel were dying of starvation, God sent Elijah up to Ahab to manifest his power, and wean the people from their idolatry. While on his way to Samaria the prophet met Obadiah, whom he ordered to go and tell Ahab of his presence; but Obadiah refused at first to carry such a message, because, he declared, that Ahab had searched his kingdom for all true prophets that he might slay them; besides, if he should inform the king of the prophet's presence and the king should not be able to find him, he himself would be put to death as a messenger of false news. After some persuasion, however, Obadiah informed Ahab of Elijah's desire to have an audience with him, and when the prophet came into the king's presence he told him that the Lord would now show to him the impotence of the idols of Baal and the power of the true God. He asked the king therefore, to call all his people and his prophets together at Mount Carmel, where God would manifest to him the power he had declared. Ahab did as Elijah had requested, and assembled a vast multitude of his subjects on the mount, besides the four hundred and fifty prophets of Baal, who had come to exhibit the wonders which they believed their god to be capable of performing.

When the vast concourse of people were brought together, Elijah addressed them and asked how long they would serve false gods, that could do nothing for them, and reject the living God to whom they owed everything. He said, if Jehovah be the true God then they should worship Him alone, but if Baal be God then it were meet that they should obey him, but that he would this day

show to them who was the God of gods. So saying, Elijah ordered that two bullocks be slain, one to be laid upon the altar of Baal, and the other laid upon the altar which he had built to God. When this was done he called upon the four hundred and fifty prophets of Baal to pray to their god to send fire to burn up their offering, as a sign of his power and acceptance of the sacrifice. The prophets thereupon fell to praying until the day was well spent, but though they cried in a very loud voice and performed many curious ceremonies, their sacrifice remained unconsumed, and no answer came to them from their idol. Elijah now mocked them with such suggestions as, "Cry louder, perhaps Baal cannot hear, or is asleep, or his spirit may be absent on a journey."

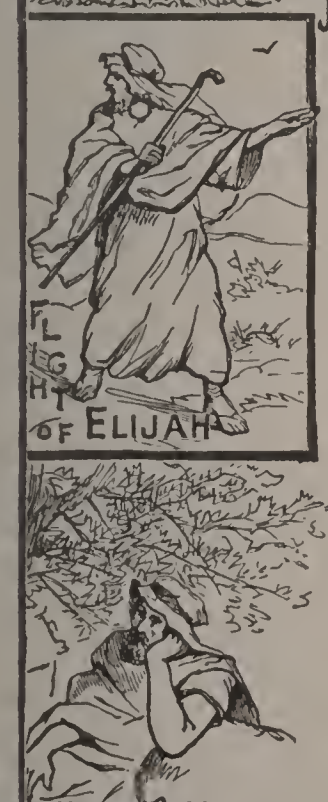
When the prophets of Baal were unable to arouse their god and were in a shameful condition of mind because of their failure before the people, Elijah asked that a bullock be placed upon the altar of wood which he had erected. He also requested that twelve barrels of water be brought and poured upon the wood until the trench that was dug around it should be filled. When all this was done Elijah bowed himself in prayer to God, whom he petitioned for a manifestation of His holy power, that all the people might know who was the living and true God, that they might destroy their idols and return to the worship of Jehovah, who had brought them out of bondage and established them in the land promised to Moses, Abraham and Jacob. While he was thus praying a fire came out of heaven and descended upon the altar, which it burned up, together with the water that was in the trenches; seeing which wondrous thing the people fell upon their knees, crying, "The Lord, He is God! The Lord, He is God!" When he saw all the people bowing in adoration of the true God, he commanded them to seize all the false prophets and bring them to the brook Kishon, where, according to what God had told him to do, he put them all to the sword.

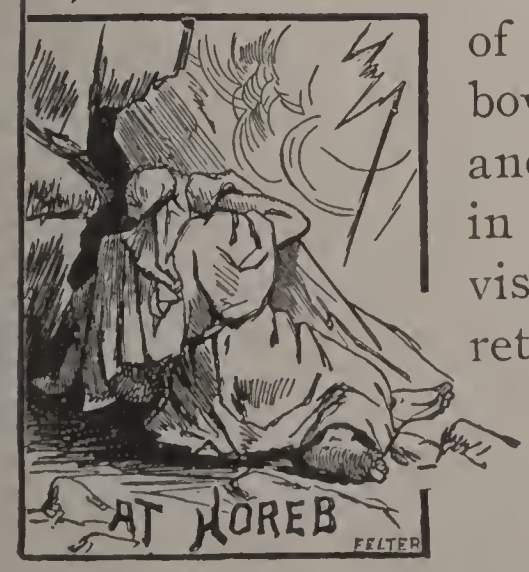
RAIN IS SENT, BUT ELIJAH IS PERSECUTED BY JEZEBEL.

When the sacrifices had been made Elijah told Ahab that rain would soon be sent upon the land again, and the famine would speedily abate; so Ahab

retired to the side of Mount Carmel while Elijah went on top and prayed to God that rain might fall and nourish the parched earth, now so long barren. While he prayed he sent his servant to a higher point of the mountain, to inform him if any clouds were visible in the sky. The servant returned telling him that the sky was like brass and no cloud visible. Elijah sent him up again, and six times did the servant return with the same answer, but the seventh time of his going up he told the prophet that he saw a cloud rising out of the sea, but it appeared no larger than a man's hand. Elijah, however, knew by this sign that the rain was near at hand, so he told Ahab to make ready his chariot and return quickly to Samaria, for that a heavy rain would soon fall over all the land. Ahab started at once for the city, accompanied by Elijah, who ran before the king's chariot to the gate of the city. As they came within the place a terrible wind storm came up which filled the sky with dark clouds that hung like an inky pall over the whole land, and soon the rain began to fall until it swept down in torrents, as if God had resolved again to destroy the earth. But when all the country was refreshed the rain abated, the sun broke forth again, and the people rejoiced that they had been thus delivered from a famine that had oppressed them for three and one-half years.

When Jezebel was told of the things which Elijah had done, and how he had caused the death of her prophets, she sent officers of her court in pursuit, with instructions to kill him. But Elijah was forewarned of the conspiracy against his life, and fled to Beersheba, which was on the boundary of Judah. He remained here only a short time when he learned that there was no greater safety for him among the people of Beersheba than among those of Jezreel, so he fled to the desert. His wanderings through the waste lands of Judah were accompanied by so much distress and fear of starvation that he prayed for death, since being pursued on every hand by enemies he could obtain neither rest nor peace. Worried thus and exhausted by hunger, he fell asleep under a large tree whose friendly branches were his only covering; he was awakened after some hours of rest, and found set before him a vessel of water and a bowl of food, with which he satisfied his hunger and thirst, and then arose and went to Horeb. Here he found a cave in which he made his abode, because it was a place seldom visited by any one, and therefore offered to him a safe retreat.





One day, while lying within the depths of the cave, he heard a voice asking why he had chosen this solitude for his habitation: to which he replied, not knowing to

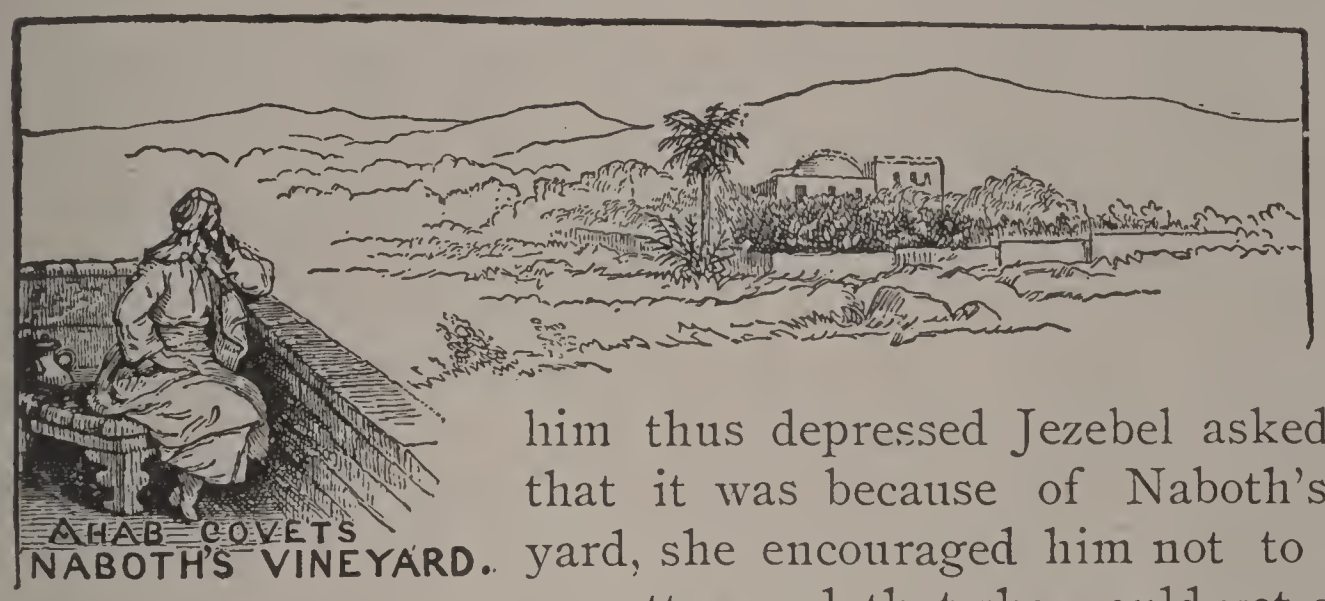
whom the voice belonged, that it was because his life was sought by the wicked Jezebel. Another voice now told him to come out of the cave on the next day and it would instruct him what to do, for God would take care of His servants. Elijah came out, as he had been bidden, and as he approached the light he saw a brightness like that of a great fire, while the earth shook beneath his feet and a voice was again heard, commanding him to return home, and ordain Jehu to be king over his own people, and Hazel of Damascus to be over the Syrians, to whom should be given an order to slay the impious multitude; but he was also told to appoint Elisha, of the city of Abel, a prophet in his stead, for the Lord was about to do a wonderful thing to him. When Elijah heard these instructions he returned to Gilead, and soon after found Elisha plowing, and other laborers in the field driving twelve yoke of oxen. Immediately he cast his mantle upon Elisha as a token that he had been appointed a prophet of God, and the latter began forthwith to prophesy, and taking leave of his parents became a follower of Elijah.

ELIJAH PERSECUTED BY JEZEBEL.

AHAB HAS NABOTH STONED AND TAKES HIS VINEYARD.

Shortly after Elijah's return to his country Ahab and Jezebel perpetrated a crime which brought upon them the vengeance of God—though not immediately—and a punishment which brought an end to their iniquities.

There was a man named Naboth who had a vineyard that adjoined one of the king's fields, and was very near the royal residence. Ahab was anxious to possess this piece of ground so as to enlarge his gardens, but when he went to purchase it Naboth refused to sell it for any sum of money, or to exchange it for any other parcels which the king offered, valuing the vineyard thus highly because it was an inheritance from his father. Ahab's disappointment was such that he fell into a melancholy mood, and refused food for some time. Seeing



AHAB COVETS NABOTH'S VINEYARD.

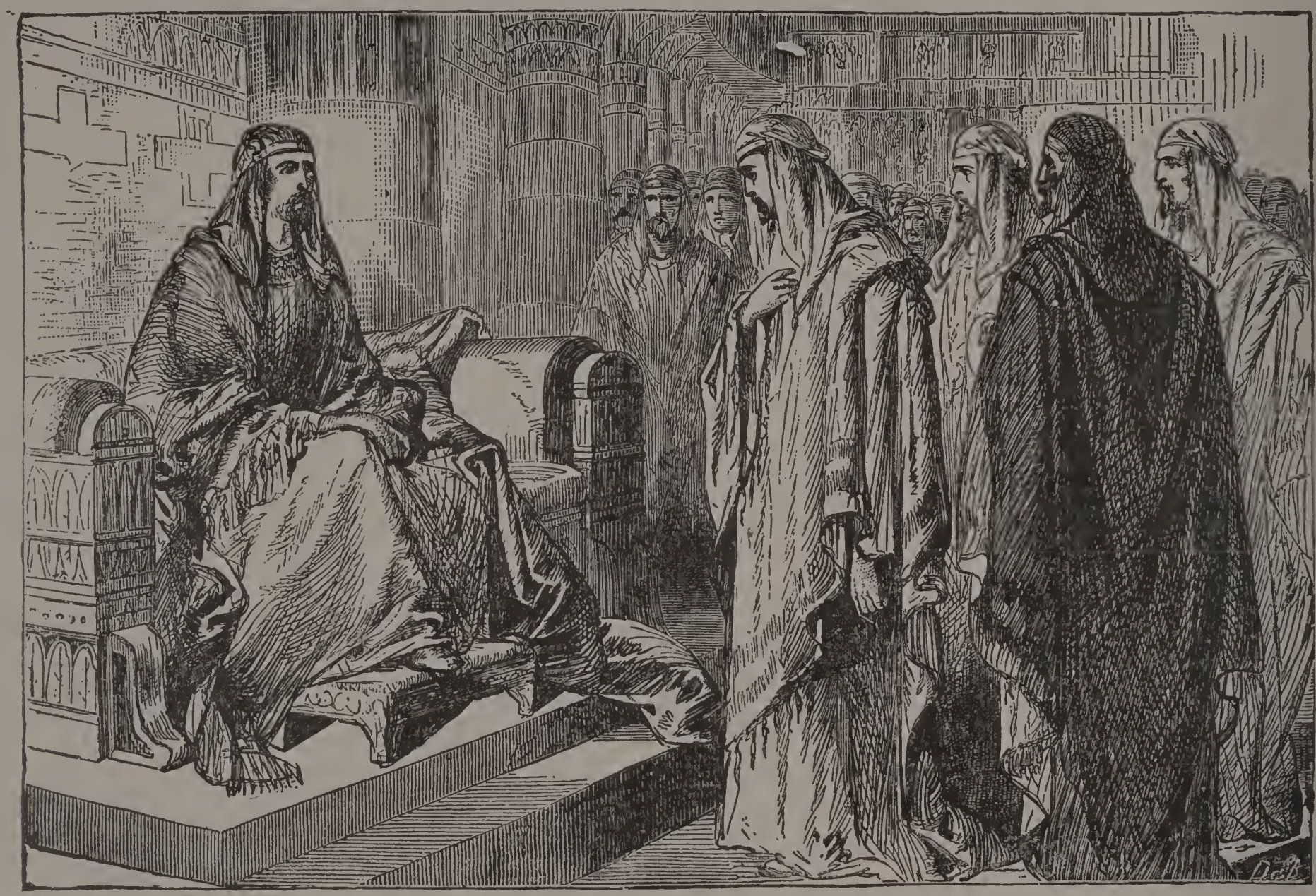
him thus depressed Jezebel asked the cause, and learning that it was because of Naboth's refusal to sell the vineyard, she encouraged him not to be troubled over so small a matter, and that she would yet obtain for him the coveted ground. Accordingly, she sent letters to all the judges among the Jezreelites, in Ahab's name, commanding them to fast and afterward to assemble in council and bring Naboth before them, upon the charge of having blasphemed God and the king, and to have three witness to prove Naboth's transgressions. She also ordered that upon his being found guilty he should be stoned to death, and that his vineyard should be given to the king as a forfeit. By this infamous order Naboth was taken and stoned to death and Ahab fell into possession of the ground; but he was not permitted to enjoy his new property, for God sent Elijah to reproach him for his crime, and to prophesy that in the very place where Naboth's blood had been licked by dogs both his own blood and that of his wife should be shed, and the body of the latter should be eaten also by dogs.

When Ahab heard this prediction he was exceedingly sorry for what he had done, and putting on sackcloth he refrained from food and prayed earnestly to God for forgiveness. The humility which Ahab exhibited was so great that God sent Elijah to tell him that He would not destroy his family at once, as He had intended, but would not withhold his wrath from Ahab's son.

In all the things which Ahab did he was held less responsible because they were prompted rather by his wicked wife than by his own propensities, for Jezebel was so bold, and of such a strong mind, that she exercised the most potent influence upon Ahab and was, indeed, the supreme ruler.

BENHADAD BESIEGES SAMARIA, BUT IS BEATEN BY AHAB.

The king of Syria at this time was Benhadad, of Damascus, a proud and insolent person, who was so ambitious to extend his dominion that he engaged thirty-two mercenary kings from beyond the Euphrates and made an expedition against Ahab, with the intention of wresting the kingdom of Israel from him and adding it to his own. He soon invested the city of Samaria, and then sent ambassadors to Ahab to inform him if he would surrender all his riches, together with all his wives and children, that the siege would be raised and the



NABOTH BEFORE KING AHAB.

city spared. Ahab was in such great fear of Benhadad, on account of the enormous army that he had thrown around Samaria, that he returned a most abject answer, saying all that he possessed would be freely given if Benhadad would but spare the place. This servility of Ahab inspired Benhadad to enlarge his requests; so he dispatched his ambassadors a second time, to tell Ahab to deliver to the servants, whom he would send, all the valuable things that were in the city, and that he should permit them to search the palace and all the houses of his friends and kindred and to take what they pleased.

Ahab now assembled his people together and told them that he was willing to surrender to Benhadad all his own possessions and also his wives and children for the safety of the city, but that the Syrian king had now demanded that he be permitted to search all houses for treasure and to take every-

thing which might please him, so he asked the people for their advice as to what he should do. With one accord they recommended resistance, and advised him to return an answer that his demands were rejected, which Ahab accordingly did.

When Benhadad received the king's answer he sent his ambassadors a third time with such terrible threats that he supposed Ahab would be more humble than before; but in this he was disappointed, and the siege was renewed with greater energy and in many different ways, until Ahab was upon the point of dispairing. But when his fears were greatest a prophet came to him and declared that if he would but give the leadership to the sons of the princes in Samaria he should gain a victory over the enemy. This advice encouraged Ahab, so that he sent for the men designated, who numbered two hundred and thirty-two persons, to go to the Syrians when they were found feasting, trusting to God for the success of their undertaking, not knowing himself how they were going to make the attack. The princes' sons went out of the gates of Samaria at night and came upon the Syrians while they were too drunk to offer resistance, and falling on them suddenly killed a great number and put the others to flight. Seeing the enemy in retreat Ahab now followed after them with his soldiers and continued the slaughter for a long while, capturing everything in the Syrian camp and taking the king's chariots and a vast amount of gold and silver, with which he returned to the city.

SYRIANS SCALING THE WALLS OF SAMARIA.

In the following spring Benhadad raised another army and went again against Ahab, but with no better success than before. The two armies met in a great plain near the city of Aphek, where they remained inactive, watching

each other for seven days. At the end of seven days Ahab began the battle, and after some sharp fighting routed Benhadad and slew one hundred thousand of his men. The others fled to Aphek for protection but the walls of this city fell upon them, killing twenty-seven thousand more. Benhadad himself, however, succeeded in escaping by taking refuge in a cave, where he remained for several days, and until hunger drove him forth. Learning that Ahab was a merciful and humane man, and finding his retreat cut off from all sides, Benhadad at length clothed himself in sackcloth and putting a rope about his neck as a sign of his helplessness, he went to the king of Israel and made a supplication for mercy. Ahab received him graciously, and not only promised to spare his life but bade him to come up to his chariot and kissed him affectionately; nor did he cease with these kindnesses but promised to restore to him his cities and his rule over Damascus.

A certain prophet, named Micaiah, learning of Ahab's generous action, made use of an artifice to come before the king; and when he had gained his presence delivered himself of a prophecy to the effect that God, being displeased with Ahab for having so mercifully pardoned and covenanted with the blasphemer Benhadad, would requite his act by delivering him into the hands of other enemies, by whom he should be killed. Ahab was much distressed at this prophecy, though he ordered that the prophet be cast into prison and there kept until he should see proper to liberate him.

JEHOSHAPHAT AND THE PROGRESS OF HIS KINGDOM.

Jehoshaphat, the king of Jerusalem, was a wise and righteous ruler, unlike his predecessors in all things, and his kingdom grew amazingly in consequence. One of his first acts was to put his country in a state of perfect defense, which he accomplished by raising a very great army, consisting of three hundred thousand men of the tribe of Judah, who were provided with armor, and over whom Adnah was appointed chief; he had, besides, two hundred thousand archers commanded by Jehu, and one hundred and eighty thousand foot soldiers, well armed, and commanded by Jehozabad. This great army was kept constantly ready for the king's service. But these did not comprise all his fighting force, for he built walls about all his cities and garrisoned them with large bodies of men, so that he must have had, altogether, one million well-drilled soldiers. His power, as well as his wisdom, gained for him the favor of all neighboring kings, who made him such liberal gifts, in addition to his own possessions, that he became one of the richest and most exalted rulers that ever governed any part of Israel.

In the third year of his reign Jehoshaphat called together the rulers of the country and commanded them to teach all the people in the several cities over which they ruled the laws of Moses, and to incite them to diligence in the worship of God. This produced a most favorable effect, for it served to

cement the Hebrews in a common fellowship which largely increased their power, for there were now no factions or disturbing elements in the kingdom.

When Jehoshaphat had reigned several years, he chose for his son Jehoram a wife from one of Ahab's daughters named Athaliah, by which he hoped to promote a friendship with Ahab as king of the ten tribes, and it is possible that he also looked forward to the reunion of all the twelve tribes into one nation and under one king.

Some time after Jehoram's marriage Jehoshaphat paid a friendly visit to Ahab, at Samaria, who received him with many evidences of affection, and caused great feasts to be held in his honor. During this visit Ahab besought the assistance of Jehoshaphat in a war against the king of Syria, which Ahab was at the time contemplating, in order to recover the city of Ramoth, in Gilead, which was held by the Syrian king. It is probable, also, that Ahab, being troubled by Micaiah's prophecy, had made this a pretense to renew the war with Benhadad and execute upon him the punishment which he now believed he merited as a blasphemer, though three years had elapsed since he gave his pardon to the Syrian king.

ELIJAH FED BY RAVENS.

To his request Jehoshaphat returned his promises of aid, but only upon an understanding that, while fighting a common enemy, the armies of Ahab and Jehoshaphat should remain distinct and commanded by their own kings.

When Ahab had made everything ready for beginning the war, he called together his four hundred prophets and asked of them if he should gain a victory over Benhadad; they, being anxious to please the king, answered him favorably, but Jehoshaphat, understanding by their speech that they were false prophets, asked Ahab if there were not in his kingdom some true prophet belonging to God who might give him surer information of how the battle would result. Ahab answered that there was one, indeed, but that he was a man to be despised because he always prophesied evil, who had always fore-

told that he should be overcome by the king of Syria, for which reason he had cast the prophet into prison. This admission of Ahab's only caused Jehoshaphat to be more greatly concerned, and he ordered that Micaiah be sent for. When the true prophet appeared before the two kings and was commanded to speak, he was at first loath to do so, but being pressed to tell what should come to pass, he told Ahab that his troops would be dispersed, though they should return in safety, but that he would be overcome and slain.

Ahab was much impressed by the prediction of Micaiah, and would no doubt have abstained from war had not Zedekiah, one of the false prophets, reassured him by charging him to give no heed to the words of Micaiah, who was not to be believed, for he always spoke falsely. Moreover, to better convince the king, Zedekiah struck Micaiah violently, at the same time saying: "If this be a true prophet, let him hurt my hand as Jadon caused the hand of Jeroboam to wither." When Ahab saw with what impunity the false prophet treated Micaiah he no longer hesitated, but led his army forth. However, with still some forebodings that evil might come upon him as predicted, Ahab put off his royal robes and clothed himself in the garments of a common soldier, wearing armor, and bade Jehoshaphat to wear his habit and stand before the army, that he might appear as king of the ten tribes. Jehoshaphat cheerfully complied with Ahab's request, for beside being a brave man, his courage was doubly fortified by reason of the assurances of God.

When Ahab and Jehoshaphat drew up their armies before Ramoth, Benhadad sallied out and met them, but first gave instructions to his soldiers to slay no one but the king of Israel. The Syrians therefore fell upon Jehoshaphat, whom they at first judged to be Ahab because of the clothes he wore, but perceiving their mistake they fell back. The fighting continued all the day, but without any casualties, for the Syrians contented themselves with holding the Israelites in check, giving no blows, but striving all the while to find Ahab. Late in the evening a young nobleman belonging to Benhadad's army, and whose name was Naaman, becoming irritated with impatience because his commander forebore charging the enemy, drew his bow and let fly an arrow, little regarding its flight, and without any idea of the fatal messenger it would prove to be. God evidently directed the arrow, for it struck Ahab between the plates of his armor and penetrated his lungs. The wounded king, anxious for the honor of his army, bade his chariot driver to take him quickly off the field, and not to let the disaster that had befallen him become known to any one, for fear that it would cause his army to retreat. Ahab endured great pain until sunset, when death came to his relief. At the same time the Syrians withdrew; for they did not want to engage in a pitched battle, being doubtful of their power to defeat the Israelites, but when the news of Ahab's death was received they immediately retired within the walls of Ramoth.

The Israelites took Ahab's body back to Samaria, and buried it there with

honors appropriate to the exalted position he had held. The chariot in which he had been conveyed was covered with blood, which was eagerly licked up by dogs, as it was being washed at the fountain of Jezreel, thus fulfilling Elijah's prophecy, and also that of Micaiah, who foretold that the king should die at Ramoth.

GOD PERFORMS A MIRACLE IN BEHALF OF JEHOSHAPHAT.

As Jehoshaphat was returning to Jerusalem, from his expedition against Benhadad, he was met by the prophet Jehu, who rebuked him soundly for aiding so wicked a man as Ahab, but said God had delivered him from the enemy because of his generally righteous conduct. Jehoshaphat was convinced of the truth of Jehu's words, and betook himself to thanksgiving and the offering of sacrifices as an atonement; he also exhorted his people to observe strictly all the laws of Moses, and appointed judges and priests from among the Levites, who were instructed to teach the Israelites to obey God, and to award sentences according to the most exact justice. These wise acts greatly pleased the people, for they perceived in them the goodness of Jehoshaphat, and that God was with him.

Scarcely had the king regulated his affairs, which had become somewhat disordered during his absence from Jerusalem, when a large army, composed of Moabites, Ammonites and Arabians, made an invasion into Judah, and encamped at Engedi, nearly forty miles from Jerusalem, having come to gather, by force if necessary, a precious balsam called Balm of Gilead, which was brought out of Arabia by the Queen of Sheba as a present to Solomon, and which, being planted, had flourished greatly in the region of Engedi.

When Jehoshaphat heard of the invaders he called his people to a congregation in the Temple, and there prayed to God for the power to overcome his enemies, to which prayer all the people added their entreaties. While they were thus crying, a prophet named Jahaziel came into the midst of the assembly and assured Jehoshaphat that God heard his supplications and had promised to fight his battle for him. The prophet further instructed the king to take his forces on the following day and go toward Engedi, for he should find the enemy at a place called The Eminence, which was between Jerusalem and Engedi, but having brought his army thither, he should stand still and wait to see what God would do.

Jehoshaphat observed all that Jahaziel had told him, and as soon as daylight appeared he marched out of Jerusalem headed by the Levites, who went before singing hymns and playing upon musical instruments. When they came in sight of the invaders, Jehoshaphat commanded them to halt and observe what should come to pass, for he believed, as the prophet had told him, that some miracle was about to be performed. Nor was he disappointed, for God created a confusion among the Ammonites and Moabites, which caused them to fall upon each other in a desperate conflict that did not terminate until the whole had been slain, and the valley was filled with dead men. For this

happy deliverance Jehoshaphat gave thanks to God, and then sent his soldiers to take all that was left in the enemy's camp and the spoils that they might find upon the dead bodies. The search for valuables continued for three days, so great was the number slain, and the spoils recovered were enough to load all those of his army. The valley where God had thus fought the Moabites and Ammonites was therefore called The Valley of Blessings.

When Jehoshaphat returned to Jerusalem he offered up sacrifices and kept a festival of thanks for many days, nor did he afterward forget God, but remained a righteous man to his death. His glory greatly increased, for he was feared by all neighboring kings; and establishing a league of friendship with Ahaziah, Ahab's son and successor, the two built a considerable fleet of ships which they sent to ports on the Mediterranean and Red Sea for various articles, hoping to establish a commerce with other countries. This effort largely increased his power among his own and neighboring people, but the undertaking was not successful in immediate results, for most of the ships were destroyed because they had not been properly constructed.

Jehoshaphat was thirty-five years old when he ascended the throne, and his rule continued for twenty-five years, when he died, leaving his subjects at peace with all the world and more prosperous and contented than they had ever been under any previous ruler. His place of sepulture was among the kings who preceded him, in the royal tomb at Jerusalem.

He trusted in Baal-Zebub.

CHAPTER XXI.

AHAZIAH'S SHORT REIGN AND DEATH.

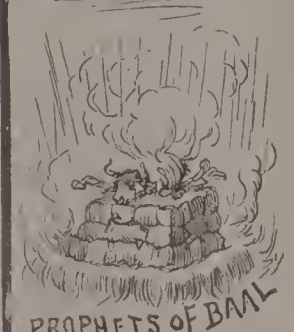
2 Kings.

AHAZIAH, though having Jehoshaphat as an example and ally, had inherited all the wickednesses of his father, Ahab, and the iniquities of his mother, Jezebel. Scarcely had he gained the throne before the worship of Baal was instituted anew, presumably through the influence of Jezebel, though it is hardly probable that idolatry had ceased before Ahab's death. It had certainly greatly diminished, however, and was not publicly observed, until re-established by the sanction, if not open avowal, of Ahaziah. His wickedness provoked the just anger of God, who speedily sent afflictions upon him. His troubles began by the refusal of the Moabites to continue the payment of the tribute that had been levied upon them by Ahab, and when he attempted to force the collection they rebelled and brought a war upon the country. Ahaziah, however, was prevented by an accident from leading his army against the rebels, for at the beginning of hostilities, while he was descending a stairway in his house, he stumbled and fell, and received mortal injuries. While lying in bed from his hurt, he sent messengers to the god of Flies, the divinity which he worshipped and which was set up in Ekron, to inquire if he should recover. The Bible calls this god Baal-zebub, but Josephus says it was the god flies, which Ahaziah worshipped under the belief that it had the power to drive away the flies which were so troublesome at the sacrifices.

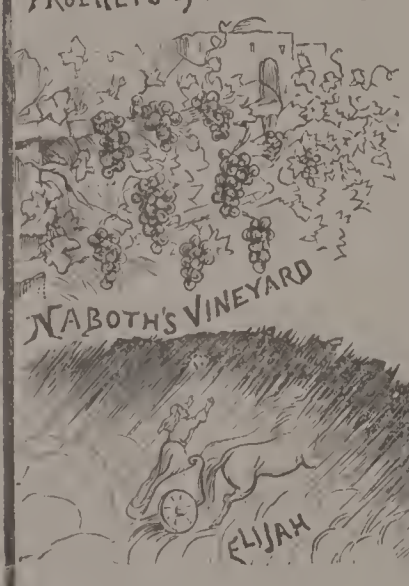
God sent Elijah to meet the messengers, and to tell them that the people

of Israel had a God of their own, therefore they sinned in going to a foreign god with their inquiries; but that they might return home at once, for Ahaziah should not escape the judgment which had been brought upon him. The messengers came back to Samaria at once, and when they gained the king's presence he asked how they had returned so quickly; in response to which they told him of having met an old man who forbade them to go any further, but to return with the word that their king should not recover. This prediction worried Ahaziah, and the more because he knew by the description given of the prophet by the messengers that it was Elijah.

THE MESSENGERS DESTROYED BY FIRE.



When the king had heard all that had been reported him, though his concern was great, he thought to punish the prophet for making such a prediction, as though such a course might avert his fate. He accordingly sent a captain with fifty men to arrest Elijah and bring him to the city. The captain went out with his company and found Elijah sitting on top of a hill girt about with a girdle of leather. He accosted the prophet harshly and commanded him to come at once to the king, threatening him with force if he should refuse.



Elijah thereupon not only refused, but told the captain that he would show him, by a miracle, whether or not he was a true prophet. So saying Elijah prayed that a fire might come out of heaven and destroy the captain and his men. His prayer was speedily answered, for a whirlwind of flame descended from out the clouds and consumed the men. The disaster which had befallen the messengers was told to Ahaziah, who, with increased anger, sent fifty others to accomplish the prophet's arrest, but, these, too, were destroyed in the same manner. The calamities, which would have readily convinced a reasonable man, had no other effect upoh Ahaziah than to increase his wrath and determination, so he dispatched a third company of fifty men. The captain of this last body was more discreet than those who had gone before, for when he found Elijah, instead of speaking in a peremptory and threatening

manner, he accosted him civilly, and told the prophet that he had not come of his own accord, but because he had been commanded by the king, and desired that he would have mercy upon himself and men and come willingly to Ahaziah. To this civil and courteous request Elijah returned a kind answer, and went with the captain to the king; but when he had come into the royal presence he repeated the prophecy, that, because Ahaziah had rejected the true God and had given himself over to the worship of idols, he should not recover from his injuries, but would speedily die. This prophecy was fulfilled almost the instant that Elijah had left off speaking.

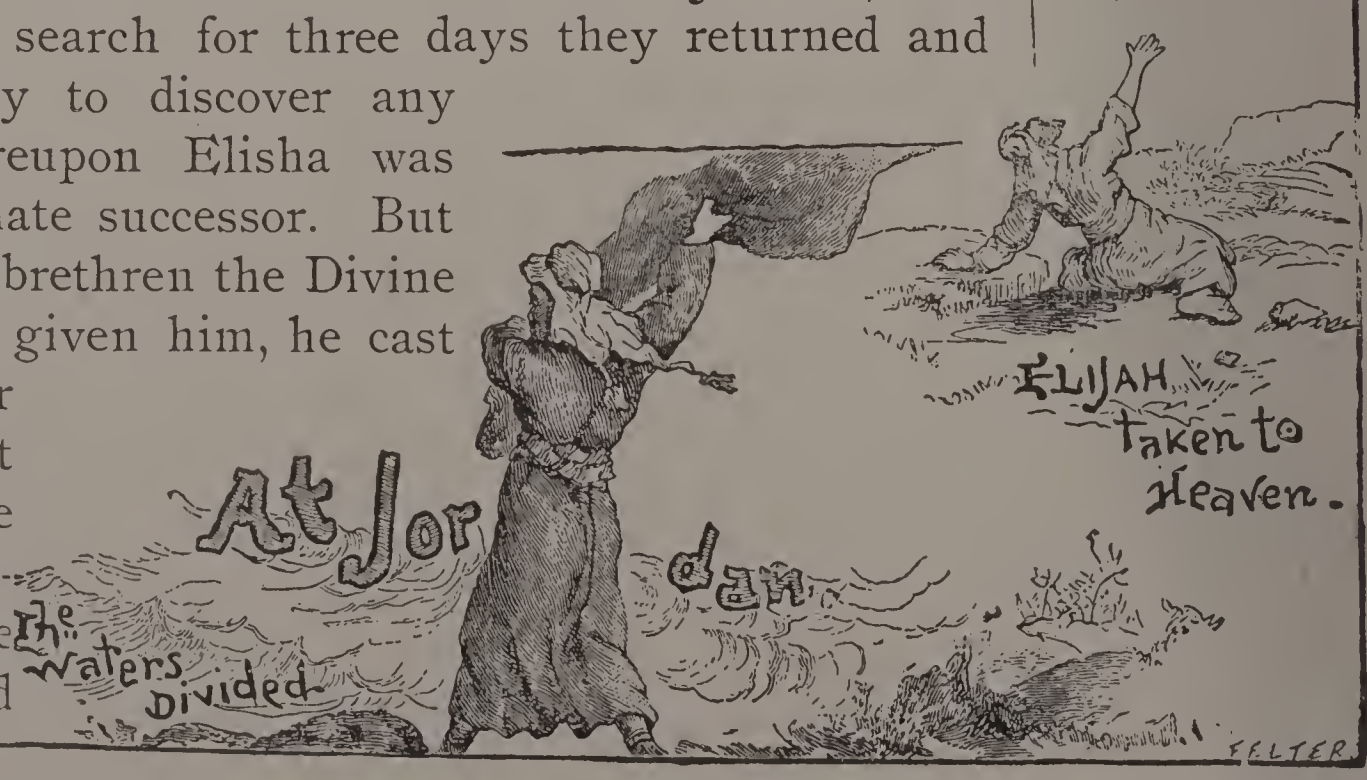
Ahaziah's reign lasted only two years when, having died without issue, his brother Jehoram succeeded to the throne.

ELIJAH CARRIED TO HEAVEN IN A CHARIOT OF FIRE.

ELIJAH IS TAKEN UP TO HEAVEN.

The last act of Elijah was to prophesy against Jehoram, who, for following in the footsteps of Ahab and Ahaziah, the prophet told should be brought to destruction. His mission on earth was now accomplished, and he received from God the intelligence that he would soon be called to that glorified condition which surpasses all earthly exaltation; nor was the grave to triumph over him at last, for it was ordained that he should pass into heaven without entering through the doors of a sepulchre. Elijah was much given to contemplation, and desired to be alone that he might hold communion with Jehovah, who was always with him. Elisha, however, had been his companion and servant since the Divine power had descended upon him in the field that he was plowing; but now that he was about to be called hence, Elijah desired to be alone again, so he told Elisha to remain at Gilgal, as he wished to go up to Bethel. But Elisha was also forewarned of Elijah's end, and refused to remain behind, but followed him to Bethel. At this place the two were met by several other prophets, who said to Elisha, "Knowest thou that Jehovah

will take away thy master from thy head to-day?" to which he replied, "I do know it; hold your peace." Elijah now told Elisha that he was going up to Jericho, and again asked his servant to remain behind; but, as before, Elisha persisted in following, and when they came to Jericho the same inquiry was addressed to Elisha by the prophets there that was made at Bethel. Upon tarrying here a short time Elijah went on to Jordan, with Elisha following as before; but the two were now watched by fifty other prophets who had been apprised by Divine intuition of Elijah's end. As the two arrived at the river's brink Elijah took off his leather girdle, and striking the water, the stream divided so that a wall stood on either side, thus permitting them to walk across in the dry bed. When they had gone over Elijah asked his servant what gift he desired should be bestowed upon him, as the time was now near when they should be separated in this life. Elisha eagerly begged that a double portion of his master's righteousness and power might be granted him. To this Elijah replied that while his request was a bold one, yet it should be granted if he were permitted by God to see him taken away; otherwise not. While they were thus conversing a fiery chariot, drawn by horses of flame, came down from the sky and took the good prophet Elijah up to heaven before the eyes of Elisha, but as he went up Elijah cast off his mantle, which falling to the ground, was picked up by Elisha, for it was a sign that his power and spirit had been given to his servant. Elisha now went back to the Jordan, and striking the water with the mantle was rejoiced to see that the gift he had asked for had been bestowed. The river parted again and permitted him to recross on dry land. When Elisha told the fifty prophets of what had befallen his master they doubted his word and sent in search of him fifty of the most active men in Jericho; but after prosecuting the search for three days they returned and reported their inability to discover any trace of Elijah, whereupon Elisha was accepted as his legitimate successor. But to further prove to his brethren the Divine power which had been given him, he cast some salt into a bitter spring that threw out its acrid water from the base of a hill near Jericho, and instantly the spring became pure and



wholesome, and so remains to this day, refreshing a considerable territory that was before barren.

Elisha went from Jericho to Bethel by the same route over which he had followed Elijah, but upon returning to the town some children, as the Bible tells us, came out and mocked him by such expressions as, "Go up, thou bald-head." This so angered the prophet that he prayed God to avenge his insults, whereupon two she-bears issued out of a neighboring wood and tore forty-two of the children. That the rendering into our language of the description of this incident is too literal, is so apparent as to scarcely need mention. The monstrosity of such an act as that of sending bears to destroy lisping little children for so small an offense as this harmless raillery can scarcely be measured by the judgment of men, and to impute it to the Holy Spirit is an iniquity that is unpardonable. It was at Bethel that Jeroboam set up golden heifers for the people to worship, and this idolatry was perpetuated through the reigns of Ahab and Ahaziah. It is therefore most probable that when Elisha came by way of the golden images he rebuked the people for their sinfulness, and was answered by *the children of Belial* with mockings, as it was their practice to do, as we have already seen. These children of Belial were the recreant Israelites who had abandoned the true God and joined themselves to idols, and their punishment, by being torn by bears, was a natural visitation of the Divine wrath. Any other interpretation is an injustice both to God and to Elisha.

JEHORAM JOINS JEHOSHAPHAT AGAINST THE MOABITES.

Upon the death of Ahaziah, Jehoram, his brother, assumed the rulership, and immediately turned his attention to the Moabites, to compel them to continue paying the annual tribute of one hundred thousand lambs and as many rams; but he did not have the courage to attack the rebels with his own army, and so applied to Jehoshaphat for help. This pious ruler readily proffered his assistance, and as the two marched toward Moab they were joined by the king of Edom, who ruled over a dependency of Judah. The three kings, at the head of their respective armies, marched for seven days in the direction of Moab, but their progress was very slow, and on account of a scarcity of water in the wilderness through which they passed their sufferings were great.

The complaints and misgivings of the armies induced Jehoshapat to inquire if there was a prophet of God among them, and learning that Elisha had accompanied the expedition, besought him to foretell what should befall them.

Jehoram had persisted in the idolatry of his predecessors, and on account of his wickedness Elisha refused to prophecy until the king had promised to yield himself to God; whereupon the prophet commanded the armies to set

about immediately to digging trenches over all the plain, assuring Jehoshaphat that a rain should soon come to fill these ditches, and that a great victory would be won over Mesha, king of the Moabites. The army set resolutely to work in the night digging trenches, as Elisha had commanded, and when morning broke they were filled with water by a rain that had fallen just before dawn. The Israelites had retired to their camp, when the Moabites appeared, and, seeing the ditches of water red with the sun's reflected rays, at once concluded that it was blood that had been spilled by the confederated armies fighting among themselves. Without considering further, the Moabites rushed in disorder to the camp which lay before them, in their desire to take such spoils as might be found, but they were taken completely by surprise, for the three armies now left their tents and met the Moabites with such suddenness that they were scattered like so many sheep, and retreated without a show of resistance. The Moabites were pursued and slaughtered with impunity, their cities were burned, fields destroyed, and the whole country devastated until their last place of refuge was in Kir-haraseth, the last city left to them. This place was besieged, and would no doubt have been taken also, but for the action of Mesha, who, mounting the walls, raised his son and heir in arms, and in the face of the besiegers offered him as a sacrifice to the god Moloch for the safety of the city. A singular thing followed. Instead of this sacrilege further offending the pious Jehoshaphat, or raising the wrath of Elisha, who was presumably still with the army, its effect was immediately what the idolatrous Moab king predicted, for the siege was at once raised and the confederated armies returned to their respective countries.

THE GROTTO OF ELISHA IN THE WILDERNESS.

The record of Jehoram's reign is chiefly made up with the deeds of Elisha, whose power to work miracles was greater than that of any other prophet, and second only to that of Christ himself.

Soon after his return from the war against Mesha he was met by a poor woman, who begged him to pity her distress. He asked the cause of her present trouble, to which she replied that her husband had contracted a debt and soon afterward died without being able to pay it; that she had tried in vain to discharge the obligation herself, and now the creditor was threatening to take away her two sons and make bondsmen of them, thus leaving her wholly without means of support. Elisha saw how great was the poor woman's sorrow, and feeling compassion for her, seeing that she possessed only a small pot of oil, bade her go to the neighbors and borrow from them all their empty vessels, and to have her sons bring them into the house and shut the door. When this had been done, he instructed her to pour into each vessel a little of the oil which she had left, and to then watch the result. In a little while, and as she looked at them, all the vessels had become filled with pure oil, which Elisha now ordered her to sell and pay the man whom her husband had owed, and to buy food for herself and children.

A while after performing this miracle Elisha was sojourning in the city of Shunem, and one day while in the street, a certain rich woman meeting him, and knowing that he was prophet, invited him to stop with her and partake of her hospitality, which invitation he gladly accepted, for the lot of a prophet was a hard one, their dependence being generally upon the bounty of those with whom they chanced to come in contact. The woman was so pleased with Elisha that, after learning that he frequently passed that way, she proposed to her husband that they prepare a special chamber in their house for this man of God, to which he assented, and a room was fitted up with a bed, stool and candlestick, so that the prophet had a comfortable lodging.

Some time after Elisha came by Shunem, accompanied by his servant Gehazi, and put up with the good woman, whose hospitality continued to grow warmer. As a reward for this kindness Elisha told the woman, who had remained childless, that she should have a son, which greatly pleased her, for barrenness was a reproach among the Hebrews.

According to Elisha's prophecy a son was born to the woman, in whom she had great joy, for her life was wrapped up in him. But when the son was almost grown he fell suddenly ill one day while in the field among his father's reapers. He was carried to his mother and sat in her lap until noon, when he died. The anguished woman took the body and laid it upon Elisha's bed, and shutting the door, ran off to find him, her heart being filled with the hope that he might restore her lost one again. Elisha, while sitting on Mount Carmel, saw the woman approaching on an ass, and sent Gehazi to meet her and inquire the cause of her coming. She refused to talk with the servant, however, but came directly into Elisha's presence and told him of the sorrow that had befallen her. Upon learning these evil tidings, Elisha bade Gehazi take his staff and run quickly to the woman's house and lay it upon the child.

But the woman would not turn back without Elisha himself should come, so the two went on together. As they neared the house Gehazi came out and told Elisha that he had laid his staff upon the child, as directed, but that he had not awakened. Thereupon Elisha went into the house and lay himself upon the body, which forthwith grew warm, and the youth soon rose up in life and was given in health to his mother, whose thankfulness was expressed by bowing herself to the earth and kissing his feet.

After this miracle Elisha went to Gilgal to visit some of the prophets and their families that lived there. Becoming hungry, he ordered his servant to put a great pot on the fire and go into the field and gather some lentils or peas, and boil them for the company to eat. The servant gathered the peas, as directed, and he also brought some poisonous berries which he took to be good. When the peas and berries were sufficiently boiled the company sat down to eat, but soon discovered the deadly danger that was in the pottage set before them. Elisha now commanded that a little meal be brought, which he threw into the pot and then bade all before him to eat without fear, for the poison had been removed. The men ate accordingly without receiving any harm.

After performing this miracle Elisha went to a gathering of the prophets at another place, and the time being come to eat it was discovered that all the food available was twenty loaves of bread and a few ears of corn. With the assurance born of his divine character, however, he ordered these to be distributed, and when the loaves were broken there was enough food at hand to feed more than one hundred persons.

Elisha's next wondrous work was the healing of Naaman of leprosy. This man was a captain in Benhadad's Syrian host, and because of his great valor, and victories won over the Israelites, was most highly esteemed by the king. In one of the battles which he had fought against Israel he captured a little Hebrew girl which he employed as a waiting-maid to his wife. One day this little girl told her mistress that if Naaman would go to the prophet Elisha he would be healed of his affliction. Thus encouraged, Naaman came to Jehoram with a letter from Benhadad, requesting him to cure the captain of his disease, but Jehoram did not understand the message, believing that it was an excuse to make war against him. Elisha, however, soon heard of the message and sent for Naaman to come to him; and when the captain arrived before the prophet's house Elisha sent his servant out to tell the leper to bathe seven times in the Jordan.

This greatly offended Naaman, for he expected Elisha to come out himself

and do a miracle by his own hands, and he was, therefore, on the point of returning again to his own country. But some of those who were his attendants persuaded him to do as Elisha had bidden, and when he had dipped the seven times, immediately his flesh became clean and pure.

When he beheld himself restored Naaman returned to Elisha's house, and calling the prophet out, praised him and said, "Behold, now I know that there is no other God in all the earth, but the God of Israel." Then he begged Elisha to accept a present, but the prophet refused, desiring no recompense for the work accomplished through the Lord's will. Then Naaman asked that he might be permitted to take as much dirt from the land as two mules could

TRADITIONAL BATHING PLACE OF NAAMAN.

carry, for he wished to build an altar of the sacred earth upon which to make his offerings thereafter to the true God.

After Naaman had gone away, Gehazi, who was a selfish man, thinking to take advantage of the captain's offer of a present, ran after him, and when he had come near he called to Naaman, saying that since he departed two sons of prophets had come to Elisha destitute, and his master had therefore sent him to ask if he would not give them each a talent of silver and two changes of raiment.

Naaman was too thankful to refuse so modest a request from the prophet, and at once ordered two talents of silver to be placed in two bags, and two changes of raiment brought forth, which he gave to two of his servants

to carry back for Gehazi. When they arrived at Elisha's house Gehazi took the silver and clothes and hid them, thinking to appropriate them to his own use when a suitable time should come. The Lord, however, acquainted Elisha with what his servant had done, and when Gehazi came into his presence the prophet inquired of him where he had been. Hoping to deceive him, Gehazi answered that he had been nowhere. Then Elisha covered him with shame

VISION OF THE FIERY CHARIOTS.

and confusion by saying, "Went not mine heart with thee, when the man (Naaman) turned again from his chariot to meet thee? Is it time to receive money and garments? . . . The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever. And he went out from his presence a leper as white as snow."

Elisha had founded a school for prophets at the place where the curse on Gehazi was given and the attendance became such that more room was required

or else a more retired spot became necessary, for we are told that these pupils, called "sons of prophets," came to him to say that the place in which they were dwelling was too small for them, and desired of him permission to make a new dwelling house on the banks of the Jordan. This request was granted and the school was removed to a chosen spot on the river's bank. Here the sons of prophets fell to work cutting down trees, but while thus engaged one of the workers chanced to let his axe fall from his hand into a deep place in the river. He was inconsolable at the loss, because axes were precious tools in those days; besides, the one thus lost had been borrowed. When Elisha learned of the accident he went to the man, and inquiring the spot where the axe had fallen, he cut a stick and threw it into the water, whereupon the axe rose and swam upon the surface until it was taken in the man's hand, and recovered.

Some time after this event Benhadad declared war against Jehoram and sent a large army of Syrians to take him captive, but Elisha forewarned the king of Benhadad's designs, so that he was able to evade arrest. This failure to capture Jehoram greatly angered Benhadad, who believed that some of his own servants had discovered his secrets to Israel's king, therefore, sending for several of his trusted men, he asked who of them had given Jehoram knowledge of his purposes. To this one of the men made reply that it was not they who had done this, but Elisha, the prophet. At this Benhadad sent to find where Elisha was dwelling, and by this means learning that he was in Dothan, went up with all his army in the night and laid a watch upon the city, first surrounding it so that no man could escape. At this his servant was greatly alarmed, and asked Elisha what they should do to be delivered from the Syrians. He counselled him to be of good courage, saying, "Those that be with us are more than they that be with them," and then fell upon his knees and prayed that God might show to his servant the mighty host which guarded him. Then the young man looked up and saw the mountain which stood

upon their right covered with horsemen in chariots of fire, and others surrounding the person of his holy master, whereat he perceived that Jehovah had come to protect him.

When the Syrians drew near to enter the city, their sight was confused so that they did not recognize Elisha, who told them that the prophet whom they sought was not in Dothan, but that he would lead them to the place where he might be found. The army accordingly followed him without knowing whither they were going, or being able to perceive their real surroundings, until they were led into the city of Samaria and into the power of the Israelites. Elisha now restored their sight and they were made to discover how they had been led by the prophet whom they were seeking. Jehoram now asked Elisha if he should destroy the Syrians, but the prophet forbade him, saying, "Wouldst thou smite them, whom thou hast taken captive, with thy sword, and with thy bow? Set bread and water before them that they may eat and drink, and go to their master." And thus were the Syrians permitted to return to their country without suffering the loss of one of their number, a mercy which they ill requited, as we shall soon see.

THE SIEGE OF SAMARIA AND A MIRACULOUS TERMINATION OF THE FAMINE.

Benhadad not long thereafter undertook another war against Jehoram, whose kindness should have secured his friendship, but he was a cruel man and was led by his greed and ambition to fight against Israel, hoping to possess the country and the rich spoils it afforded. Therefore raising a great army he laid siege to Samaria and kept the people within the walls so long that a great famine ensued, food becoming at length so scarce that an ass's head sold for four pieces of silver, and even cannibalism was resorted to. As Jehoram was passing along the wall still encouraging his soldiers to hold out against the enemy, a woman came crying to him with the complaint that she had made a compact with another woman on the preceding day that they should sacrifice each a child to serve them for food, and that accordingly she had boiled her son and eaten him yesterday, but now to-day the other woman had hidden her son and refused to sacrifice him as she had promised.

The horror of his situation was now fully revealed to Jehoram, who put on sackcloth and rent his clothes with grief and despondency. But believing that his desperate strait was due to Elisha, who, he thought, withheld the relief which he was able to give, sent an executioner to cut off the prophet's head. But before the headsman reached the house of Elisha, Jehoram repented his rash order and ran himself to prevent the execution. Elisha was sitting in a room counselling with the elders when God revealed to him Jehoram's purpose, and turning he said to those about him that a messenger had been sent to take his head, but ordered them to hold the man in the door, for the king would run after him to prevent the execution, which came to pass as he had spoken. The king ran with all haste and reached Elisha's house while the

messenger was attempting an entrance, and gaining the prophet's presence he humbled himself and asked what he should do.

Elisha had compassion upon the king and his sorely oppressed subjects, and declared to him that on the morrow such an abundance of food would be provided that a measure of fine flour would be sold for a shekel and two measures of barley for a like small sum. One of the king's lords made light of the prophecy saying, "If the Lord made windows in heaven might this thing be;" but Elisha assured him he should see it with his own eyes, but that on account of his mocking he would not be permitted to break his fast.

At this time there were six lepers sitting without the gates of Samaria, who, because of their affliction, were indifferent as to the manner of death which they might meet, and being pressed for hunger determined to go to the Syrian camp. It was death by starvation to remain beside the gate, and if the Syrians should deny their request for food and kill them, even this alternative would be better than the former. So, early in the morning they went out to the enemy's camp, but as they drew near they could discover no man, which was a thing so surpassing strange that they stopped to consider the cause. Then they went on again and found the Syrian camp entirely deserted, with all the arms, provision and treasure left behind, as if they had been left on account of precipitate flight. And so it proved, for God had wrought another miracle to save the Israelites, in fulfilment of Elisha's prophecy. "For the Lord had made the host of Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us. Wherefore they arose and fled in the twilight and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life."

The six lepers went from tent to tent taking as much provisions as they could and such an amount of gold and silver as they could carry, and then went back to Samaria to spread the joyful news. When Jehoram heard what the lepers had said, he suspected that the Syrians had drawn off and laid themselves in ambush, to entice the people out of the city. But he followed the advice of one of his servants and sent five horsemen to discover if the enemy was hid near by; these went out as far as the Jordan, and saw the road scattered with garments and vessels, by which they knew that the Syrians had retreated and gone back to their own country. The Israelites now issued out of the city and found such a quantity of provisions in the abandoned camp that flour and barley were sold for the prices that Elisha had predicted; but the mocking lord was not permitted to enjoy any of this abundance, for as he stood as a guard at the gate, the multitude came out in such crowds and confusion that he was trampled to death.

Elisha, it would appear, never wandered far from the district in which his first miracles were performed, and had become known to all the people therein,

respected by them for his uprightness and regarded as a man of divine character. On one of his visits to the Shunamite woman, whose son, it will be remembered, he restored to life, he told her that a famine would come upon the land in a short while, and that it would not cease for seven years. He therefore advised her to go to some other country and remain there until the land prospered again. The woman accepted his advice and went away, leaving all her possessions without any one to care for them during her absence, by reason of which others who remained in the stricken district took charge of the property and when the woman returned, after the seven years had elapsed, refused to surrender it to her. It so happened that on the day that Gehazi was telling the king, at his request, of the wonderful things Elisha had done, this same woman came to him with her complaint that she had been dispossessed of her property during her absence from Judah, and that those who wrongfully held possession refused to yield it up. Gehazi was a most important witness in her behalf, for he now testified to the things which Elisha had done for her and also of the truth of her complaint. Jehoram accordingly appointed an officer to remove the trespassers and to restore to her all the fields, and the fruits thereof since the day of her departure, which was promptly done.

HAZAEL BRINGING PRESENTS TO GAIN ELISHA'S FAVOR.

When the famine was over, Benhadad fell sick, and being afraid that he would die, sent an officer of his court named Hazael with a rich present to Elisha to inquire of the prophet if he would recover. Hazael set out with

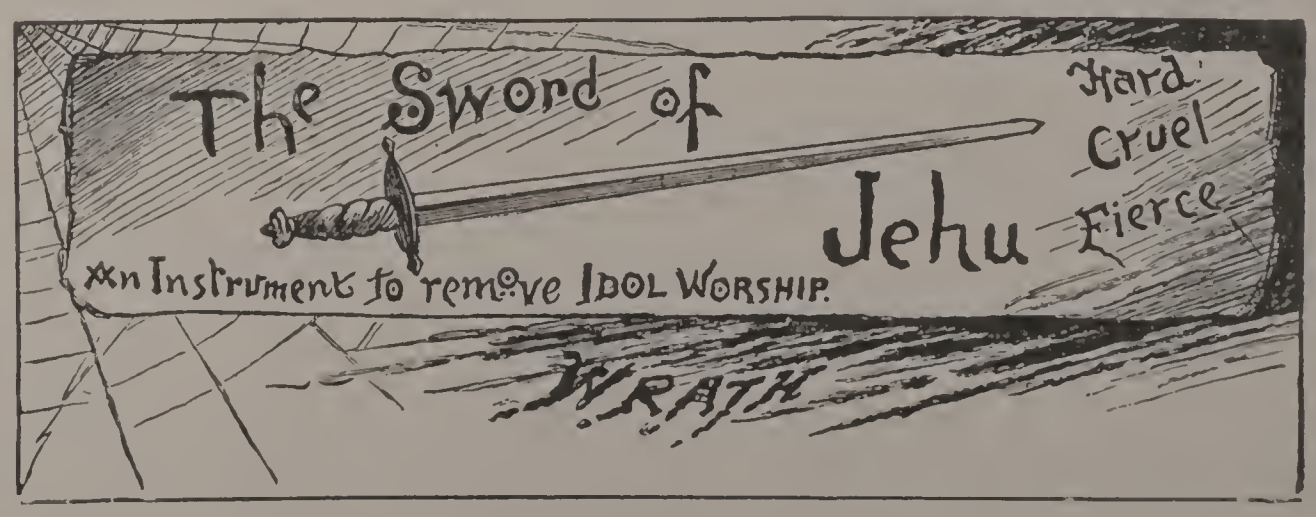
forty camels loaded with every good thing of Damascus, to seek the prophet, and when he had found him, made him a present of the articles he brought, and besought Elisha to foretell the issue of Benhadad's illness. The prophet did not wish to answer the inquiry, but being urged said, somewhat evasively, "Go, say unto him, thou mayest certainly recover; howbeit, the Lord hath shewed me that he shall surely die." At this Hazael was confused, for he dreaded to carry back such a message, but as he looked somewhat sorrowfully Elisha began to weep, and upon being asked the cause, he replied that it was because of the afflictions that he, Hazael, would inflict upon Israel, for Elisha foresaw that this man would become king over Syria.

When Hazael returned to Benhadad he told the king that he would surely recover, but on the morrow the wicked messenger, prompted by the ambition which Elisha's words had created in him, took a thick cloth, and saturating it with water held it over Benhadad's face until he was suffocated. After committing this crime Hazael proclaimed himself king, and was accepted by the people as their ruler.

JEHU IS ANOINTED KING OVER JUDAH.

The latter end of Jehoram's reign was marked by acts of wickedness which brought trouble thick upon him. The Edomites revolted against him and set up a new king, but Jehoram went to Zair with his army and there fell upon the rebels with such suddenness that they were unprepared for the attack, and fled without offering any resistance; the Edomites rallied, however, afterward, and were joined by the people of Libnah, which gave them sufficient power to maintain their independence. Jehoram soon after died, leaving his kingdom in a disturbed and miserable condition. He was succeeded by his son Ahaziah, who, after reigning one year in Jerusalem, joined forces with Joram, son of Ahab, in a war against Hazael. Such confusion of names arises here by reason of the fact that Jehoram and Joram are the same name, but one of these was the son of Jehoshaphat, while the other was the son of Ahab, and both ruled contemporaneously over tribes of Israel.

In a battle with the Syrians at Ramoth, Joram was wounded, and he went back to Jezreel to be treated for his hurt. During the period of his inability he was visited by Ahaziah, thus leaving both kingdoms without a ruler. Elisha embraced this opportunity to dispossess the wicked Ahaziah, whose acts had all been impious. He accordingly sent one of his messengers with a box of oil to Ramoth-gilead to anoint Jehu, the son of Jehoshaphat, to be king over Judah. The young man executed his commission as he had been



directed, and when Jehu was anointed the messenger bade him to punish the house of Ahab and execute vengeance upon the head of Jezebel for ordering the prophets slain. So saying he opened the door and fled, for fear that some of the friends of Ahaziah might apprehend him.

Jehu came out from the chamber in which he had been anointed and announced to the people that he had been called to rule Israel, whereupon all who heard him took off their garments and cast them under his feet as a sign of their loyalty, and then blew trumpets to announce the proclamation. Jehu at once set about the destruction of Ahab's house by rasing an army and going to Jezreel. As he came in sight of the city a watchman on the walls espied him and reported it to Joram, who sent out a horseman to inquire of Jehu if his mission was that of peace. When the messenger came up with Jehu and made his inquiry, he was coarsely answered and bidden to go behind. When the messenger failed to return a second was sent out, but he too was ordered to the rear, and a third likewise. By his furious riding Joram discovered that the leader of the approaching army was Jehu, and he made ready to meet him.

DEATH OF JEZEBEEL.

The chariots were hurriedly ordered out, in one of which Joram was placed and Ahaziah rode in another. The two met Jehu in Naboth, where Ahab had caused the owner of a vineyard he coveted to be stoned, and asked if he came upon a mission of peace. To which Jehu replied, "What peace, so long as the iniquities of thy mother Jezebel and her witchcrafts are so many?" At this answer Joram turned and fled, crying to Ahaziah that they were about to be made the victims of a treachery. As they retreated, Jehu pulled his bow and shot an arrow through Joram's back, so that it penetrated his heart. The body was then taken by a captain in Jehu's army and cast into the field of Naboth. Ahaziah sought to escape by way of 'the garden-house, but he was so badly wounded by an arrow that he died on the following day at Megiddo.

THE TERRIBLE DEATH OF JEZEBEL.

There was none to dispute the entrance of Jehu into Jezreel, and he made search quickly for Ahab's infamous widow, the terrible Jezebel, who had been suffered so long to survive her iniquities, and to sow the earth with a seed of human thistles that had almost choked the growth of justice. The cunning woman tried to avert her just fate by disguising her appearance. She painted her face and put on a tawdry head-dress, like a serving-woman, and then gazed out of an upper window as a quiet spectator of what was going on below; but her discretion was confounded by God who caused her to inquire of Jehu as he rode beneath, "Had Zimri peace who slew his master?" Whereat Jehu

SLAUGHTER OF AHAB'S SONS.

looked up and asked, "Who is on my side? Who?" At the first glance he perceived that it was Jezebel who had spoken, and seeing three eunuchs standing beside her he bade them throw her down, which they immediately did, for they saw that Jehu was one in authority, and that he now had possession of the city. Jezebel's body fell upon the stone pavement below, and was so mangled that her blood was sprinkled upon the wall, and the horses trod her under foot. Here the body was permitted to remain for some hours and until Jehu had feasted, when he sent some of his men out to bury it, for, though an iniquitous woman, he desired that she be given burial as a king's daughter.

But when those thus sent came to pick up the body they found that it had been eaten by dogs until only the skull, feet and hands remained, thus literally fulfilling the prophecy of Elisha.

Jehu had made an excellent beginning in destroying the house and posterity of Ahab, but there were still seventy sons of the wicked king living, and to these Jehu dispatched letters, and also to the people of Samaria, challenging them to set up one of the seventy as king. But they were afraid, and sent back word that they would be his servants and in all things obey him as their rightful king. Then Jehu wrote a second letter, wherein he commanded the people to manifest their loyalty by sending to him on the morrow the heads of all the seventy sons. Accordingly, the seventy were slain and their heads put into baskets and sent to Jehu at Jezreel, where he set them up in two rows before the gates as a warning, after which he ordered to be slain all the great men, kinsfolk and priests that had served in the house of Ahab. After this Jehu went up to Samaria, but while on his way he met forty-two of Ahaziah's brethren at a shearing house, as they were travelling to Jezreel to salute Joram and Jezebel, not knowing what fate had overtaken them. These Jehu ordered his men to take alive and to slay them at the shearing pit, which was promptly done.

DESTRUCTION OF THE WORSHIPPERS OF BAAL.

After slaying Ahaziah's brothers, Jehu resumed his journey and met Jehonadab, who was coming to meet him. Accepting his hand as a token of friendship, Jehu brought him into the chariot and together they rode to Samaria. Reaching the capital, he issued a proclamation ordering all the prophets and servants of Baal to meet him, to offer up a sacrifice to their god. He also threatened to punish with death all those who refused to obey the summons, pretending that his desire was to make a glorious feast in honor of the idol of the people. In response to this order all the priests, prophets and worshippers of Baal came to Samaria, being so vast in numbers that the house of Baal was filled to overflowing. When these idolaters had assembled he ordered them to be clothed with vestments which were used in the idolatrous service. His next order was issued to Jehonadab, instructing him to have the worshippers observe strictly that none of the servants of God were among them. When the service had been made ready Jehu appointed eighty of his men as executioners. These he stationed at the door of the temple with instructions to begin the slaughter at a signal, and threatened that if any of those of Baal should escape, to punish with death those who permitted it to be so. Therefore, when the burnt-offerings had been made Jehu gave the signal, and his guards rushed in upon the worshippers with their swords and slew every one, so that the temple was filled with dead bodies, and not one escaped. When the slaughter was complete his soldiers were ordered to break all the images of Baal, and afterwards to destroy the temple itself, so that no remnant of the worshippers of the idol might remain.

in all Israel. The golden calves at Bethel and Dan were also destroyed, though they did not compose any part of the worship of Baal, but all kinds of idolatry were uprooted by an heroic remedy that turned the nation once more toward God.

Singular, almost beyond understanding, Jehu left off his zeal for Jehovah after destroying idolatry and fell into all the evils ways of Jehoram, which plunged Israel into sin again. This was followed by a war in which Hazael overcame the Israelites and laid all of western Palestine under tribute, so that at his death Jehu left the land in a more miserable condition—idolatry

SLAUGHTER OF THE PRIESTS OF BAAL.

excepted—than he found it on usurping the throne. He died at Samaria and was buried there with the other kings of Israel. He reigned for twenty-eight years and was succeeded by his son, Jehoahaz, and his posterity recovered Israel, as will be seen.

The reign of Jehoahaz was unimportant beyond the interest which may attach to his wicked acts and the failure of his army in the field against Hazael, who prosecuted the war against Israel after Jehu's death. He was beaten in every battle, and was at last reduced to a kind of vassalage, being

left only ten chariots and as many thousand footmen. He, too, was buried in Samaria, in the sepulchre with his father, and was succeeded by his son Joash, or Jehoash.

THE YOUNGEST KING OF ISRAEL.

Upon the death of Jehoahaz, Israel would have been left entirely without a lineal branch of the house of David had it not been for the daughter of Joram, who saved the infant Joash, son of Ahaziah, by keeping him in hiding for a period of six years, during which time a very wicked woman, Athaliah, ruled. Joash was finally proclaimed king, when but seven years of age, by the high-priest, Jehoida. Thus we find, for the second time, two kings of the same name, one ruling Israel and the other Judah, so that we are liable to get them confused; but Joash, the son of Jehoahaz, was more wicked than his father, and his reign was of short duration, while Joash the son of Ahaziah, proved himself a wise ruler, and with his acts we will therefore be most concerned.

CROWNING OF THE INFANT JOASH.

"Then Athaliah rent her clothes, and cried, Treason! Treason! The priest said, Slay her not in the house of the Lord." 2 CHRON. 13, 14.

Joash was crowned without the knowledge of Athaliah, who came into the Temple while Jehoida was anointing the young king. She raised the cry of treason, hoping to arouse the loyalty of her subjects, but she was intensely hated, and at a command of the priest she was taken out by the pillars of the Temple and there slain. Joash set about

building up the waste wrought by Benhadad and Hazael. He was as resolute as Jehu had been in prohibiting the worship of Baal, but fell into the ways of Jeroboam and permitted sacrifices to the golden calf, which it seems had been set up again at Bethel. He visited the aged prophet Elisha and was by him warmly received, though at this time he had grown out of his youth and become

MURDER OF ATHALIAH.

"So they laid hands on her; and when she was come to the entering of the horse-gate by the king's house, they slew her there."
2 CHRON. xxiii. 15.

a warrior. In response to his request for a prophecy concerning his affairs with the Syrians, Joash was given a sign of the victories he should obtain. Elisha bade him draw his bow before a window, and laying his hands upon the arms of the king, told him to shoot. The other arrows in his quiver the king was commanded to draw and throw upon the ground. Joash, however, only threw

down three arrows, whereat Elisha was vexed and told him that now he should gain only three victories, whereas, had he thrown them all down, it would have been given him to destroy the Syrians, root and branch. After this Elisha died, and was buried in a sepulchre hewn out of the rock, near Jerusalem.

A DEAD BODY IS BROUGHT TO LIFE BY TOUCHING THE BONES OF ELISHA.

Joash made war against the Syrians and, as Elisha had prophesied, beat them in three great battles, but their power was not broken, and they afterward oppressed Israel sorely, but not until Joash had departed from the good work he had eagerly begun of repairing the Temple, and was no longer advised by the high-priest Jehoida, by whose counsel he had been long governed.

The Moabites invaded the country and laid waste a considerable portion; it was during this invasion that a singular miracle was wrought, the object of which it has not been given us to know. A party of Moabites, while carrying the dead body of one of their comrades for burial, sighted a company of men whom they took to be enemies, and to relieve themselves of the body they thrust it into a sepulchre which chanced to be near them, and would have retreated. However, this sepulchre was that in which Elisha had been laid, and when the body of their comrade touched the bones of the prophet he was restored to life and stood upon his feet.

Hazael, king of Syria, defeated Joash in many enagagements, and placed him in sore straits, but the fortunes of battle turned again in his favor, and before his death he had recovered all the cities that had been wrested from his father.

The two kings, Joash of Judah, and Joash of Israel, also fought against each other, and the one of Israel attacked Jerusalem with such success that he broke down six hundred feet of the wall of the city, and carried away all the gold, silver and vessels found in the Temple, and brought them to Samaria. He also fought against Amaziah, the successor of his namesake, but was beaten on every side and finally fled to Millo badly wounded. While lying in bed, helpless from his hurts, two of his servants set upon him with swords and destroyed him, in the forty-seventh year of his age. His burial place was also Samaria.

Amaziah succeeded his father, Joash, as king of Judah, ascending the throne in the twenty-fifth year of his age. He ruled with the wisdom of David, and won many great victories. One of his first acts was to organize an army of three hundred thousand men, to which he added one hundred thousand picked soldiers of Israel, whom he hired for one hundred and fifty thousand dollars' worth of silver, to go with him against the Edomites. When his expedition started, however, he was commanded by a prophet to dismiss his mercenaries, whose loyalty could not be depended upon. These men of Israel, out of revenge for their dismissal, plundered many cities of Judah, but Amaziah did not turn back to punish them, but continued on to the Valley of Salt,

where he engaged an army of the Edomites and slaughtered ten thousand of their soldiers, and destroyed as many more by driving them over the rocks of Petra, the capital of Idumea. He also captured the city and changed its name to that of Joktheel, which, in the Hebrew, signifies *Possession of God.*

In the midst of his great successes Amaziah turned from God and became idolatrous, setting up images at Mount Seir, to which he made sacrifices.

When reproved by one of his prophets he rebuked him bitterly for daring to advise him, whereupon the prophet foretold him that he would be destroyed for his iniquity.

The period of his decline now began, for he was soon after beaten by his enemies and a conspiracy was formed against him in his own house, which he sought to escape by fleeing to Lachish, but he was here overtaken and killed. Azariah became his successor, and though only sixteen years of age when he

AMAZIAH DRIVING THE EDOMITES OVER THE ROCKS OF PETRA.

began to rule, he displayed a wisdom beyond his years. Instead of engaging in devastating wars he confined himself to increasing the glory of his kingdom in peaceful ways. He built Elath and restored it to Judah, and set his people in industrial ways. His reign lasted fifty-two years, but in the latter end he was stricken with leprosy, and had to give the government over to the charge of his son, Jotham, who exalted the kingdom.

JEROBOAM'S PROSPEROUS REIGN.

Jeroboam, the second, succeeded Joash, his father, as the ruler of Israel, and reigned for forty-one years at Samaria. He was fourth in descent from Jehu, and proved himself to be the ablest king Israel had yet possessed. When he assumed authority the country was scarcely more than a dependency, so greatly reduced was it by the conquests of the Syrians. But he was a man of great courage, and set resolutely about the restoration of his dominions, being indeed a saviour for Israel. He went to war with the Syrians, who were also being pressed at the same time by their enemies from the east. This gave Jeroboam a great advantage, which he employed with such success that he recovered to Israel all that district which lay east of the Jordan, and captured Ammon and Moab. Afterward he attacked Damascus, and though beaten before its walls, he laid the surrounding territory under tribute. His death occurred about 750 B. C., but under what circumstances is not recorded.

Zachariah succeeded Jeroboam, but after a rule of only six months he was treacherously slain by Shallum, who in turn was assassinated in the first month of his reign by Menahem. This cruel man also carried a force of conspirators into Tiphsah, where he murdered the inhabitants and continued his bloody course up the coast to Tirzah, sparing neither women, children, nor the aged, and, having forced a submission from the people, he ascended the throne and ruled ten years in Samaria. Pul, king of Syria, brought a great army and besieged Samaria, but was persuaded by a present of nearly two million dollars' worth of silver to spare the place and become an ally. This amount Menahem raised by making a levy on all the rich men of his kingdom, but he did not live long after this alliance with Pul. His son Pekahiah succeeded him, and reigned for two years, when Remaliah, a captain in the king's army, brought his company to the palace and killed not only Pekahiah, but also his counsellors and fifty Gileadites, who were visiting him. Remaliah then seized the throne, but it is not recorded how long he reigned. He was succeeded by his son Pekah, who retained the rulership for twenty years.

THE ASSYRIAN INVASION.

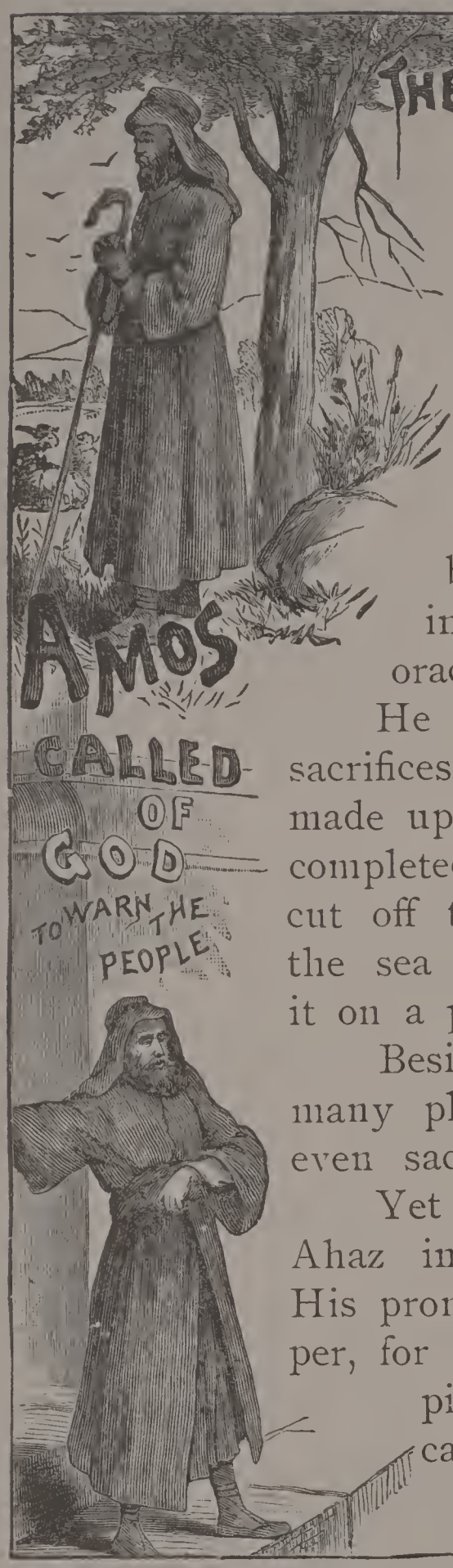
During the reign of Pekah, Israel was invaded by the great Assyrian king, Tiglath-pileser, who came with such a mighty force that he captured several of the most important cities in Pekah's kingdom, and took possession of all the land of Naphtali, and carried his captives to Assyria, where they were

made slaves. Pekah, in turn, made an alliance with Rezin, of Syria, and tried to recover his losses by a war against Jotham, of Judah, but he was also beaten by that king, and came back to Samaria, to perish soon after by the hands of Hoshea, who ruled in his stead.

Affairs in Judah had not been more prosperous after Jotham's death than those of Israel after the reign of Joash. Ahaz succeeded his father, Jotham, but did not profit by the good example of his predecessor. He was twenty years old at the beginning of his reign, and ruled at Jerusalem for sixteen years. He was an idolater from the beginning, and began his administration by the performance of heathen rites, and made his sacrifices "on the hills and under every green tree," instead of at the Temple.

SCRIBES AND INTERPETERS OF THE LAW.

Ahaz was besieged at Jerusalem in the third year of his reign by Rezin and Pekah, but the fortifications were too strong for them to scale, and the two armies drew off. Rezin now turned his attention to Elath, and after capturing the city he drove out the Jews and re-peopled it with Syrians. The occupation of a rich district of his dominions by Syrians grieved Ahaz greatly, and to recover possession of Elath he sent to Tiglath-pileser for help. This assistance it was not expected would be given out of friendship, so Ahaz sent his messengers loaded with all the gold, silver and other treasures that were in the Temple, accompanying these rich presents with a letter, in which he begged the Assyrian monarch to come and deliver him out of the hands of the Syrians. Tiglath-pileser accepted the reward offered, and sent his army against Rezin, whom he killed, and then captured Damascus, carrying the people away captives to Kir.



The Peasant Prophet

While at Damascus Ahaz saw an altar which so pleased his fancy that he sent a design of it to his priest, Urijah, at Jerusalem, with instructions to erect one exactly like it. The work was done so expeditiously that upon his return he found the altar ready, and he immediately made sacrifice of burnt-offering upon it.

Nor did he cease his sacrilege with this one iniquitous act, but sent to the Temple of the Lord, and had brought the brazen altar, which he now placed in an inferior position to his own, intending to use it as an oracle to inquire by.

He then commanded that all the morning and evening sacrifices of burnt-offering, of drink-offering and meat-offering be made upon the altar he had erected. But he had not even yet completed his sacrilege, for he went again to the Temple and cut off the borders of the basins and lavers, "and took down the sea from off the brazen oxen that were under it, and put it on a pavement of stones."

Besides this, he caused images to be built and set up in many places about Jerusalem for the people to worship, and even sacrificed children to the idol Moloch.

Yet for all these iniquitous practices God did not cut off Ahaz immediately, but extended His mercies for the sake of His promises to David. However, he was not suffered to prosper, for even the victories gained by the assistance of Tiglath-pileser availed him nothing, since all the spoils and captured possessions were taken by the Assyrian conqueror, so that by reason of the payment of such a quantity of riches to Tiglath-pileser for his help, he was in reality left poorer than when he undertook the war against Rezin and Pekah. It also appears that he lost the confidence and respect of his own subjects, for though, in 2 Kings xvi., it is recorded that at his death he "was buried

with his fathers in the City of David," 2 Chron. xxviii. 27 tells us that "Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem, but they brought him not into the sepulchres of the kings of Israel."

Since all the previous kings were laid in a royal sepulchre provided especially for them, we must conclude that there was a good reason for not giving the body of Ahaz the same burial accorded to his predecessors.

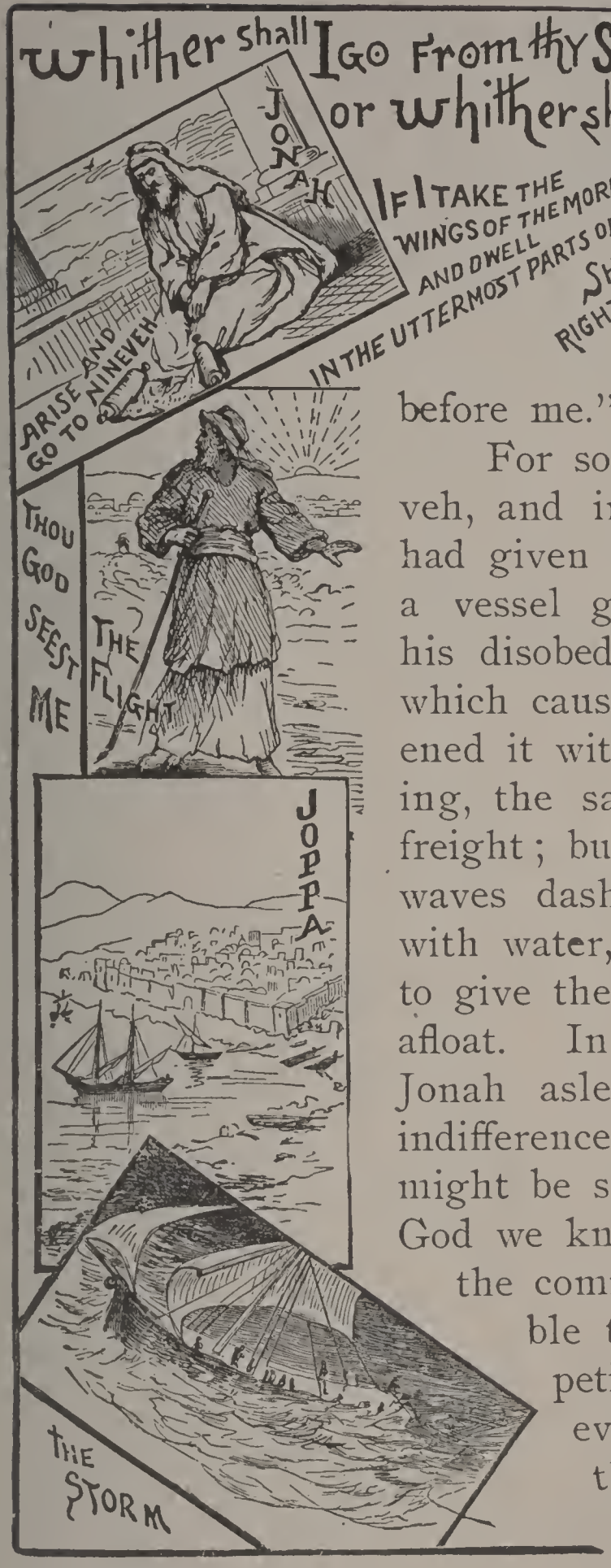
"Cast me forth into the Sea."

CHAPTER XXII.

THE STORY OF JONAH.

Jonah.

GOD sent Jonah, a prophet who is little mentioned in the Bible, to Nineveh on a purpose not definitely understood, but presumably to influence the king of Assyria from undertaking an expedition against Israel. This was during the reign of Jeroboam II., about B. C. 860. The records make it appear that his mission was to warn the king that if he did not repent of his sins and turn to God he should perish, but the results of his preaching and the condition of affairs in Israel at the time render it improbable that this was the literal object of his visit. At the particular time when he was called of God to proceed to Nineveh the Assyrian Empire was at the zenith of its power and was overrunning Syria. Israel was also at war with Syria, and, as already related, had recovered from that country all of Palestine east of the Jordan. This success would naturally excite the jealously of Assyria, which was contending with Syria, not only to punish that nation for some grievance, but for new possessions as well, for all wars in that age had their chief object in spoliation. It is therefore even more than probable that Jonah's real mission was to dissuade the Assyrian king from invading Israel, or that portion recovered from Assyria, which interpretation is strengthened by the entire book of Jonah.



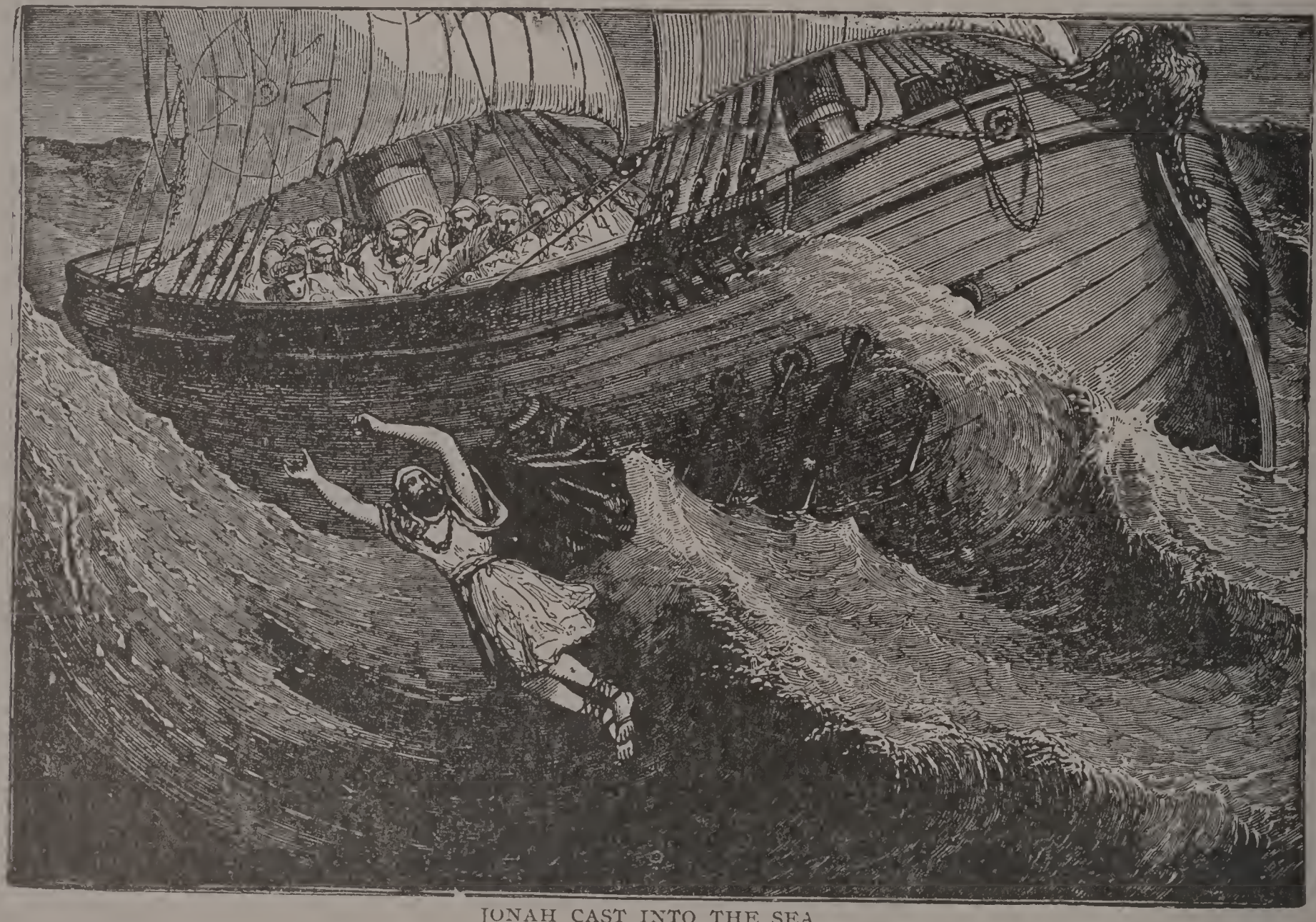
We are told, in the opening chapter, that "the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, the great city, and cry against it; for their wickedness (designs) is come up before me."

For some reason Jonah was averse to going to Nineveh, and instead of obeying the instructions which God had given him, he went to Joppa and engaged passage on a vessel going to Tarshish. The Lord was offended at his disobedience, and as a punishment sent a great storm, which caused the ship to become unmanageable and threatened it with destruction. To save the vessel from foundering, the sailors were ordered to throw overboard all the freight; but this failed to diminish the danger, for the wild waves dashed furiously over the bark and were filling it with water, which the sailors could not bale out fast enough to give them any hope of keeping the vessel much longer afloat. In this dire extremity the vessel's captain found Jonah asleep in the boat and, amazed at his apparent indifference to the danger, called on him to pray that they might be saved. Whether Jonah humbled himself before God we know not, but in his shame for having disobeyed the command given him to go to Nineveh, it is probable that he could not summon courage to offer a petition even for his own preservation. In any event God prompted a belief among the sailors that the storm was the result of His anger for a sin committed by some one on board, so they cast lots to determine upon whom the evil rested, and it fell upon Jonah. The sailors then asked him to what country he belonged and also what sin he had committed, to which he replied that he was a Hebrew and feared "the God of heaven, which hath made the sea and dry land." At this the sailors were afraid, and asked him why he had fled from the presence of the Lord, and what they might do to him that the sea should be calmed. And he answered, "Take me up and cast me forth into the sea: so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you."

The sailors were reluctant to throw him overboard, even when Jonah told them that he merited this punishment, and that only by thus sacrificing him

would the storm subside. They rowed hard to gain the shore, but finding their energies expended and their labor vain, they called to God not to lay upon them innocent blood, and to pardon the act by which they only hoped to save their own lives; so they threw the prophet into the sea, whereupon the storm immediately ceased.

Though God had resolved to punish Jonah, He did not intend to destroy him, and therefore prepared a miraculous means for saving his life. As Jonah fell into the sea a great fish swallowed him, of what species we are not informed, nor is it important to know, since with God all things are possible; and whether the fish were a whale, shark, or now extinct creature, is wholly without consequence.



JONAH CAST INTO THE SEA.

Jonah remained in the fish's belly for three days, during which time he prayed God to forgive his transgression, acknowledging the justice of his punishment, and giving praise for the mercies and blessings shown him. At the end of three days Jonah was vomited up by the fish upon dry land, and was again commanded to go to Nineveh.

NINEVEH IS CONVERTED AND JONAH IS DISPLEASED.

This time Jonah obeyed the instructions God had given and went to Nineveh, and on the way apprised those whom he met that within forty days the city should be overthrown. When he came within the gates he preached

to the people and to the king, exhorting them not to offend God but to leave off their evil designs, for surely the Lord had said He would destroy the place and all that was in it. His exhortations and prophecy greatly distressed the king, who now put on sackcloth and ordered all his subjects to observe a fast and to praise God. So pious did the people appear that "God repented of the evil that He had said that He would do unto them; and he did it not." The refusal of God to destroy Nineveh, as Jonah had prophesied, greatly angered the prophet, who considered that the people would now hold him in disrespect for having falsely predicted the city's destruction, and in his melancholy he called on God to take his life, since his disappointment was more than he could bear. He went out of the city and on the east side made a seat, where he rested until he could see what should be done to the city. God, observing him thus shelterless, caused a gourd to spring up out of the ground, and to spread its thick vine over him for a shelter from the sun, and to protect him from the dews at night. At this Jonah was greatly pleased, but on the second night a worm gnawed the vine so that it withered, and when day had dawned God caused a hot east wind to spring up which parched the earth, while the sun now beat down on Jonah's unprotected head until he fainted from the heat, and again wished that he was dead.

"And God said to Jonah, Doest thou well to be angry for the gourd? and he said, I do well to be angry, even unto death. Then saith the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it to grow; which came up in a night and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

THE CAPTIVITY OF ISRAEL.

In the twelfth year of the reign of Ahaz over Judah, Hoshea, the son of Elah, ascended the throne of Israel in Samaria, having assassinated Pekah to gain this dignity. Under him the ruin which set in with the rule of Jehoram, became com-

plete. In morals he was hardly so good as the wicked kings who preceded him, while his abilities were of the most meagre character. He reinstituted the worship of Baal and of other gods; and the horrid sacrifices of children, who were given to be burned in the arms of Moloch, became a daily observance with the people. He also made groves and set up images therein as Ahab had done, and bowed before a host of wooden gods, besides renewing practices, first made common in the worship of Ashtaroth, too revolting to be chronicled. Under him, indeed, the people sunk into the lowest depths of depravity and infamy. His punishment was long deferred, but it was sent

JONAH WARNING THE PEOPLE OF NINEVEH.

upon him at last. In the ninth and last year of his reign, Shalmaneser, king of Assyria, and successor of Tiglath-pileser, became offended with him because he had sent rich presents to So, king of Egypt, but had withheld such evidences of regard and friendship from himself. Concluding that Israel was seeking a league with Egypt, Shalmaneser entered Israel at the head of a large army and laid siege to Samaria. The city held out for a period of three years but succumbed at last, and the Assyrians took Hoshea and all the subjects that were in Israel and carried them away captives to the cities of Halah and Habor. These places, however, could not contain them all, so that many of the captives were sold into bondage to the Medes.

The depopulation of Samaria and other cities of Israel was followed by a vast immigration of Assyrians from the cities of Babylon, Cuthah, Ava, Hamath, and Sepharvaim, who quickly repeopled the towns, so that all of northern Palestine fell into possession of Israel's enemies. Thus terminated the kingdom of Israel, having endured two hundred and fifty-five years under nineteen kings and nine dynasties.

HEZEKIAH, THE SECOND DAVID.

Hezekiah, the son and successor of Ahaz, was twenty-five years of age when he ascended the throne, his accession being in the third year of the reign of Hoshea. He began immediately to undo the evil institutions of his father, one of his first acts being the reopening of the Temple and restitution of the things that had been taken from it. He also appointed priests of the Levites to cleanse the House of the Lord and to renew the sacrifices therein. This work of cleansing occupied sixteen days, at the end of which time Hezekiah called the rulers together, and taking seven each of bullocks, rams, goats and lambs he went into the Temple to dedicate it anew and offer them up as a sacrifice for the sins of his people. This sacrifice was made a feast of rejoicing, at which the priests played on cymbals, harps and trumpets, while the people sang songs of praise. There were also brought during the feast, as contributions from the people, seventy oxen, a hundred rams and two hundred lambs, all of which were offered up by the priests.

Hezekiah's next act was to renew the Feast of the Passover, which had not been observed since the days of Solomon, and at this feast he made a covenant with God and sent letters to all of the ten tribes asking them to come and celebrate with him. His hope evidently was to unite Israel and Judah, though the Bible narrative tells us that all those of the ten tribes had been carried away captive by the Assyrian conqueror, as already described. It is possible, indeed probable, that there were still remnants left in the far south that had escaped captivity, to whom Hezekiah sent his invitation. If, as the records state, all of Israel had been carried to Babylon, Hezekiah's letters may have been addressed to the Assyrians who had been brought to repeople the cities of Israel. This version is not improbable, because we are told that the Assyrian immigrants were punished for their idolatry in Samaria and other places in Israel by lions that were sent to destroy them, but upon learning that this visitation was on account of their idolatry they sent to the Assyrian king for a prophet of Israel to come and teach them how to worship the true God. Such a teacher was sent, who, though not able to wean them from their own gods, effected a great reformation that resulted in the people becoming renowned for their charity. Ever afterward they were called the Samaritans. One of Christ's most beautiful parables illustrates the kindness of these people.

Though the transplanted Assyrians, who now occupied Israel, were inclined to generosity and goodness, they refused to participate in the Passover, and even

DESTRUCTION OF SENNACHERIB'S ARMY

sent back a scornful reply. A few, who were probably Israelites, accepted the invitation, and all of Judah came to the feast. At this feast those who participated renewed their vows, and as an earnest of their intention to serve God, gathered all the images they could find, also the altar of Ahaz, and threw them into the Kedron.

MIRACULOUS DESTRUCTION OF SENNACHERIB'S ARMY.

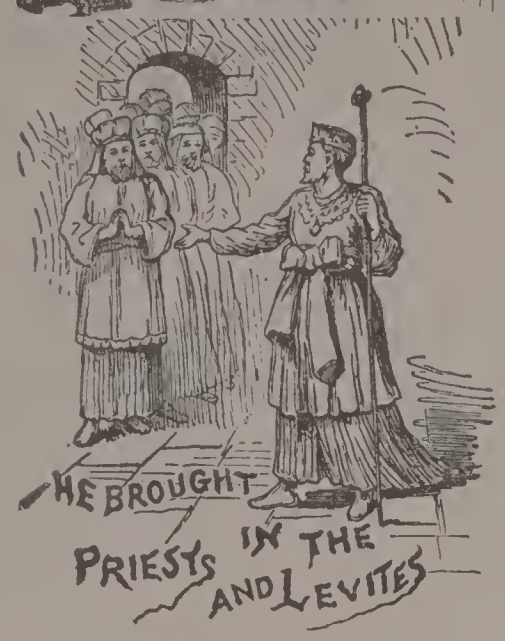
There was peace and plenty in all Judah for the first fourteen years of Hezekiah's reign, at the end of which time a great force of Assyrians, under King Sennacherib, invaded the country and set siege to all the walled cities and took them one after another until only Jerusalem was left. His immense army and invariable victories destroyed the courage of Hezekiah, who sent ambassadors to Sennacherib at Lachish, to inquire what tribute he would accept to withdraw his forces from Judah. The Assyrian monarch replied that he would give the country peace and retire to his own land upon payment of a sum equal to five hundred thousand dollars, which was cheerfully paid. But upon receiving the money Sennacherib's cupidity was only increased, and he sent his army, under three of his best generals, to besiege Jerusalem.

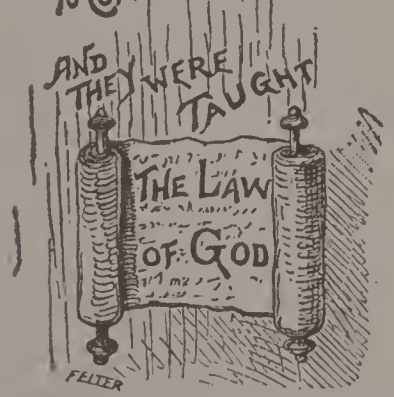
When the Assyrians had surrounded the city they sent letters to Hezekiah, asking why he refused to open the gates to receive the army, at the same time admonishing him that if he continued to oppose them they would enter by force and treat him as an enemy. They further demanded a payment similar to that which Hezekiah had made to Sennacherib, as the price of their withdrawal. As the king of Judah had exhausted his treasures in paying the tribute to Sennacherib, it was impossible to comply with this second demand, and despairing of his ability to defend the city, he clothed himself in sackcloth, and going into the Temple prayed to God for deliverance from his enemies. He also sent priests to Isaiah, asking that prophet to pray for Judah, and to help him save the country from the destruction that threatened. Isaiah ordered the priests to return forthwith to Hezekiah and to tell him not to be afraid of the boastful words of the Assyrians, for God would cause them to abandon the siege, and that Sennacherib would speedily return to his own country, where he would die by the sword of one of his people.

When Hezekiah heard the prophecy of Isaiah he was no longer concerned for his safety, knowing now that God had heard his prayers. On the same night the Lord sent a plague among the Assyrians, by which one hundred and eighty-five thousand were destroyed. In the morning the remnant fled out of Judah and to their own country. Sennacherib returned to Nineveh, where he soon after perished by the sword of his two sons while worshipping in the idol-house of Nisroch.

HEZEKIAH APPROACHES DEATH, BUT IS MIRACULOUSLY CURED.

Shortly after the deliverance of Judah from Sennacherib, Isaiah went to Hezekiah and bade him prepare for death, since God had given him to know





that his end was near at hand. At this time the king was confined to his bed by a carbuncle that gave him great pain, so that the words of the prophet seemed to foretell the result of his affliction. When Hezekiah heard what was said he turned his face to the wall and wept bitterly, not because of his fear of death, but because he regretted that he was to be called in the midst of his labors of rebuilding the Temple and bringing Judah to righteousness. The zeal and virtue thus exhibited by Hezekiah moved God to spare his life, and Isaiah was sent back to tell the king that his prayer for a prolongation of his years had been heard, and that in three days he should be healed and his life spared for fifteen more years. Then Isaiah made a poultice of figs and bound it upon the boil, as the Lord directed, and in three days his recovery was complete. But Hezekiah desired the prophet to show him by some sign that his days should be extended for the time promised, whereupon Isaiah made the sum to move forward ten degrees, telling him that this should be the sign. Still Hezekiah was not satisfied, for he said to the prophet, "It is a light thing for the shadow to go down ten degrees, nay, but let the shadow return *back* ten degrees." This sign was also given him, and he was then convinced that the promise would be fulfilled.

The king of Babylon, hearing of what had been done for Hezekiah, sent letters and a rich present to him by his ambassadors, under pretense of encouraging his friendship, but in reality to discover the wealth and condition of Judah, and whether it was an inviting field for invasion. Hezekiah received the ambassadors with great cordiality, and in a spirit of vanity and self-glorification he exhibited to them all his immense riches that had accumulated under the system of tithes which he established after holding the Feast of the Passover, and "there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not."

Isaiah was greatly displeased at the vanity and imprudence of Hezekiah, and coming to him, asked who were the visitors and what he had done. To this the king replied truthfully, telling him that the ambassadors were come from Babylon, and that he had showed them every rich and valuable thing in his kingdom.

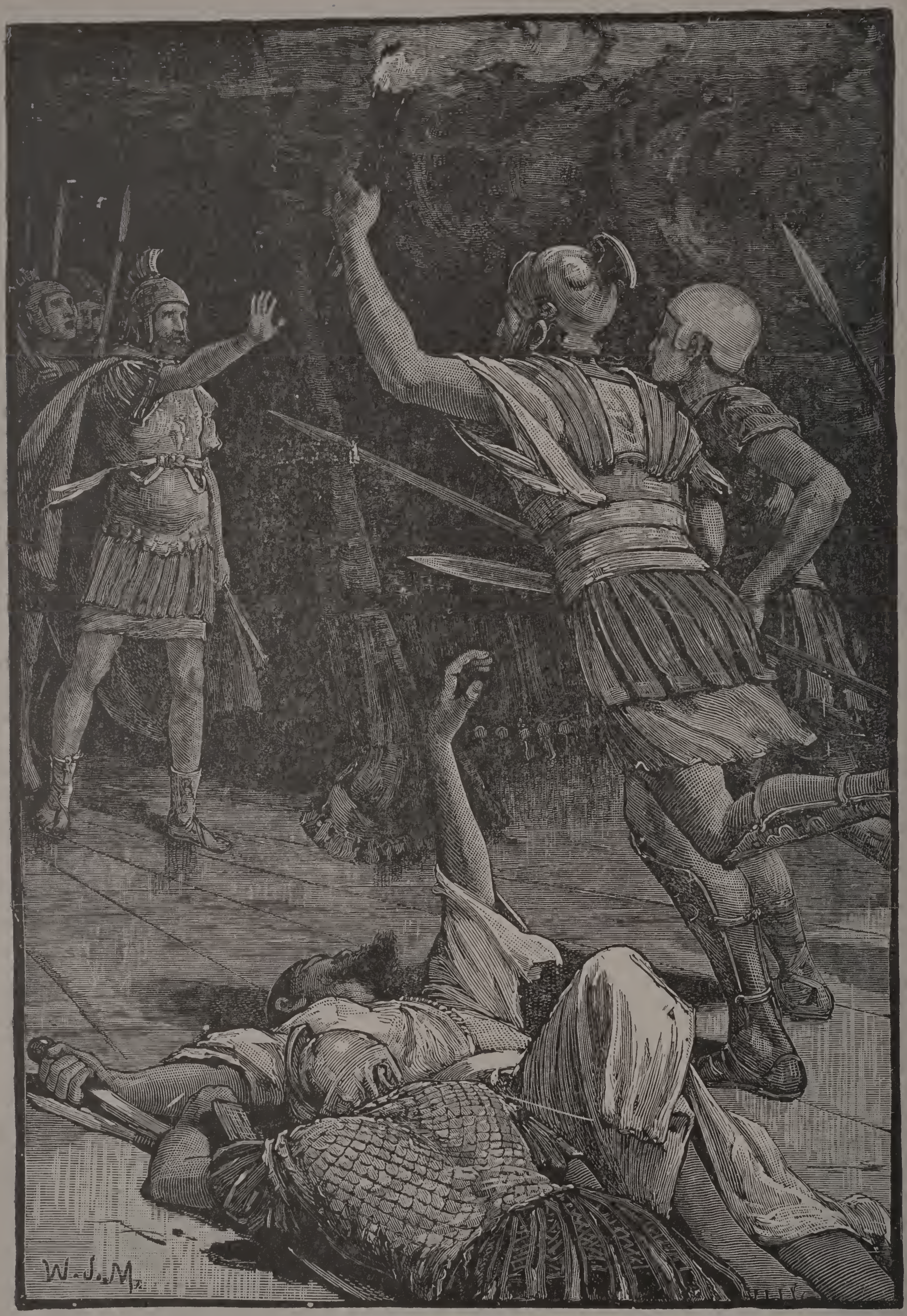
Then spoke the prophet to Hezekiah, "Hear the word of the Lord. Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord." He also prophesied that some of his posterity would become servants in the palace of Babylonian kings.

Hezekiah was very much cast down by the prophecy of Isaiah, knowing that all would come to pass, for he had received many evidences of the Divine power of the prophet. Acknowledging, therefore, that what God had willed could not be set aside, he prayed that these evils should not befall Judah during his life, but that peace might be given him to the end of his days. Hezekiah devoted his latter years to the improvement of Jerusalem, his principal work being the building of an immense pool and conduit by which fresh water was supplied to the city. He died at the age of fifty-four, having reigned twenty-nine years, and was buried in Jerusalem. Hezekiah was childless a greater portion of his life, but when past forty years of age he married a woman named Hephzibah, by whom he had one son, Manasseh, who succeeded his father as ruler of Judah when but twelve years of age.

THE CAPTURE AND RESTORATION OF MANASSEH.

Manasseh fell into the hands of evil counsel, and before he had become of age the people, whom Hezekiah had done so much for by way of reformation, had relapsed into idolatry and had profaned the Temple by setting therein wooden images, to which they paid their daily devotions. Manasseh carried his iniquities yet further, for he killed all the righteous men in his country, and was as zealous in destroying every trace of true worship and substituting idolatry as his father had been in purifying the kingdom. Men were sent to remonstrate with him and to prophesy the miseries that he would bring upon himself and people if he continued in his iniquities, but this advice was not heeded, and God sent the kings of Babylon and Chaldea to punish him. These kings overran all Judah, laying waste its cities, killing the people, destroying the fields, and at last captured Manasseh himself and carried him away to Babylon bound in chains.

How long he remained in Babylon, or how he spent the time is not recorded, but Josephus tells us that he repented heartily of his sins and lifted up his prayers to the living God, who at length caused him to be restored to his kingdom. Upon Manasseh's return, he tried to repair some of the great injury he had done by destroying idols wherever they could be found, and by devoting himself to a religious life. He did not neglect Jerusalem, however, for he repaired the old walls and added a new one, and fortified them with many lofty towers. The latter years of his life were spent in such piety that "he was a pattern for imitation." He died at the age of sixty-seven, and was buried in a sepulchre in his own garden.



MANASSEH SLAUGHTERING THE RIGHTEOUS.

AMON IS MURDERED AND JOSIAH BECOMES KING.

Amon became the successor of Manasseh, who was his father, but after reigning two years he was treacherously slain in his palace by his own servants, who, in turn, were killed by an incensed multitude, that afterward gave the throne to Amon's son, Josiah, who was only eight years of age. In early youth he manifested a kind and loving disposition and when twelve years old he began to devote himself to religion and the expulsion of idolatry from his kingdom. In many respects he was like David, and in piety and zeal for the establishing of the true worship of God he even excelled his great-grandfather, Hezekiah. Josephus attributes to him a wisdom far beyond what might be expected of one so young; for, in addition to his devotion to the service of God, he exhibited a rare judgment in the administration of the affairs of his kingdom. He cut down, and utterly destroyed, the groves that were devoted to strange gods, overthrew all their altars, broke images wherever he could find them, and then turned his attention to repairing the Temple, that had been desecrated by Manasseh. For this purpose he solicited donations of gold and silver from all his subjects who were able to contribute, by which means he secured a very large treasure, and appointed four curators to take charge of the Temple and its repairs.

When the rebuilding was completed it was found that there was a large surplus of gold and silver left over, and this he gave in charge of Eliakim, the high-priest, with instructions to have the overplus used in casting cups, dishes, etc., for service in the Temple. While bringing out the treasures from the place where they were stored Eliakim found the holy books of Moses, which he brought and read to the king. When he had heard the law thus read Josiah rent his garments, for he perceived how frequently his forefathers had disobeyed the commands, and that the punishment for disobedience was disinheritance. He therefore called Eliakim, and Shaphan, a scribe, and sent them to a prophetess named Huldah, with a request that she pray to God to make him so righteous that he might not be in danger of being cast out of the country for the transgressions of his predecessors. The prophetess, however, could afford him no consolation, for she replied that God's decrees were irrevocable, and that sentence had already been given against the people; they would therefore be deprived of their present happiness and be taken captive as had already been prophesied; she told the messengers to say to Josiah that though God had given this decree against Judah, that because of his righteousness He would delay these calamities, but that after the king's death all the miseries promised would be sent upon the people.

JOSIAH EXECUTES VENGEANCE UPON THE FALSE PROPHETS.

When Josiah had received the reply of Huldah, he called together at Jerusalem all the priests and Levites, and people of every age, and had his scribes read to them all the books of Moses which set forth their duty to God. After

the reading was concluded, he stood upon a pulpit and preached to his subjects the first sermon ever delivered. This discourse so pleased the people that upon his request they all made a covenant by oath to worship only God, and keep the laws of Moses. Josiah did not cease his labor of converting the country with these exhibitions of his piety, but he also ordered to be destroyed every vessel that had been used in the service of idols, and slew all the priests that were not of the family of Aaron, or such as those who were not appointed from among the Levites, as Moses had designated. He next ordered that all those buildings be destroyed that had been erected by Jeroboam wherein were set up golden calves for the people to worship, and upon the altars before these images he instructed his priests to collect the bones of Jeroboam's false prophets and burn them. Thus was the prediction, uttered by Jadon three hundred and sixty-one years before, literally fulfilled.

When the work of purification was complete, and not an idol or idolater was in all the land, Josiah called the people together again at Jerusalem and celebrated the feast of unleavened bread and of the Passover. On this occasion, which was the greatest since the day of Samuel, there were sacrificed thirty-seven thousand lambs and three thousand five hundred oxen.

JOSIAH IS SLAIN IN BATTLE.

Judah had undisturbed peace and prosperity for a period of thirty years under Josiah's wise rulership, all neighboring kings holding him in high regard, while within the kingdom there were no feuds or jealousies, the people being devotedly attached to him. His death was due to the maintenance of a principle which is now accepted by all the nations of the earth, viz.: a denial of the right of one nation to march its army across the territory of another without first gaining permission to do so; a violation of this principle is considered as equivalent to an invasion.

Necho, king of Egypt, raised an immense army for the purpose of invading Assyria, which had, only a short time before, been conquered by the Medes and Babylonians. To reach the Assyrians it was necessary for Necho to march across Palestine, which he undertook to do without so much as asking permission of Josiah. His passage, however, was disputed by such an army as Josiah was able hastily to summon. Necho sent a message to the king of Judah, upon finding himself opposed, to the effect that he had no designs upon any portion of Palestine, and hoped that Josiah would not provoke a quarrel with him by obstructing his march. Josiah was not to be intimidated, however, and set about posting his army. As he was driving from one wing of his army to another, giving orders, the Egyptians came up and discharged their arrows, one of which struck Josiah mortally. When their king fell the retreat was sounded by the Hebrews, who fled back to Jerusalem, carrying Josiah with them. He died a few days after, at the age of thirty-nine years, and was buried in the royal sepulchres, amid the universal mourning of his people. Jeremiah was for

eighteen years contemporary with Josiah, residing in Jerusalem, and gives us to know how beloved was the king by a lamentation which the prophet composed, and which is recorded in 2 Chronicles xxxv.

Josiah was succeeded by his son Jehoahaz, at the age of twenty-three years. He was a coarse, brutish man, whose impious reign was cut short by Necho, under a strategy. As the Egyptian king was returning from his war in Assyria, he sent for Jehoahaz to visit him at Hamath, which was in Syria, under pretense of a desire to honor him. But when Jehoahaz came to Necho he was put in irons and taken to Egypt, where he died, having reigned less than four years. The kingdom passed from Jehoahaz to his half-brother, Eliakim, whose name was then changed to Jehoiakim. This king ruled as a vassal of the Egyptians, to whom he was compelled to pay a tribute, laid (as taxes upon the land) of nearly $200,000 annually.

THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR.

Jehoiakim was no better than Jehoahaz, for he set up idols, and, in addition to leading the people into idolatry again, was merciless in his disposition and an oppressor of his subjects. In the fourth year of Jehoiakim's reign Nebuchadnezzar became king of Babylon, and no sooner had he gained the throne than he set about driving Necho out of Syria, which country the Egyptian king had conquered. In a battle which soon after took place, Necho lost many ten thousands of his men, and was driven out of Syria, so that Nebuchadnezzar passed the Euphrates and made himself master of all the country as far as Pelusium, excepting Judah. By his conquests three years later, however, he demanded tribute from Jehoiakim, which that king was forced to pay to preserve his kingdom. This tribute he paid two years, but on the third year Jehoiakim sought to take advantage of a war which had

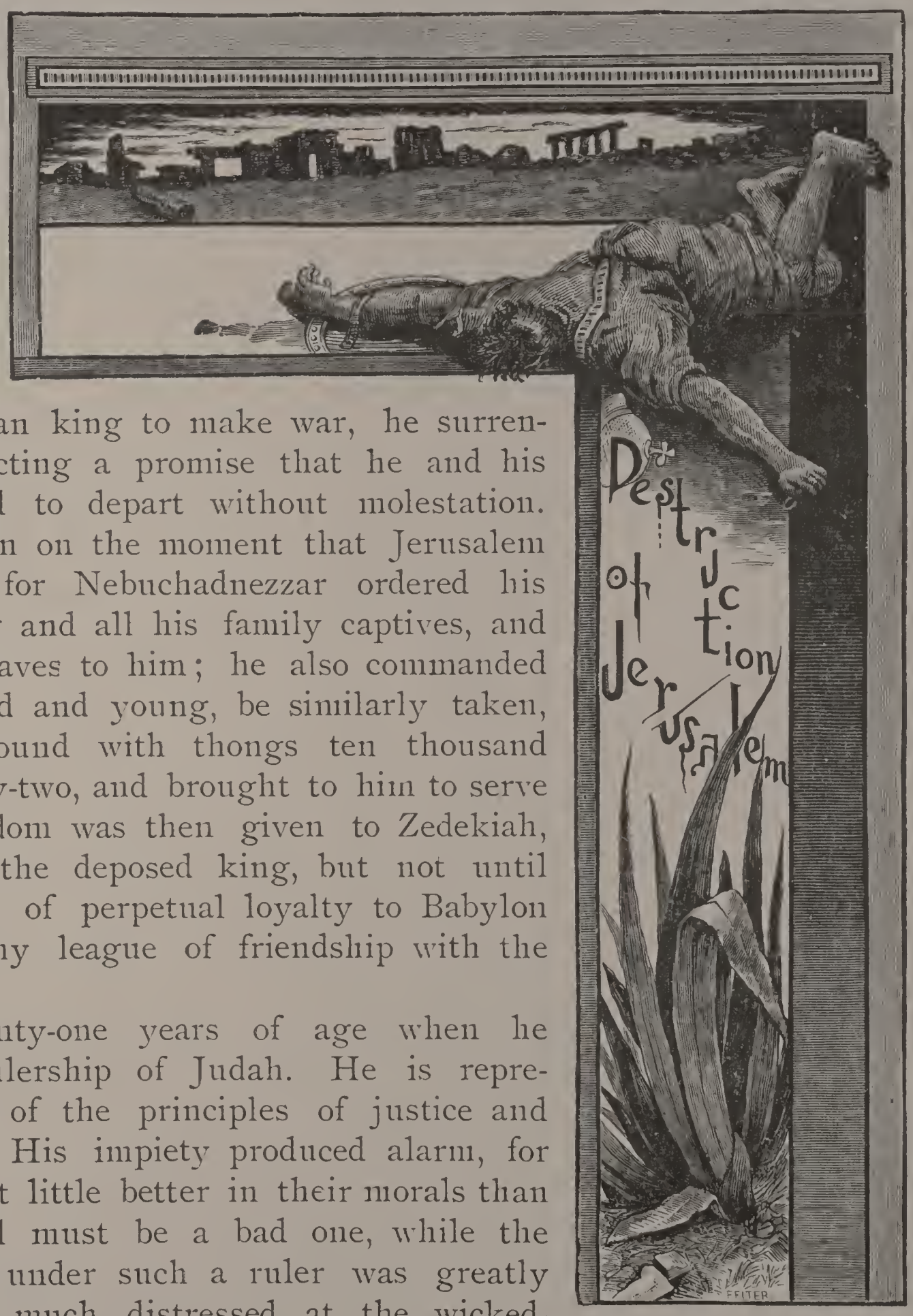
JEHOIAKIM BURNING THE PROPHECIES OF JEREMIAH.

now broken out between Nebuchadnezzar and the king of Egypt, and believing that his enemy was too weak to enforce the tribute while fighting a powerful king, refused to continue the payments. His hopes, however, were upon a poor foundation, for Nebuchadnezzar soon routed the Egyptians, and now turned upon Judah his great and apparently invincible army. Jeremiah had daily prophesied concerning the destruction that would be brought upon Judah, but yet the king took no heed to his words and continued in his abominable ways. He had also foretold how Judah would rely upon Egypt in an evil hour, and that for this reliance Jerusalem would be captured and the king conquered. His prophecies, so far from warning the people, excited their anger and enmity. He was at length seized and brought before Jehoiakim for sentence. A majority of the judges and the king himself were in favor of killing him, but the elders refused to give their consent to so harsh a sentence, and succeeded in saving his life by admonishing the king that many other prophets had foretold the same things now prophesied by Jeremiah, and therefore it was wrong to punish him for the sins that others had committed. By these arguments Jehoiakim was persuaded to release the prophet, but a short while after, while the people were celebrating a fast in their Temple, Jeremiah read all his prophecies from a book in which they had been written down by a scribe named Baruch. When the rulers heard of this act they seized the book and carried it to the king, but suffered Jeremiah and Baruch to escape. Jehoiakim, however, sent for one of his sons, named Jehudi, to read the book. As the prince proceeded, the king cut off from the manuscript pieces as they were read and threw them into the fire until all the written prophecies were consumed. God now instructed Jeremiah to write anew his prophecies, to which were added that of the destruction of Judah, and with these the prophet vainly besought the people to turn from their wicked ways before it was too late.

The final catastrophe, as predicted by Jeremiah, came upon Jehoiakim in the seventh year of his reign. Nebuchadnezzar stirred up against him the Ammonites, Moabites and Syrians, who now overran Palestine and demanded the surrender of Jerusalem. Jehoiakim made no resistance, thinking if he admitted the enemy into the city that they would commit no depredations and would spare the lives of its inhabitants, but in this he was deceived, for Nebuchadnezzar slew a majority of the people, including many of the elders and people of dignity and position; he also killed Jehoiakim and ordered his body to be thrown before the walls, as unworthy of burial, and after committing other acts of wantonness seized three thousand of the principal persons of wealth of the city and carried them away as captives to Babylon. Among these captives was the prophet Ezekiel, who was a very young man at the time, and of whom we will read much hereafter.

THE BRIEF AND SAD RULE OF JEHOIACHIN.

Upon the death of Jehoiakim, Nebuchadnezzar permitted his son and rightful heir, named Jehoiachin, to ascend the throne, but this unfortunate prince had ruled only three months when Nebuchadnezzar, repenting that he had given the kingdom to one who must bear him a grudge for killing his father, sent his army and besieged Jehoiachin in Jerusalem. Knowing that he could not hold out long against the vastly superior numbers which Nebuchadnezzar had thrown around the city, and understanding the motive which had prompted the Babylonian king to make war, he surrendered the city, first exacting a promise that he and his people would be suffered to depart without molestation. This promise was broken on the moment that Jerusalem fell into his power for Nebuchadnezzar ordered his officers to take the king and all his family captives, and bring them bound as slaves to him; he also commanded that the people, both old and young, be similarly taken, of which there were bound with thongs ten thousand eight hundred and thirty-two, and brought to him to serve in bondage. The kingdom was then given to Zedekiah, who was the uncle of the deposed king, but not until he had taken an oath of perpetual loyalty to Babylon and to abstain from any league of friendship with the Egyptians.



Zedekiah was twenty-one years of age when he assumed the nominal rulership of Judah. He is represented as a man devoid of the principles of justice and a depraved disposition. His impiety produced alarm, for even those who were but little better in their morals than he foresaw that his end must be a bad one, while the condition of the people under such a ruler was greatly debased. Jeremiah was much distressed at the wickedness of the young king, and besought him to abandon his evil ways, and above all to refuse to give credit to the false prophets who wrongfully advised him that neither Egypt nor Babylon would make war against him.

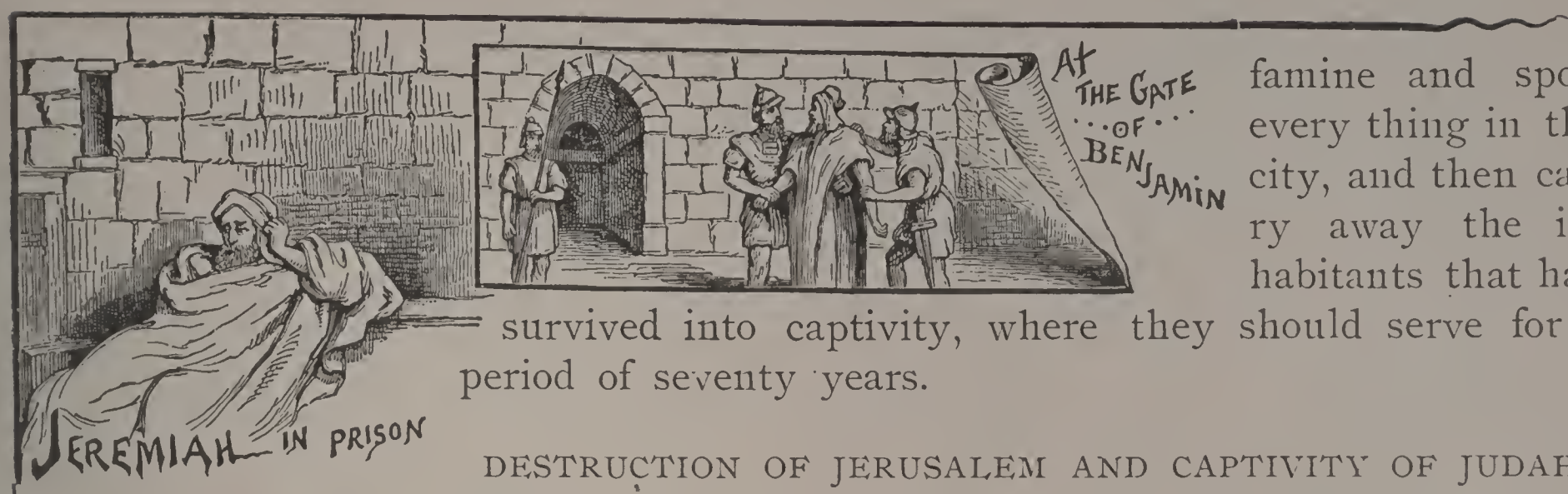
Zedekiah was at first disposed to believe the words of Jeremiah, and promised to do as he was bidden, but when again in the company of his

friends, who were enemies of Jeremiah, he preferred their counsel. About this time Ezekiel sent a prophecy to Zedekiah foretelling the calamities that would come upon him, in which respect his predictions were identical with those of Jeremiah, excepting that the former declared Zedekiah should be taken captive, but that he would never see Babylon, while the latter prophesied that the king would be carried to Babylon in chains. On account of this disagreement in the two prophecies, Zedekiah declared that neither spoke the truth, and, therefore, continued his evil ways.

After a rule of eight years, Zedekiah revolted from Babylon and established a league with the Egyptians for the purpose of invading Syria. As soon as this intention became known to Nebuchadnezzar he entered Judah at

THE KING ORDERING THE ARREST OF JEREMIAH.

the head of a great army, and after capturing many smaller towns started to besiege Jerusalem. The king of Egypt came to Zedekiah's relief, however, and engaged the king of Babylon in a battle, but with the most disastrous results to himself; for Nebuchadnezzar easily defeated him and drove him out of the country with immense loss. But this engagement saved Zedekiah and Jerusalem for a time, and was taken advantage of by the false prophets to foretell that the king of Babylon would not make war against Judah again, but would soon return the captives taken away at the time that Jerusalem surrendered. Jeremiah, however, prophesied to the contrary; declaring that Nebuchadnezzar would again besiege Jerusalem, and would destroy many of the people by



famine and spoil every thing in the city, and then carry away the inhabitants that had survived into captivity, where they should serve for a period of seventy years.

DESTRUCTION OF JERUSALEM AND CAPTIVITY OF JUDAH.

The prophecies of Jeremiah were accepted by many of the people as a revelation of God, but the chief rulers charged him with unjustly alarming the country, and when he was on his way to Anathoth they seized him and cast him into a dungeon, the bottom of which was mire. Here he was kept for a time, but finally delivered, though not until he had been subjected to other torments. Though brought up out of the mire by an order from the king, he was not permitted to go free, but was detained in prison and fed on bread and water, to await Zedekiah's pleasure.

In the ninth year of Zedekiah's reign, Nebuchadnezzar invaded Judah and laid siege to Jerusalem, before which he built forts and set up battering rams and engines for throwing arrows and great stones. He remained before Jerusalem, hedging in all the inhabitants for eighteen months, at the end of which time a famine broke out in the city, followed by a plague that destroyed thousands of people. From his prison quarters Jeremiah cried out and sought to prevail with the king and his counsellors to open the gates and admit the enemy, for by so doing the people would be spared, but if they refused then the king of Babylon would capture Jerusalem at last and put every one therein to the sword.

The elders continued to advise Zedekiah against the warnings of Jeremiah, which they characterized as the vaporings of a madman, but the king, while afraid to openly reject the elders' advice, secretly sent for Jeremiah and asked him to foretell what circumstances would transpire, assuring him that he might speak freely without danger to his life. Jeremiah, thus assured, told the king again of what calamities would befall him if he held out and refused to surrender the city. Zedekiah was so impressed by Jeremiah's words that he desired to follow the prophet's advice, but was restrained by the fear that such a course, being so bitterly opposed by the people, would invite destruction at the hands of his subjects; but he was just enough to give Jeremiah his freedom.

Everything came to pass as the prophet had foretold. The Babylonians captured Jerusalem at last, and committed it to pillage and the flames Nebuzaradan, Nebuchadnezzar's principal general, first pillaged the Temple, from which he carried away all the gold and silver, the large laver which Solomon had dedicated, the brazen pillars of Boaz and Jachin, and their beauti-

ful chapiters, and the golden tables and candlesticks, the whole composing a treasury of riches of almost inestimable value. Having secured these treasures he set fire to the Temple and royal palace and reduced them to ashes. When this destruction was complete, the Babylonians continued their depredations upon other buildings of the city, and seized all the people, among whom were the high-priest and rulers, several hundred in number. These latter were taken in chains to Riblah, where Nebuchadnezzar had his palace, and there publicly beheaded, but the common people were spared to become slaves to the Syrians, as Jeremiah had foretold.

Zedekiah contrived to make his escape from Jerusalem, with his family and intimate friends, by passing through a ditch, but he was overtaken and captured near Jericho, and was taken to Riblah with the other prisoners. When carried into the presence of Nebuchadnezzar he was bitterly reproached by the Babylonian king for his ingratitude, and for the crime of having broken the compact which he had made to remain loyal to Babylon, and as a punishment for his treason Nebuchadnezzar ordered that his eyes be burned out and all his sons and kinsmen slain. The blind and captive Zedekiah was then taken to Babylon, where he was kept in prison until his death, at which he was buried by Nebuchadnezzar with the magnificent honors accorded a favored king.

The destruction of Jerusalem and captivity of Judah occurred four hundred and seventy years, six months and ten days after the building and dedication of the Temple, and one thousand and sixty-two years, six months and ten days after the hegira from Egypt. Josephus also estimates that from the time of the Deluge to the destruction of the Temple was one thousand, nine hundred and fifty-seven years, six months and ten days, and from the time of Adam, three thousand, five hundred and thirteen years, six months and ten days.

A remnant of Judah, the poorest in the land, was suffered to remain in their country to be wine-growers and husbandmen. Over these Nebuchadnezzar appointed Gedaliah to be ruler, but he served only a short time when Ishmael, of the seed royal, brought a party of ten adherents into Judah, and being invited to dine with Gedaliah, seized the occasion to ply the king with wine until he was drunk to unconsciousness, and then treacherously murdered him, together with all the Jews in the city.

THE JEWS CARRIED AWAY INTO CAPTIVITY BY THE BABYLONIANS.

"And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons." 2 CHRON. xxxvi. 20.

Two days after the murder of Gedaliah eighty mourners came to do honor to the remains of their king, but seventy of these were also mercilessly massacred by Ishmael and their bodies hidden in a pit. Ten only were spared because of their pitiable supplications for mercy. Ishmael then took the people of Mizpah, where his murders had been committed, and carried them off as captives toward Ammon, but he was pursued by a Jewish captain named Johanan, who overtook him at Gibeon and released his captives. Johanan went

to Bethlehem, where he inquired of Jeremiah what Jehovah desired him to do. Ishmael had fled southward, intending to reach Egypt in order to escape a punishment from Nebuchadnezzar for murdering Gedaliah, and thither Johanan also went, but Jeremiah warned him against going to Egypt, but promised him God's protection if he would remain in Judah. His warning was accompanied by a prophecy to the effect that if he went to Egypt he would be afflicted with pestilence and famine, and in the end Nebuchadnezzar would find and punish him. So far from being advised by the prophet, Johanan seized him and the scribe Baruch, and carried them with him to Egypt, and also the small remnant of Jews that had shown their loyalty to Gedaliah. A few Jews had preceded these to Egypt and formed communities in Migdol, Noph, Pathros and Tahpanhes, where they fell into idolatry. Jeremiah threatened these with the vengeance of God and of Nebuchadnezzar, which prophecy was soon afterward fulfilled. Nebuchadnezzar made an expedition southward, but under what pretense is not recorded. He besieged Tyre, which capitulated after an heroic resistance of thirteen years, after which the victorious king led his army into Egypt, and deposing Apries, the Egyptian king, set up a vassal in the person of Aniasis, thus making himself virtually ruler of the then known world. God had made Nebuchadnezzar an instrument for the final fall and complete punishment of the Israelites for their idolatry and manifold transgressions, and the fulfilment of the prophecies of Jeremiah and Ezekiel. The king took away all the Jews out of Egypt and carried them captives to Babylon, thus leaving Judah a waste, which it continued to be for a period of seventy years.

DANIEL REFUSING THE KING'S MEAT.

Then was the Secret revealed unto Daniel.

CHAPTER XXIII.

THE JEWS BECOME ORACLES IN BABYLON.

Daniel.

BIBLE records, as before explained, are not a consecutive history of the Jews, and the books of the Bible, therefore, cannot be followed, one after another, else the reader would become confused by the repetition he would find. 2 Kings is followed by Chronicles, and then by the books of Ezra, Nehemiah, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Lamentations, and Ezekiel. The most of these are the repeated record of Kings, and others the writings of Solomon. We must therefore pass over these to Daniel. This latter book gives a partial history of the Jews in their Babylonish captivity, though it carries us back almost to the beginning of Nebuchadnezzar's reign, thus ante-dating some of the records already given nearly thirty years. The consecutive narrative follows with Ezra, after Daniel, which describes the return of the Israelites out of their seventy years of bondage in Babylon.

The Babylonians quickly discovered the good parts and learning of their Jewish captives, and were not long in improving their condition, as the Egyptians had done before them. Although we are told that Nebuchadnezzar put to death all the sons and kinsmen of Zedekiah, there is a manifest error either in the Scriptural account or the record as given by Josephus, for it is expressly stated by Josephus that Nebuchadnezzar "took some of the most noble of the Jews that were *children, and the kinsmen of Zedekiah*, their king.

and delivered them into the hands of tutors," to be instructed in all the learning of the Chaldeans. The Bible says: "And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel and *of the king's seed and of the princes*," to be likewise instructed. The probabilities are favorable to the supposition that only a portion of Zedekiah's house was destroyed by the order of Nebuchadnezzar, a supposition rendered more probable by the fact that it was a practice common to all Jewish kings to be married to many wives, and by them to raise up a considerable number of children.

In any event, the king of Babylon gave orders that the comeliest, and those giving the best promise of easy training, be taken from among the house of Zedekiah and put to school to be instructed in the wisdom, cunning, knowledge and science of the Chaldeans, who were reckoned as a learned people. Nebuchadnezzar also made provision for the care of these Jewish pupils by furnishing them with provisions and wine from his own table for a period of three years, at the end of which time they were expected to be worthy to "stand before the king," or to answer such questions as the king might wish to put to them. Among the number first chosen were four sons of Zedekiah, named respectively Daniel, Hananiah, Mishael, and Azariah. The names of these were changed, however, upon entering the school to the following: Daniel was called Belteshazzar; Hananiah, Shadrach; Mishael, Meshach; and Azariah, Abednego. Daniel, however, preserved his original name, for in the records of his life he is called by no other.

In the beginning of their instruction Daniel made a request of Ashpenaz that, instead of giving himself and brethren the rich meats and other foods from the king's table, his diet might be only pulse (which was a pottage made of meal), and dates. Ashpenaz was willing to please them, but he admonished them that such food would not serve as a sufficient nourishment and that their bodies would grow thin, which would make the king inquire why they had been improperly fed. To this Daniel replied that his purpose was to avoid a rich diet because it would make him effeminate and prevent the rapid acquisition of knowledge, a matter which proved that he was already well instructed in the effects of food upon the brain. Ashpenaz was thus persuaded to let Daniel and his brothers make a trial of ten days to discover what effect so sparse a diet would have, but at the end of that time he was surprised to see them, instead of growing thinner, much plumper, as if they had lived luxuriously.

The four made such rapid progress in their studies that at the end of three years there were none in all Babylon accounted so learned as they, for besides the wisdom they had gained at school, God had given to them the ability to interpret dreams, by which they became as oracles to all the people.

DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM.

Two years after Nebuchadnezzar had conquered Egypt he had a dream which gave him great concern, for he believed that it was a portent of something which would befall himself or kingdom; but upon rising in the morning he was unable to recall to mind more than the impression it had produced. It was the custom in Assyria, as well as in Israel, Egypt, and other countries of the time, for kings to maintain magicians, soothsayers and prophets, in whose powers to foretell events and interpret dreams the most implicit confidence was placed.

DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation."—DAN. ii. 25.

Therefore, when Nebuchadnezzar desired an interpretation of the vision which he had beheld in his sleep, he sent for several of the Chaldean prophets, of whom he requested an explanation of his dream. They pretended to a wisdom far beyond that which they really possessed, and told the king if he would relate to them the particulars of his dream that they would give him a true interpretation thereof. This made Nebuchadnezzar very angry, for he said if they really

were able to forecast the future they could also tell him what he had dreamed, without the necessity of any explanation from him of what his dream had been. When he found that they could afford him no satisfaction he ordered that all the so-called wise men be put to death as impostors. When Daniel heard of this harsh command of Nebuchadnezzar, and had learned the cause, he went to Arioch, captain of the king's guards, and besought him to prevail on the king to defer the execution of the men against whom his order was directed, for a single night, promising, if he would do so, to make an inquiry of God, through prayer, for an interpretation of the dream.

Nebuchadnezzar, having heard what Daniel had promised, commanded his guards not to molest the magicians until he should renew his order, for he hoped that he might obtain, through the wise young Hebrew, a description and explanation of the dream that was so vexing him. Daniel and his three brothers now retired to their own house and spent the night in an earnest entreaty to God that He might reveal to them what the king had dreamed and the interpretation thereof, which request God condescended to grant out of pity for those against whom Nebuchadnezzar's anger was directed, and because of the piety of Daniel and his three righteous brothers. On the following day, at his request, Daniel was brought before the king, by Arioch, and to him the young prophet spoke in a spirit of great humility, declaring that he did not pretend to greater wisdom than the other Chaldeans, nor to the possession of any knowledge beyond that which God chose to reveal to him. He then told the king how he had prayed for that understanding which would enable him to discover his dream and to give an interpretation of it, at the same time rebuking him for his cruel order, and for requiring of his wise men that which God alone was able to perform. He then made his revelation to the king as follows:

THE CITY OF BABYLON.

"Wherefore, as thou in thy sleep wast solicitous concerning those that should succeed thee in the government of the whole world, God was desirous to show thee all those that should reign after thee, and to that end exhibited to thee the following dream:—Thou seemedst to see a

great image standing before thee, the head of which proved to be gold, the shoulders and arms of silver, and the belly and the thighs of brass, but the legs and feet of iron; after which thou sawest a stone broken off from a mountain, which fell upon the image and threw it down, and brake it to pieces, and did not permit any part of it to remain whole; but the gold, the silver, the brass, and the iron became smaller than meal, which, upon the blast of a violent wind, was by force carried away, and scattered abroad; but the stone did increase to such a degree that the whole earth beneath it seemed to be filled therewith. This is the dream which thou sawest, and its interpretation is as follows:—The head of gold denotes thee, and the kings of Babylon that have been before thee; but the two hands and arms signify this, that your government shall be dissolved by two kings; but another king that shall come from the west, armed with brass, shall destroy that government; and another government, that shall be like unto iron, shall put an end to the power of the former, and shall have dominion over all the earth, of the nature of iron, which is stronger than that of gold, of silver, and of brass."

PREDICTIONS OF THE COMING OF CHRIST.

Continuing his interpretation and prophecy, Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake to pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

When Nebuchadnezzar had received this revelation he bowed down before Daniel in an attitude of worship, and commanded the people to make sacrifices to him as God. More than this, he imposed the name of his own god, Balthasar, upon him, and made him ruler over all Babylon, and appointed Shadrach, Meshach, and Abednego governors of the provinces of Babylon.

Nebuchadnezzar was so impressed with the divine nature of Daniel that he desired to make a manifestation of his faith and belief in the true God, and at the same time elevate Daniel to a position in the hearts of his people only one degree less than that of God himself; so he ordered made a gigantic image of gold, ninety feet in height and of a breadth of nine feet, which was set up in the plain of Dura, in the province of Babylon, and upon its dedication he commanded that at the sound of a chorus of musical instruments, every person in all his dominions should bow down and worship it, threatening those who refused with the terrible penalty of being cast into a fiery furnace.

From the reading and connection we can hardly escape the belief that this image was designed to represent Daniel, and its worship was therefore the worship of Daniel, as the king had done at the time his dream was interpreted.

Shadrach, Meshach and Abednego, though no doubt anxious to honor their brother Daniel, or to do the king's bidding when it did not conflict with their duty to God, refused to pay homage to the image, and being accused and brought before Nebuchadnezzar, they told him that not even the fear of a fiery furnace would compel them to bow down to idols in disobedience to God's law. This resistance to his commands so angered the king that he at once gave orders to heat the furnace seven times hotter than it had ever been before, and

to bind the three offenders in their coats and cast them into the flames. The heat was so intense that those who executed the king's order were destroyed by coming so near the mouth of the furnace, but Shadrach, Meshach and Abednego no sooner fell into the fiery pit than they stood up and walked about in the flames unharmed, for God had, even here, given them His protection. Nebuchadnezzar, covered with confusion and astonishment when told of the miracle, looked into the furnace and there beheld the three Hebrews and the vision of a fourth man, who bore the sign of the Son of God; so he called them by name and begged them to come to him, and thus satisfying himself of the miraculous protection which had been afforded them, he turned to worship God. He also issued a decree that any one who should thereafter speak disrespectfully of the God of Shadrach, Meshach and Abednego should be cut into pieces and their houses laid waste, and promoted the three righteous Hebrews to positions of greater trust in his empire.

THE GOLDEN STATUE OF DANIEL.

"Nebuchadnezzar the king made an image of gold, whose height was three-score cubits."—DAN. iii. 1.

NEBUCHADNEZZAR BECOMES INSANE FOR SEVEN YEARS.

A short time after the marvellous incident just described Nebuchadnezzar saw in his sleep another vision, and sent again to the soothsayers for an interpretation, but, though this time he repeated to them his dream, none of them were able to tell to him its portent, so he called for Daniel, who came promptly and inquired of the king what his dream was, to which Nebuchadnezzar answered:

"I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw, and behold a watcher and an holy one came down from heaven. He cried aloud, and said thus: 'Hew down the tree and cut

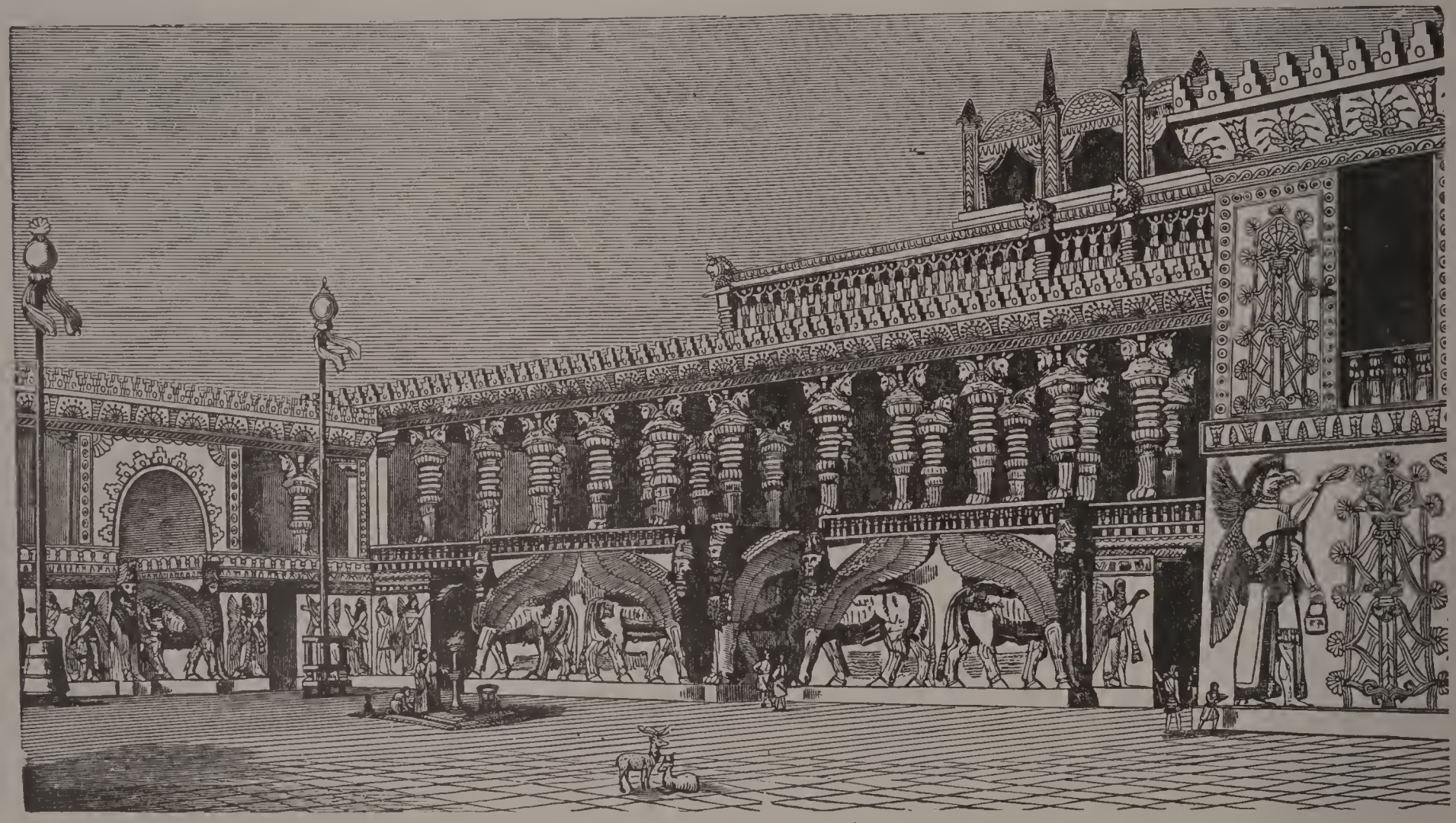
off the branches, shake off the leaves and scatter the fruit; let the beasts get away from under it, and the fowls from its branches. Nevertheless, leave the stump of the roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.'

"This dream I, King Nebuchadnezzar, have seen. Now then, O Belteshazzar (Baltasar of Josephus), declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee."

Upon hearing the king's dream Daniel stood for an hour without speaking, manifesting by his countenance that he was sorely troubled because he knew that the vision was of bad import, and he feared to explain its meaning lest he should give offense to the king. Upon being assured by Nebuchadnezzar that he might speak plainly and without fear, Daniel told him that the tree in its greatness represented his kingdom in its extent and power, but the Holy One sent to hew down the tree had an evil significance, for it implied that he should be driven from among men and be made to dwell with the beasts of the field, and to feed upon grass with oxen for a period of seven years. The stump of the tree that was ordered to be left indicated that his kingdom should not be taken away from him, but that he should return to rule Babylon at the end of the time appointed by God for his ostracism from among men. Daniel also exhorted him to leave off his sins, and to begin at once a course of righteousness by showing mercy to the poor.

DANIEL INTERPRETING THE KING'S DREAM.

We are not told in what particular Nebuchadnezzar was sinful, but it is probable that his great dominion and enormous wealth had inclined his heart constantly to vanity and self-glorification, amounting to a worship of power and riches, and that God had, therefore, taken His own mysterious way to humble him. This supposition is further strengthened by the events that succeeded, for a twelvemonth after the interpretation of his dream, while walking in his palace, giving voice to his own praises by declaring that it was himself alone that had built Babylon and extended its powers for his own honor and glory, a voice from heaven cried out to him: "O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." In the same moment he was stricken with insanity and went out into the fields, as



COURT OF NEBUCHADNEZZAR'S PALACE.

Daniel had foretold, and became like a beast, and there lived "till his hairs were grown like eagle's feathers and his nails like bird's claws." At the end of seven years, however, the king's reason returned, and at the same time his counsellors and officers who had administered the government in his absence sought him and brought him back to the throne again. He, therefore, acknowledged God and sang to Him praises such as these: "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth and His ways judgment; and those who walk in pride He is able to abase."

Nebuchadnezzar ruled Babylonia for forty-three years, during which time he not only conquered Judah, bnt Egypt as well, and made himself master of the world. Under him the Assyrian Empire grew in wealth as no other nation, perhaps, has since done. Babylon, which was built upon the spot where the tower of Babel was erected, from whence sprung its name, was resplendent

with every thing that human ingenuity could devise. Its hanging gardens and terraced slopes, as well as its magnificent palaces, great aqueducts and golden statuary, have perpetuated its fame and made the name imperishable in history. The time or manner of Nebuchadnezzar's death is not recorded, but it is probable that he died about 560 B. C.

Nebuchadnezzar was succeeded by his son, Evil-merodach, who ruled eighteen years. The succession thereafter, as given by Smith, in his "History of the Bible," is as follows:

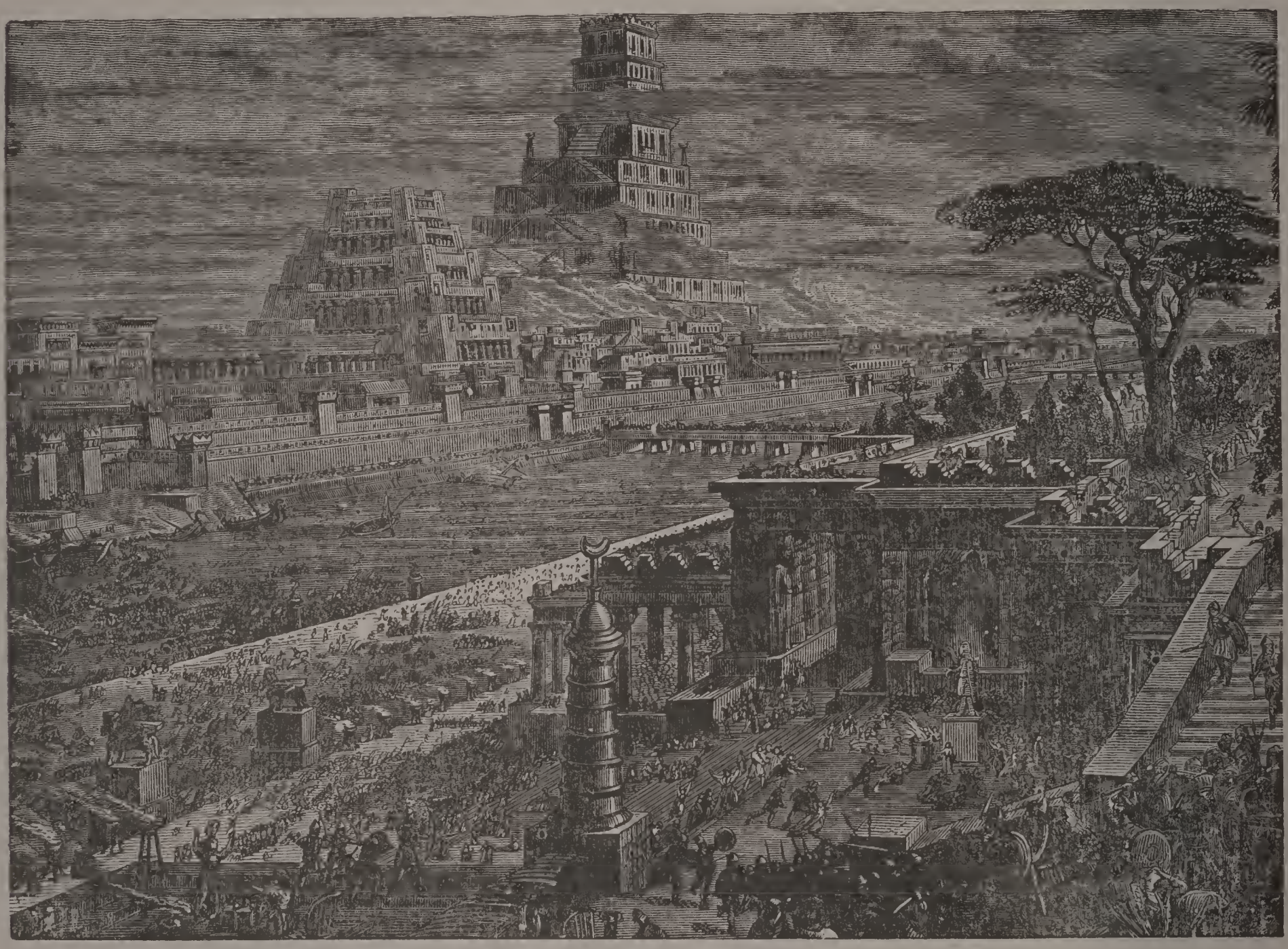
B. C.		YEARS.
559.	Neriglissar, sister's husband to Evil-merodach, a usurper; perhaps the same as Nergalsharezer, the Rab-mag (*Chief of the Magi?*) Jer. xxxix. 3, 13, (but according to Josephus, 40 years),	3½
556.	Laborosoarchod, his son, killed by a conspiracy, and the family of Nebuchadnezzar restored,	0¾
555.	Nabonadius or Nabonedus (*Nabu-nit*), the Labynetus II. of Herodotus, probably the son or grandson of Nebuchadnezzar, and the last king of Babylon,	17
539.	(About.) Belshazzar (*Bil-shar-uzur*), son of Nabonadius, becomes his associate in the kingdom, and governor of Babylon,	2
538.	Babylon taken by Cyrus, and governed by his grandfather (?) Astyages, Darius the Mede,	2
536.	Death of Darius—Cyrus reigns alone—Restoration of the Jews.	
529.	Death of Cyrus, after a reign of nine years from the taking of Babylon,	9

The book of Daniel, however, makes no mention of the rulers of Babylon between the death of Nebuchadnezzar and the accession of Belshazzar, but proceeds directly from the record of Nebuchadnezzar's praise of God to a description of Belshazzar's feast and the fall of Babylon. The reader will not fail to note the singular coincidence of names in that of Daniel, called Balthasar, and that of Belshazzar, which is only another name for Balthasar, both being derived from the Assyrian god Bel. In this we observe another striking evidence of the reasonable supposition already noted, that Daniel had been regarded by Nebuchadnezzar as a man scarcely inferior to God, and that he sought to raise him to a position almost equal with God.

BELSHAZZAR'S FEAST.

Little is written about Belshazzar's reign beyond the fact that during his rulership Babylon was besieged by Cyrus, king of Persia, and Darius, king of Media, who had formed an alliance for the destruction of the kingdom. During this great siege, memorable in history, a marvellous event occurred which brings Daniel again into prominent notice as a reader of God's signs. The king made a great feast in his sumptuous palace, which was attended by all the lords and ladies of the mighty empire. There was a mad revelry of music, songs, and riotous carnival, such as an abundance of wine could only cause, during which the king commanded that all the golden and silver vessels which Nebuchadnezzar had captured out of the Temple in Jerusalem be brought in for the service of himself, wives, concubines and princes. The revelry now became greater, and in this hour of debauchery praises were sung to the gods of gold, silver, iron, brass, wood, and stone. The delirium of drink and passion was suddenly

arrested by the appearance of a hand which moved over against the wall behind the rich candelabra, and in view of the assemblage wrote upon the plaster three ominous words, "Mene, mene, tekel, upharsin." When the king saw this strange thing he was so frightened that his knees knocked together and his countenance became like that of a dead man. He called loudly for the astrologers, soothsayers and wise Chaldeans; to any one of whom who would interpret the meaning of the sign he promised the appointment of third ruler in his kingdom. When all these wise men admitted that they could not interpret the sign, Belshazzar became more gloomy than before and his depres-



CAPTURE OF BABYLON BY CYRUS.

sion was pitiable to see. The queen, seeing him in this condition, bade him take new courage, for though his favorite soothsayers could give him no information she assured him that there was one man in his kingdom upon whom the Spirit of God rested, for he had manifested his power in the frequent interpretations of dreams and the solving of hard questions. Such a man she declared was Daniel, and advised the king to send for him. Eager to discover what fate had been thus signified, Belshazzar sent for Daniel, and upon his coming into the king's presence, he was offered many rich gifts of reward for an interpretation of the sign. These offers, however, Daniel rejected, but he

told the king that he would undertake to explain to him the handwriting on the wall, though he desired first to remind him of his wickedness in profaning the vessels captured from the Temple at Jerusalem, and of the punishment that had been sent upon Nebuchadnezzar for the pride and self-glory he had exhibited. These sins the king had also committed, and now God had declared the penalty which he must suffer. "This," said Daniel, "is the interpretation of the thing: *Mene*, God hath numbered thy kingdom and finished it. *Tekel*, Thou art weighed in the balances, and art found wanting. *Peres*, (or Upharsin). Thy kingdom is divided and given to the Medes and Persians."

In accordance with his promise, the king clothed Daniel in a scarlet robe and put a chain of gold about his neck, and also made him the third ruler in his kingdom. A fulfilment of Daniel's interpretation came speedily, for on the following night Darius and Cyrus entered the city by drawing off the Euphrates into an artificial channel and passing in by way of the dry bed. They put the inhabitants to the sword, and killed Belshazzar, by which the last posterity of Nebuchadnezzar was destroyed.

DANIEL IS CAST INTO A DEN OF LIONS.

Daniel was not only spared from slaughter, but Darius carried him to Media, and on account of his wisdom appointed him chief of three presidents over the three hundred and sixty provinces into which his kingdom was divided. The great esteem and honor in which Darius held Daniel aroused intense jealousy among the princes and those who had been candidates for the king's favors, and they sought every means to destroy him. They found him so upright in all things that it was impossible to bring any charge against him, but observing that he was given to prayers three times each day, they went to the king and persuaded him to concur with the governors in a proclamation allowing the people "a relaxation for thirty days, that no one might offer a petition or prayer, either to himself or to the gods, but that he who should transgress this decree shall be cast into a den of lions and there perish." By this order we are given to understand that in the kingdom of Darius every one was free to practise any kind of religion, or to pray to any god he might choose to worship, so that there was perfect religious tolerance. But on feast and fast days. appointed usually by the governors of the provinces, and sometimes by the king when the observance was to be general, it was common to put some restrictions upon the people. In this instance every one was commanded to abstain from all prayers or worship for a period of thirty days.

Darius had no suspicions of the conspiracy of Daniel's enemies, and accordingly promulgated the order to enforce abstinence from prayers for the time specified. Since Daniel was devoted to God's service he gave no heed to the order, but continued his prayers publicly as before, whereupon his enemies charged him before the king and demanded an enforcement of the punishment threatened for disobedience. At this Darius was very sorry, for he loved Daniel

DANIEL IN THE LIONS' DEN.

above any other man in all his kingdom, having found him steadfast in duty, honorable in all things, and one endowed with such wisdom and piety as could not be found elsewhere; but the people were resolved upon his punishment, and the king could not find any satisfying pretext for remitting the penalty. He spoke kindly to Daniel, however, and begged him not to be cast down, since God would surely be with him and protect him. So Daniel was cast into a den wherein were kept many lions that were ill fed, so that they might the more surely and ravenously destroy such offenders as might be cast to them. The king placed his royal seal on the rock that closed the mouth of the den, and then went away and spent the night in weeping, taking neither food nor sleep, and in the morning, when it was yet scarcely day, with anxious heart he ran to the cave to discover if his good and beloved servant were alive. He found that the seal had not been broken, which increased his anxiety, but hastily rolling the stone away, he cried out aloud, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions!" To which the king heard this joyous and triumphant answer: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

At this Darius rejoiced in a full measure of gladness, and he helped Daniel out of the den and brought him to the palace. Having understood now the conspiracy that sought to destroy his favored officer and servant, he ordered that all those who had accused Daniel, together with their wives and children, be cast into the lions' den, where they were set upon by the ravenous beasts and torn to pieces almost upon the instant.

DANIEL'S PRAYER POR THE RESTORATION OF JERUSALEM.

Although Daniel had been promoted by Darius to the highest office within his gift, and was regarded with the most affectionate appreciation and devoted attachment by the king, yet he longed for the restoration of Israel and the rebuilding of Jerusalem and the Temple that had been dedicated by Solomon. He had not himself seen Judah in her pride, but he had read the prophecies of Jeremiah and Ezekiel, and knew that the seventy years of desolation were now nearly accomplished, so he betook himself to praying for the forgiveness of his people, who had transgressed the laws of Moses, and to petioning God to restore Jerusalem and the sanctuary, wherein the people might renew their worship in their own land that was given them as an inheritance.

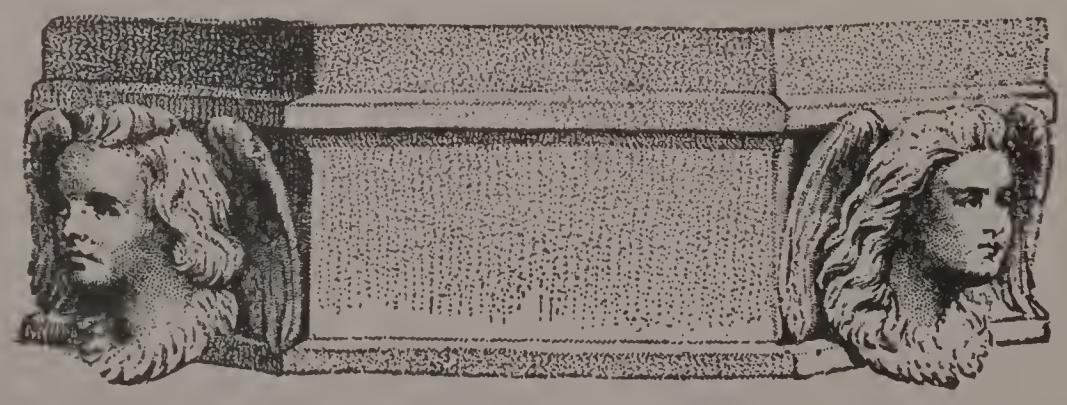
Morning, noon and evening was Daniel wont to pray, nor did the deferred mercy of God, from day to day, in anywise diminish his faith or abate his fervor. At length, while engaged in his devotions one evening, the angel Gabriel flew down from the throne of mercy, and presented himself before Daniel, bearing the glad tidings that his prayers had been heard and would soon be answered. But the angel spoke to him also as a prophet, foretelling

things which should occur many years after. He promised that after seventy weeks the period of Judah's punishment would be completed and the people would be suffered to return to their desolate country and rebuild Jerusalem; that for seventy times that length of time, or nearly one hundred years, Judah should be blessed with undisturbed prosperity, after which there would come wars and dissensions. These wars, however, the angel assured Daniel, would not result in disaster to Judah, for God had determined that the people should be spared and the nation finished by the birth and glorious ministrations of the Messiah. But to this pleasant prediction he added the sorrowful prophecy of Christ's death and the second destruction of Jerusalem.

After his interview with Gabriel, Daniel beheld another vision, in the person of the blessed Messiah, whom he thus describes: "And in the four and twentieth day of the first month, as I was beside the great river, which is Hiddekel (the Tigris); then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body was like beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude, and I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves."

Daniel was at first overcome with fear, but the Lord spoke to him such words of encouragement that he was strengthened, and prepared to hear the prophecy that was to be given. Thereupon the Messiah told him that in the years to come a league would be made between four kings who would overthrow Persia and destroy Babylon; that the country would also be invaded by the Romans, who would tyrannize over the people, but that Israel would be delivered from their hands by Michael, though it was not given to Daniel to know when these things should come to pass, his instructions being only to write them down and thus transmit the prophecy to his posterity.

Concerning Daniel's death we know nothing, for he is not mentioned in sacred history after the record of his vision of the Messiah.

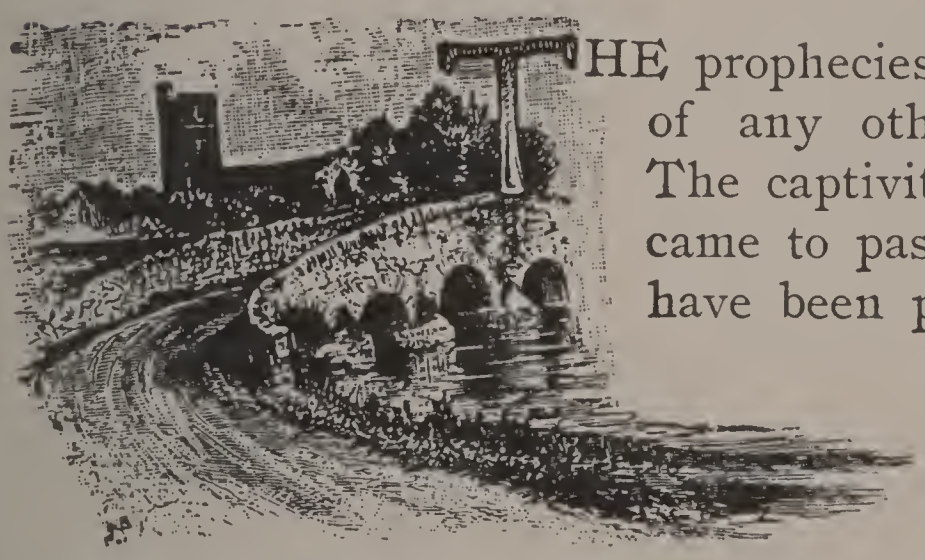


Restoration of the Temple.

CHAPTER XXIV.

RETURN OF THE JEWS FROM CAPTIVITY.

Ezra.



THE prophecies of Jeremiah are more definite than those of any other prophet, as is their fulfilment also. The captivity of Judah and destruction of Jerusalem came to pass exactly as he had foretold. It might have been possible for a shrewd observer of events, and especially for one who knew so thoroughly the weaknesses of the Jews and the strength and disposition of their neighbors, as did Jeremiah, to foreshadow the downfall of Judah; but to this prophecy he added another, the fulfilment of which could best conclusively prove that he spoke as the oracle of God. Nearly one hundred years before the occurrence, he foretold that Judah would be held in captivity for a period of seventy years, at the end of which time the Jews would be restored by a king named Cyrus, who would also assist them in the rebuilding of Jerusalem and of the Temple. The same prophecy was given by Isaiah nearly forty years earlier, though not so explicitly. How perfectly this prediction was verified we shall soon see. As already recorded in Daniel, Belshazzar, who held the Jews captive, was overthrown by Cyrus and Darius, both of whom appreciated the wisdom of their captives even more than did Nebuchadnezzar. Gradually their liberties, or privileges, were increased, until before their manumission the Jews held many of the most important positions in the Median and Persian governments. At all times their religion was in no wise interfered with, so that, being under restraint only as regards their disposition for conquest and internal dissension, their morals became vastly improved and their worship and manner of living more in accord-

ance with the laws of Moses. This result of this was that Cyrus and Darius were both led to embrace, in a measure at least, the worship of God, and to select Jews for their counsellors. All this prepared the way for a fulfilment of Jeremiah's prophecy.

In the first year of the reign of Cyrus in Babylon (about B. C. 536), that king issued a proclamation for the rebuilding of the Temple at Jerusalem, apparently, from the language used, in compliance with the prayers and request of Daniel. In this proclamation Cyrus acknowledges the God of Israel as the true God, and therefore invited the people of God throughout all his dominions to assist in the work by contributing money or other possessions. The Jews responded to this order with great enthusiasm, for, though they now had nearly all the liberty they desired and were prosperous in the new land, still their thoughts recurred to Jerusalem and the Temple of Solomon, about which they read much and were constantly reminded in all their religious observances. The work of raising funds and apportioning the labor was intrusted to those of the house of Benjamin and Judah, assisted by the Levites, as enumerated by Ezra. But Cyrus showed his zeal by restoring all the vessels which Nebuchadnezzar had carried away from the Temple and giving them into the care of a prince of Judah named Zerubbabel to be taken back to Jerusalem. Besides these gifts many other equally rich ones were contributed by neighboring countries then at peace with Cyrus, so that when all the donations were collected together, the whole represented nearly, if not quite, as much wealth as Solomon had at his command when he undertook the building.

The day of restoration was now at hand, and with the blessings of Cyrus the Hebrews started for the desolate wilderness of Judah to erect upon the ruin of their homes and cities a new empire and a Temple to be dedicated to God.

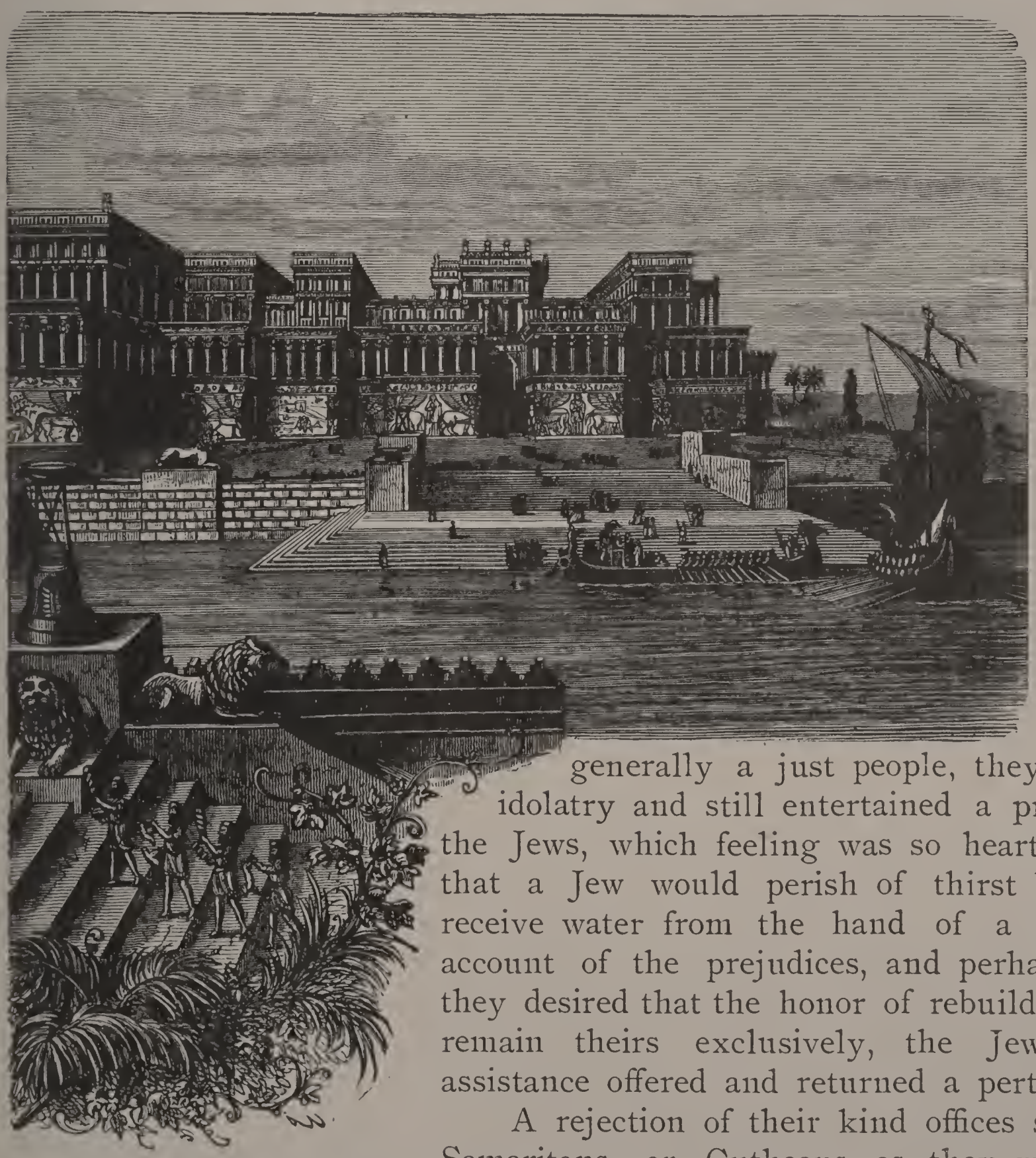
According to the account of Ezra there returned by the first caravan forty-nine thousand seven hundred and twenty-seven persons, who took with them six thousand seven hundred and twenty asses, seven hundred and thirty-six horses, four hundred and thirty-five camels, and two hundred and forty-five mules. This number did not include all the Jews that then lived in the land of their captivity, for many had become attached to Persia by possessions which they had acquired there and were therefore unable to return without sacrificing their property. Many went back to the rebuilt Jerusalem years after, while enough remained permanently in the country to form what was called the "dispersion," about which we shall read further when we come to the book of Esther.

The fifty thousand—a few less—first visited several of their desolate cities, but in the seventh month they assembled at the ruins of Jerusalem, and after observing the Feast of Tabernacles set about rebuilding the Temple. They followed the plan of Solomon in nearly every particular, though the work was carried on much more expeditiously than at the first building. In the second

month the foundation was laid amid a solemn service and praise to Jehovah, the sons of Asaph repeating the chorus of David, "Because He is good, for His mercy endureth forever." The noise made by the shouters for joy was equalled by the lamentations of the old men who had beheld the first Temple and its destruction.

THE BUILDING IS HINDERED BY ARTAXERXES.

When the old adversaries of Judah heard what was being done at Jerusalem they sent up and asked permission to assist in the building of the Temple, for, said they "We seek your God as you do, and we do sacrifice unto Him since the days of Esarhaddon, king of Assur, which brought us up hither." These people were the Samaritans, who had supplanted the Jews as already explained. Though they were a hospitable and generally a just people, they were given to idolatry and still entertained a prejudice against the Jews, which feeling was so heartily reciprocated that a Jew would perish of thirst before he would receive water from the hand of a Samaritan. On account of the prejudices, and perhaps also because they desired that the honor of rebuilding the Temple remain theirs exclusively, the Jews refused the assistance offered and returned a pert reply.



PALACE OF NEBUCHADNEZZAR.

A rejection of their kind offices so incensed the Samaritans, or Cutheans, as they were also called, that they offered every impediment in their power to the work, while Cyrus was unable to afford any relief to the Jews because of wars in which he was at the time engaged. At length, upon the death of Cyrus, the Samaritans sent letters to his successor, Artaxerxes, in which they represented the Jews as a people given to quarrelling and rebellion, and

declared to him if he would search their history he would discover how many seditions they had made, and how unworthy they were to be trusted to complete a work that would result in encouraging them to rebel against Persia.

Artaxerxes was influenced by these specious representations to order a suspension of work on the Temple, and for the next few months nothing was done toward the building of either Jerusalem or the Temple. Artaxerxes' rule, however, lasted only seven months, when he was dethroned—having been a usurper—by Darius II., son of Hydaspes, who came to the throne of Persia about B. C. 520. His sanction and assistance in the resumption of the work was procured by Zerubbabel, who, having been invited to a feast with the king, manifested such wisdom in making a reply to the question, "Which is greatest, wine, kings, women, or truth?" that Darius promised to grant him any wish which he might make. Thereupon Zerubbabel desired him to aid in the building of the Temple, which desire the king not only granted, but also threatened any who should thereafter interfere with the work with the severest punishment.

The work was now resumed under the encouragement of the prophets Haggai and Zechariah, and was finished in the sixth year of Darius' reign (B. C. 515), twenty-one years after the return of the Jews from Babylon. A feast of solemn dedication now followed, at which there were sacrificed one hundred bullocks, two hundred rams, four hundred lambs, "and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel."

EZRA GOES TO JERUSALEM.

The dedication of the Temple was an occasion of great rejoicing, but the people were not yet free from the harassments of their neighbors, nor did they obey the laws of Moses, as the manner of their deliverance should have prompted them to do. Among the special sins charged against them at this time was their taking wives from among strange nations, which offense was particularly forbidden by Moses. Learning of their transgressions, Ezra, who was a priest and teacher in Babylon, asked permission of Artaxerxes II., or rather of Xerxes, so well known in Grecian history, and who was king of Persia at the time, to go to Jerusalem, announcing his purpose to be to teach the Jews there their duty to God, and wherein they were disobeying the laws of Moses. Xerxes not only granted Ezra's request, but loaded him with many presents of gold and silver to be taken with him to Jerusalem as offerings to God. These presents included money with which to buy bullocks, rams and goats for the sacrifices, and also precious vessels for use in the Temple, for Xerxes had now begun to fear God, and was glad to show his sympathy for restored and reunited Israel.

As already stated, at the time of the return of the first caravan of fifty thousand Jews to Jerusalem, there were many who could not leave Babylon on account of their landed possessions, but now Xerxes provided a way for those

who desired to return with Ezra, by granting them sufficient treasure to compensate them for their Persian possessions, so that a large number of these Jews went with Ezra to Judah to assist him in upholding the laws of Moses. Their journey to Jerusalem occupied four months, but though their way was through a desert beset by robbers and dangerous enemies, they accomplished the trip in safety, and delivered all the treasure brought with them into the charge of the priests and Levites of the Temple. The success of their journey prompted them to offer up sacrifices to God of twelve bullocks, ninety-six rams, seventy-seven lambs and twelve goats, after which all that Xerxes had commanded the people to do in honoring God was given to the governors, by letters which the king had entrusted to Ezra to deliver.

Having thus prepared the way for his real mission and established himself in the confidence of the people, Ezra ordered all Judah to assemble together at Jerusalem, which command being obeyed, he told them of their disobedience, and especially rebuked them for having married with women who belonged to the neighboring heathen nations. Shechaniah, one of the chief men in Israel, was the first to acknowledge the sins which Ezra had charged against his people, and first asking forgiveness for their transgressions, proposed that all those who had so married should renounce their heathen wives and also the offspring of such marriages. This proposition found favor with all the people, including the priests and Levites as well, and a time was accordingly appointed for the rulers to hear complaints and to dissolve these objectionable marriage bonds. From this we infer that where divorces were thus made it was according to some rule of justice by which the wives were awarded a portion of the property of their husbands, for we are told that it took three months for Ezra and the elders to instruct the people what they should do in putting away their wives.

The Maid was Fair and Beautiful.

CHAPTER XXV.

THE STORY OF ESTHER.

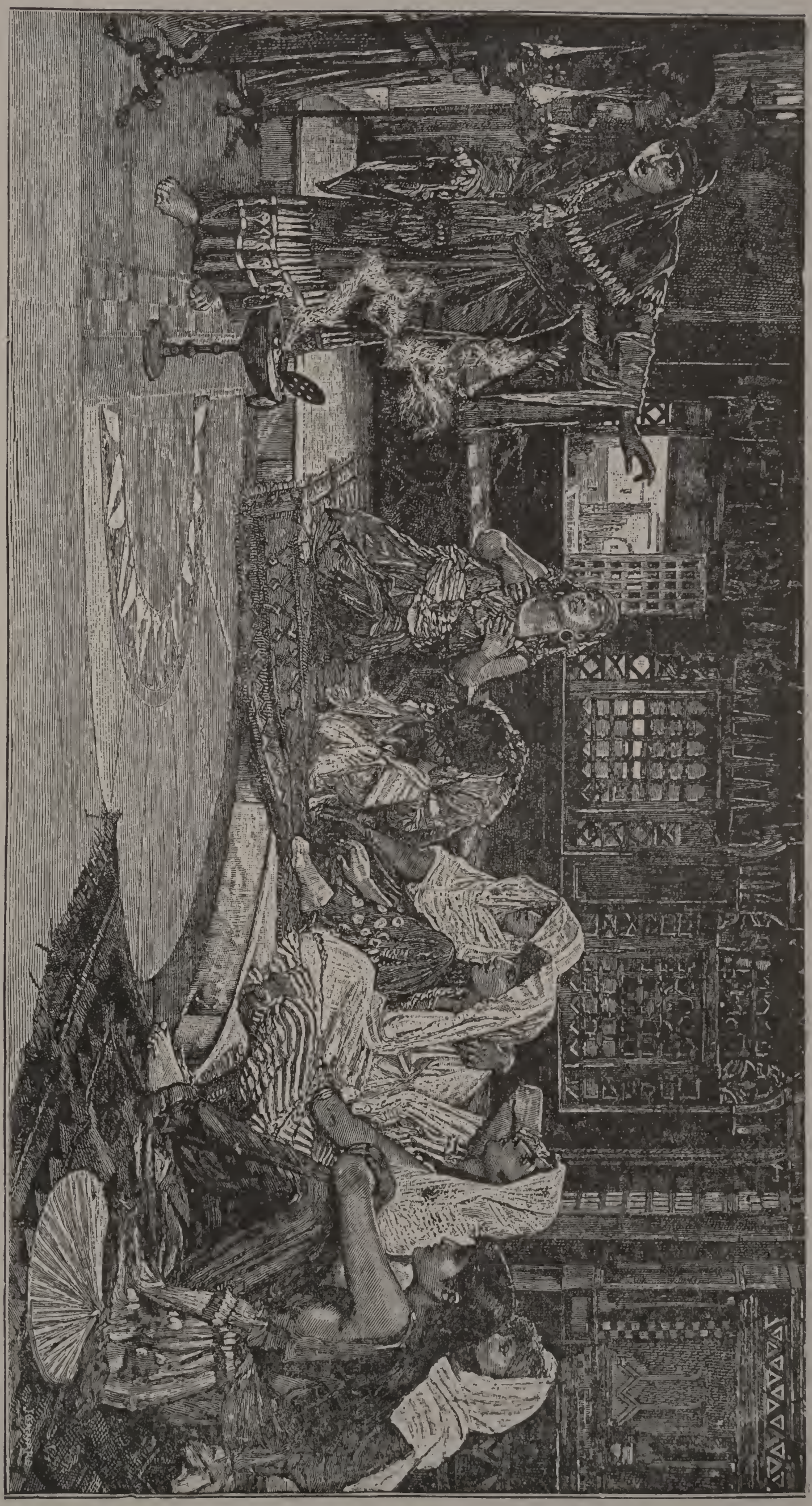
Esther.

THE story of Esther, and how she saved her people from massacre by her beauty and strategy, is laid in the reign of Ahasuerus, called also Cyrus, B. C. 510. The Biblical account of the circumstances, though formerly discredited by many learned Hebrew scholars, is now universally accepted as an historical fact, since the proofs adduced by Dean Prideaux and Dr. Lee were put in print, who place the event in the reign of Artaxerxes Longimanus, who was the son of Ahasuerus. The account as recorded by Josephus is somewhat fuller than that contained in the Bible, and also reveals some motives which the Bible does not allude to. Dr. William Smith, one of the most profound of Bible scholars, gives the date of the incident at about 480 B. C., under the reign of Xerxes, which is the Greek name for Ahasuerus, and cites several excellent reasons in support of his claim, on which account we have chosen to allow the book of Esther to follow that of Ezra, instead of preceding it, as we would if we accepted the Biblical chronology.

In the third year of the reign of Ahasuerus, whose kingdom extended to Egypt and comprised one hundred and twenty-seven provinces, the king gave a grand feast in the banquet hall of his sumptuous palace, in the city of Shusan, to which he invited all the princes and governors of Persia, which lasted for one hundred and eighty days. At the conclusion of this feast he gave another in honor of neighboring nations, which was attended by the ambassadors thereof, as well also as many of the leading men of his own kingdom. The second feast lasted seven days, and was given in a tent composed of rich linens supported by gold and silver pillars, so ample that "many

ten thousands" might sit beneath it, while the cup service was of gold inlaid with precious stones. Wine was served in abundance in a laver into which the guests might dip their cups at pleasure, it being deemed offensive to have the servants offer the wine cups continually, as was the practice among the Persians.

At the same time of Ahasuerus's second feast his beautiful wife, Vashti, the queen, also gave a banquet in the palace to a large number of her distinguished guests, no doubt the wives of those ambassadors whom the king was so royally entertaining. In the pride of his heart and the excitement produced by the large quantities of wine he had drunk, Ahasuerus described the charms of his wife to his guests, and



VASHTI CALLED TO APPEAR BEFORE THE KING'S COMPANY.

AHASUERUS'S PALACE IN SHUSAN.

at length sent messengers to bring her to him that he might show her beauty to those who were feasting with him, but on account of a practice among the Persians which forbids wives to be seen by strangers, she refused to answer his summons. Several times he sent his eunuchs to her, exhorting and again commanding her to show herself to his company, but she as steadfastly refused.

However potent her reasons for refusing to show herself before the king's guests, they failed to satisfy him, and he became so irritated at her action that he asked of his counsellors how he could lawfully punish her. To this inquiry a man named Memucan responded by saying that the queen's disobedience was not only an affront to the king, but to all Persians as well, since it was an example to all wives to have regard for their husband's commands only when it appeared to them proper or their inclination prompted. The other advisers agreed with Memucan, and urged the king to punish her arrogance by divorcing her and selecting another queen in her stead. Though Ahasuerus did not deem so severe a measure in any wise unjust, yet he entertained such a great love for Vashti that it was a long time before he could be persuaded to act upon the advice of his counsellors.

PREPARING ESTHER TO PRESENT TO THE KING.

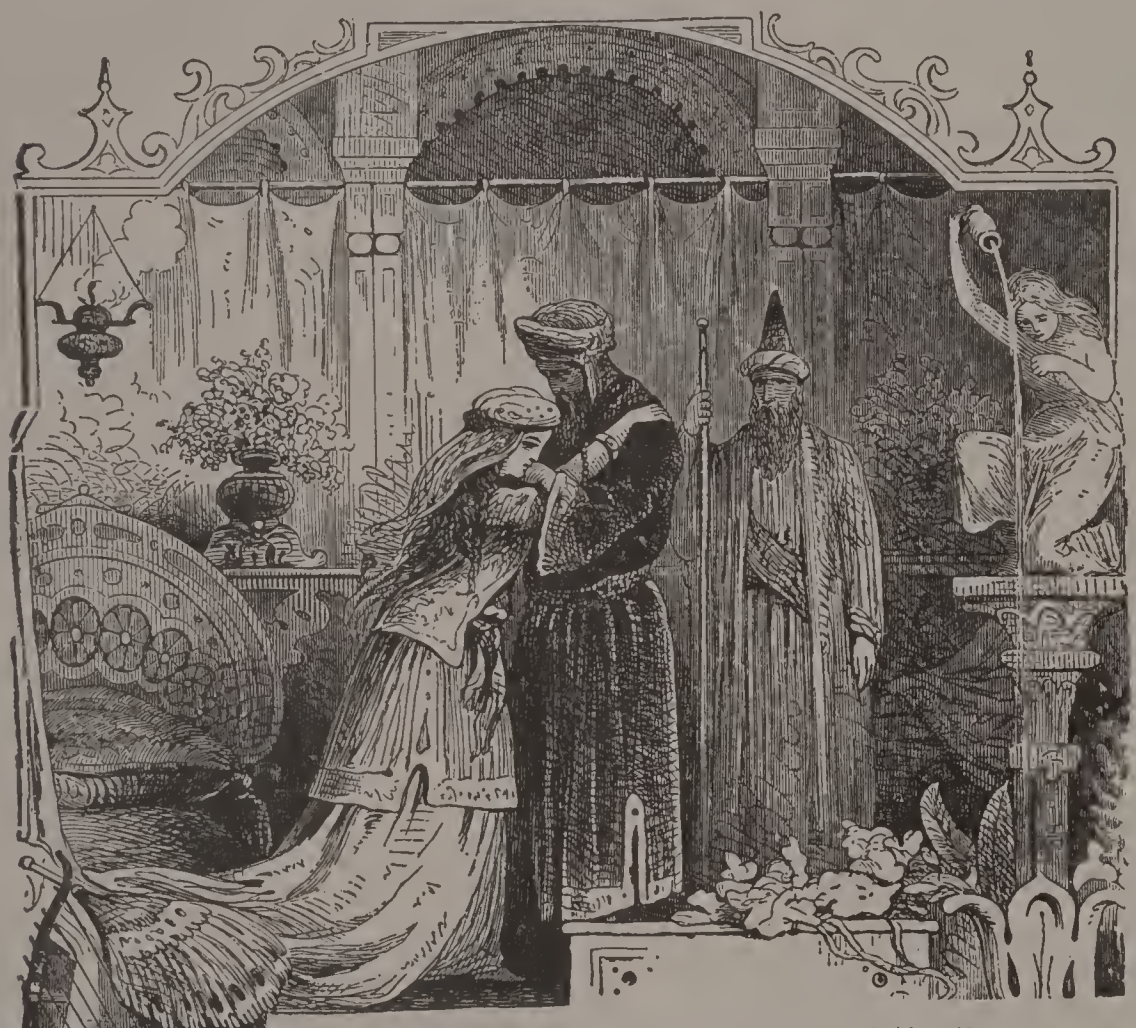
When, finally, the king had determined to dethrone Vashti, he sent messengers to select and bring to him a large number of the most beautiful virgins that could be found in his dominions. Among the number who were thus chosen for the king to select a new queen from was an orphan Jewish girl named Esther, scarcely yet grown to womanhood, whose beauty surpassed even that which Vashti had possessed. Since the death of her parents she had been carefully brought up by her uncle, Mordecai, who belonged to the tribe of Benjamin, and was a principal man among the Jews in Persia.

When her beauty had marked her out as the one who would most likely please the king best, she was committed to the temporary care of eunuchs, who provided her with rich raiments and costly perfumes. There had been selected four hundred virgins, all of whom underwent a purification of six months, at the end of which time they were brought before the king, one at a time, until all were examined. But scarcely had Ahasuerus's eyes fallen on Esther than he fell in love with her, and immediately proposed to make her his lawful wife; nor did he find a momentary peace until she had become his queen. The marriage was celebrated by public feasting and merry-making throughout all Persia and Media for an entire month, and he sent a request to the other

nations that they also should make some observance of this glad occasion. On the day after his marriage he set a diadem upon Esther's head and made her an equal ruler with him; but so engrossed was he with his love that he never thought to inquire what was her nationality, not the least suspecting that she was a Jewess.

At the time of his wedding Ahasuerus had his palace at Shushan, and thither did Mordecai move from Babylon in order to be near his royal niece, for he loved her as though she had been his own daughter, and desired therefore to be constantly near, to comfort her with his advice.

Some time after Mordecai's removal to Shushan he discovered, through a servant named Barnabazus, a plot that two eunuchs had made to murder the king, and forthwith acquainted Ahasuerus, through Esther, with his peril, and also told him the names of the two conspirators. The king was greatly troubled by Mordecai's revelation, but he promptly ordered the two who had plotted against his life to be hanged, and without rewarding his informant, merely instructed the scribes to enter his name and deed upon the records, and bade Mordecai to remain in the palace as an intimate friend.



AHASUERUS RECEIVING ESTHER.

At this time there was an Amalekite named Haman, whom Ahasuerus so highly esteemed that he ordered all the people to pay him the most obsequious honors, as though he were a king himself. Haman lived also at the palace, and found his delight in having men bow down before him in attitude of reverence. All the people accorded him this honor except Mordecai, who harboring an enmity against all Amalekites on account of their idoltary and the wars which the Israelites had with them in the establishing of Judaism, refused to pay him any regard whatever, on account of which Haman became furiously angry and resolved upon a terrible revenge, not only on Mordecai alone, but upon all the Jews that were then in Persia; for he harbored a malice against the nation because the Amalekites had been almost annihilated by the Jews, as described in previous chapters. Accordingly, he came to the king and accused them, saying: "There is a certain wicked nation, and it is dispersed over all the habitable earth that was under his dominion; a nation separate from others, unsociable, neither admitting the same sort of divine

worship that others do, nor using laws like to the laws of others; at enmity with thy people, and with all men, both in their manners and practices. Now, if thou wilt be a benefactor to thy subjects, thou wilt give orders to destroy them utterly, and not leave the least remains of them, nor preserve any of them, either for slaves or for captives." But that the king might not be embarrassed by the loss of the tributes which the Jews paid him, Haman promised to give him out of his own estate forty thousand talents whensoever he pleased; and he said he would pay this money very willingly that the kingdom might be freed from such a misfortune. I quote from Josephus the following:

"When Haman had made this petition, the king both forgave him the money and granted him the men, to do what he would with them. So Haman, having gained what he desired, sent out immediately a decree, as from the king, to all nations, the contents whereof were these: —'Ahasuerus, the great king, to the rulers of the hundred and twenty-seven provinces, from India to Ethiopia, sends this writing: Whereas I have governed many nations, and obtained the dominion of all the habitable earth, according to my desire, and have not been obliged to do any thing that is insolent or cruel to my subjects by such my power, but have shown myself mild and gentle, by taking care of their peace and good order, and have sought how they might enjoy those blessings for all time to come; and whereas I have been kindly informed by Haman, who, on account of his prudence and justice, is the first in my esteem, and in dignity, and only second to myself, for his fidelity and constant good-will to me, that there is an ill-natured nation intermixed with all mankind, that is averse to our laws, and not subject to kings, and of a different conduct of life from others, that hateth monarchy, and of a disposition that is pernicious to our affairs; I give order that these men, of whom Haman, our second father, hath informed us, be destroyed, with their wives and children, and that none of them be spared, and that none prefer pity to them before obedience to this decree; and this I will to be executed on the fourteenth day of the twelfth month of this present year, that so when all that have enmity to us are destroyed, and this in one day, we may be allowed to lead the rest of our lives in peace thereafter.' Now when this decree was brought to the cities, and to the country, all were ready for the destruction and entire abolishment of the Jews, against the day before mentioned; and they were very hasty about it at Shushan in particular. Accordingly, the king and Haman spent their time in feasting together with good cheer and wine; but the city was in disorder.

"Now, when Mordecai was informed of what was done, he rent his clothes, and put on sackcloth, and sprinkled ashes upon his head, and went about the city crying out that 'a nation which had been injurious to no man, was to be destroyed.' And he went on saying thus as far as to the king's palace, and there he stood, for it was not lawful for him to go into it in that habit. The same thing was done by all the Jews that were in the several cities wherein this decree was published, with lamentation and mourning, on account of the calamities denounced against them. But as soon as certain persons had told the queen that Mordecai stood before the court in a mourning habit, she was disturbed at this report, and sent out such as should change his garments; but when he could not be induced to put off his sackcloth, because the sad occasion that forced him to put it on was not yet ceased, she called the eunuch Acratheus, for he was then present, and sent him to Mordecai, in order to know of him what sad accident had befallen him, for which he was in mourning, and would not put off the habit he had put on, at her desire. Then did Mordecai inform the eunuch of the occasion of his mourning, and of the decree which was sent by the king into all the country, and of the promise of money whereby Haman bought the destruction of their nation. He also gave him a copy of what was proclaimed at Shushan, to be carried to Esther; and he charged her to petition the king about this matter, and not to think it a dishonorable thing in her to put on an humble habit for the safety of her nation, wherein she might deprecate the ruin of the Jews, who were in danger of it; for that Haman, whose dignity was only inferior to that of the king, had accused the Jews, and had irritated the king against them. When she was informed of this, she sent to Mordecai again, and told him that she was not called by the king, and that he who goes into him without being called, is to be slain, unless when he is willing to save any one, he holds out his golden sceptre to him; but that to whomsoever he does so, although he go in without being called, that person is so far from

being slain, that he obtains pardon, and is entirely preserved. Now when the eunuch carried this message from Esther to Mordecai, he bade him also tell her that she must not only provide for her own safety, but for the common preservation of her nation, for if she now neglected this opportunity, there would certainly arise help to them from God some other way; but she and her house would be destroyed by those whom she now despised. Hearing this, and following her own inclination as well, she sent back word by the same messenger, instructing him to call all the Jews in Shushan together and enjoin them to hold a fast, and that she and her maidens would observe the same, and promised that during the fast she would go before the king, even though it was against the law, and petition him to revoke Haman's cruel order."

The law to which Esther refers was one peculiar to Ahasuerus's reign, or at least there is no mention of its existence either before or after him. The

AHASUERUS CELEBRATING HIS MARRIAGE WITH ESTHER.

"And the king loved Esther, . . so that he set the royal crown upon her head, and made her queen. . . . Then the king made a great feast unto all his princes and servants."—ESTHER xi. 17, 18.

king was surrounded with a body-guard, armed with axes, who had orders to chop down any one who should dare to approach to the royal presence or venture to make a request without first receiving the king's sanction. The privilege of addressing the throne was indicated by the king extending his golden sceptre toward the person who might win his favor by appearances, but to attempt an audience was like tempting death, for the king's moods were variable and his mercy equally so.

Mordecai obeyed the instructions of Esther, and having assembled the Jews

in a congregation, fasted for three days, and offered up earnest entreaties to God to deliver the Israelites from the calamity which was threatened. Esther also prayed with equal fervor, after the custom of the Persians, by clothing herself in mourning garments and casting herself upon the ground, and besought God to make her more beautiful in the eyes of the king that her words might be more persuasive in averting his anger. After thus praying for three days she put off her mourning clothes and dressed herself in the rich raiment she wore as a queen, and taking two of her maidens to support her, she went to the king more radiantly beautiful than she had ever appeared before. Possibly expecting to receive some pleasant salutation, she was therefore the more surprised and affrighted when she saw his countenance lighted up with anger, as if he were disposed to order his guard to kill her in his presence. The poor queen, anxious for her own life, and equally concerned for the lives of her people, was so overcome with fear that her knees trembled until she fell sideways to the floor in a swoon as one dead. At this the king was terrified, and leaping from his throne he laid aside his royalty for the manhood that nature had aroused, and taking her in his arms called back with words of passionate endearment the life that had been almost destroyed by the spectre of fear. Holding her still in his embrace he bade her to dismiss her alarm, for the law which denied subjects the right to come into his presence unbidden did not apply to the queen, whose power was equal to his own. He then put the sceptre into her hand as a sign of her equality in the rulership, and declared that whatever request she made should be granted, even to the half of his kingdom.

ESTHER RECEIVING THE SCEPTRE.

When Esther had somewhat regained her composure she smiled sweetly upon the king and said that the only request she now had to make was that he and Haman should come and sup with her presently. When the king and Haman had come to feast with her and were drinking in her honor, Ahasuerus, who was anxious to discover what request the queen would make of him, besought her to withhold nothing from him and to ask freely what she desired. But Esther replied that she was not yet ready to make her desire known, but she promised that if, on the morrow, the king and Haman would again come and sup with her, she would tell him what was her petition.

This second invitation elated Haman so much that he went home and

among those whom he met he vaunted himself by declaring that he alone, besides the king, was honored by a request to eat with the queen, who thus had manifested her great esteem for him. Though delighted with this honor and preference, Haman was uneasy, being consumed with jealously against Mordecai, whom he daily saw enjoying the liberties of the king's court, while the "proud Jew," as he called him, refused to pay him any respect. He spoke to his wife, Zeresh, of how obnoxious Mordecai was to him, whereupon she advised him, according to Josephus:

"To give order that a gallows should be made fifty cubits high, and that in the morning he should ask it of the king that Mordecai might be hanged thereon. So he commended her advice, and gave order to his servants to prepare the gallows, and to place it in the court, for the punishment of Mordecai thereon, which was accordingly prepared. But God laughed to scorn the wicked expectations of Haman; and as He knew what the event would be, He was delighted at it, for that night He took away the king's sleep: and as the king was not willing to lose the time of his lying awake, but to spend it in something that might be of advantage to his kingdom, he commanded the scribe to bring him the chronicles of the former kings, and the records of his own actions; and when he had brought them, and was reading them, one was found to have received a country on account of his excellent management on a certain occasion, and the name of the country was set down; another was found to have had a present made him on account of his fidelity: then the scribe came to Bigthan and Teresh, the eunuchs that had made a conspiracy against the king, which Mordecai had discovered; and when the scribe said no more than that, and was going on to another history, the king stopped him, and inquired, 'whether it was not added that Mordecai had a reward given him?' and when he said there was no such addition, he bade him leave off; and he inquired of those that were appointed for that purpose, what hour of the night it was; and when he was informed that it was already day, he gave the order that, if they found any one of his friends already come, and standing before the court, they should tell him. Now, it happened that Haman was found there, for he was come sooner than ordinary to petition the king to have Mordecai put to death; and when the servants said that Haman was before the court, he bade them call him in; and when he was come in, he said: 'Because I know that thou art my only fast friend, I desire thee to give me advice how I may honor one that I greatly love, and that after a manner suitable to my magnificence.' Now Haman reasoned with himself, that what opinion he should give it would be for himself, since it was he alone who was beloved by the king; so he gave that advice which he thought of all others the best; for he said: 'If thou wouldst truly honor a man whom thou sayest thou dost love, give order that he may ride on horseback, with the same garment that thou wearest, and with a gold chain about his neck, and let one of thy intimate friends go before him, and proclaim through the whole city, that whomsoever the king honoreth obtaineth this mark of his honor.' This was the advice that Haman gave, out of a supposal that such reward would come to himself. Hereupon the king was pleased with the advice, and said: 'Go, thou, therefore, for thou hast the horse, the garment, and the chain, ask for Mordecai, the

SCRIBES READING THE LAW TO AHASUERUS.

Jew, and give him those things, and go before his horse and proclaim accordingly; for thou art,' said he, 'my intimate friend, and hast given me good advice; be thou then the minister of what thou hast advised me to. This shall be his reward from us for preserving my life.' When he heard this order, which was entirely unexpected, he was confounded in his mind, and knew not what to do. However, he went out and led the horse, and took the purple garment, and the golden chain for the neck, and finding Mordecai before the court, clothed in sackcloth, he bade him put the garment off, and put the purple garment on; but Mordecai, not knowing the truth of the matter, but thinking that it was done in mockery, said: 'O thou wretch, the vilest of all mankind, doest thou thus laugh at our calamities?' But when he was satisfied that the king bestowed this honor upon him, for the deliverance he had procured him when he convicted the eunuchs who had conspired against him, he put on the purple garment which the king always wore, put the chain about his neck, and got on horseback, and went round the city, while Haman went before, and proclaimed: 'This shall be the reward which the king will bestow on every one whom he loves, and esteems worthy of honor.' And when they had gone round the city, Mordecai went into the king: but Haman went home, out of shame, and informed his wife and friends of what had happened, and this with tears: who said, that he never would be able to be revenged of Mordecai, for that God was with him.

"Now while these men were thus talking one to another, Esther's eunuchs hastened Haman away to come to supper, but one of the eunuchs, named Sabuchadas saw the gallows that was fixed in Haman's house, and inquired of one of his servants for what purpose they had prepared it. So he knew that it was for the queen's uncle, because Haman was about to petition the king that he might be punished; but at present he held his peace. Now when the king, with Haman, was at the banquet, he desired the queen to tell him what gifts she desired to obtain, and assured her that she should have whatsoever she had a mind to. She then lamented the danger her people were in; and said, that 'she and her nation were given up to be destroyed, and that she, on that account, made this her petition: that she would not have troubled him if he had only given order that they should be sold into bitter servitude, for such a misfortune would not have been intolerable; bnt she desired that they might be delivered from destruction.'"

ESTHER EXPOSING HAMAN.

When the king had heard Esther's complaint he inquired of her who was the author of this conspiracy against the Jews, for though he had given Haman authority to issue a proclamation to destroy them, he now saw that he was about to be made the instrument of some wicked design, which he became anxious to discover. To this inquiry Esther replied by exposing to him all the iniquities of Haman in the presence of Haman himself. Without giving any intimation, at the time, of his disposition, the king went out into the garden to meditate upon what he should do. The moment that Ahasuerus left the room Haman fell down before the queen aud implored her mercy for the iniquity he had designed, and remained beseeching her pardon and influence until the king returned, when, seeing the supplicant bowed upon his wife's bed, and the queen full of anger, he determined to visit upon Haman a punishment equal

to his great crime. At this moment one of the servants came to call Haman to supper, and to notify him that the gallows prepared for Mordecai was now ready. This information decided the king in his intention to punish Haman, for he immediately ordered that the offender be hanged upon the gallows, and that his estate be confiscated and given to Esther, who directly after granted it to Mordecai, whom she now acknowledged to the king was her uncle.

HOW THE DECREE OF HAMAN WAS NULLIFIED.

By this action of the king the wicked Haman was justly punished and Mordecai saved, but the proclamation which gave the right to the people to slay the Jews at the time appointed and confiscate their estates was still prospectively in force, and the day was fast approaching for its fulfilment. Esther therefore prayed and besought the king to spare the Jews from slaughter, declaring that if her countrymen were destroyed she could not bear to live any longer.

ESTHER PROPOSING A NEW PROCLAMATION.

The king was greatly troubled by Esther's entreaties, because while he was anxious to save the Jews, he knew not how to contrive a means for recalling the proclamation of Haman, since it was a principle among the Persians and Medes that the decrees issued by those in authority, in either government, were irrevocable even by the king himself. After much reflection, and a meeting with his counsellors for their advice, Ahasuerus, at length, probably, with the help of God, discovered a way of nullifying the proclamation. To carry into effect his plan for saving the Jews, he called his scribes and had them hastily write a new proclamation at the dictation of Esther, but which he signed with his own seal. This new decree recounted the conspiracy of Haman and the crimes for which he had been hanged, and called upon the people to treat the Jews with that kindly consideration which their merits deserved; at the same time the proclamation of Haman was permitted to stand, the king denying himself the right to revoke it, but to render it less effectual he gave the Jews permission to arm themselves and to fight any who might attempt to molest them; more than this, he encouraged them in every way to repel their enemies and declared that God would be with them in their battles. This order was

MORDECAI'S TRIUMPHAL RIDE.

sent by messengers to every town within the one hundred and twenty-seven provinces in Persia, so that the Jews were given timely notice and held themselves in readiness for the day appointed for their destruction.

As a sign of the king's favor to all the Jews, Mordecai was clothed in royal raiment and a crown of gold was placed upon his head, in which array he rode at the head of a public procession to reassure his people. At this sight many of the Persians became stricken with fear that the Jews would turn on them to revenge themselves for the proclamation of Haman, nor were their fears without good reason, for when the fatal thirteenth day arrived the Jews slew five hundred Amalekites in Shushan, and on the following day, with the king's permission by Esther's request, they hanged the ten sons of Haman, and killed three hundred more of their enemies. The same vengeance was manifested by the Jews in all the provinces, where altogether no less than seventy-five thousand Amalekites were slain. This action of the Jews was a fulfilment of Balaam's prophecy, as given in Numbers xxiv. 20: "Amalek was the first of the nations, but his latter end shall be, that he perish forever."

After the destruction of the Amalekites, Mordecai wrote to all the Jews in the kingdom of Persia, ordering them to observe the victory, and their deliverance by a public feast, and also exhorted them to make a similar observance on the thirteenth and fourteenth days of the twelfth month of each year thereafter, which observance was to be called the Feast of Purim. Mordecai lived many years after this event, and became the most illustrious Jew in Persia, and did more than any other man of his nation in consolidating the power of his people.

It is a singular fact that the name of God does not once appear in the book of Esther, on which account, as before mentioned, many learned Biblical scholars have doubted its authenticity, though others equally well versed in Hebrew history accept it as canonical.

Remember me, O my God, for Good.

CHAPTER XXVI.

NEHEMIAH OBTAINS PERMISSION TO REBUILD JERUSALEM.

Nehemiah.

DURING the time of Mordecai's triumph and of the events just described, affairs in Jerusalem had come to a sad condition. The Temple was completed and in it the Jews made their sacrifices, but they had not kept the commands of Moses, so that their measure of prosperity was small. We have already explained how Ezra was sent to rebuke them, and how successful had been his mission; but even Ezra did not encourage the people in anything save their religious duty, apparently being unconcerned as to their commercial growth, or the dangers to which they were subject from hostile neighbors. Matters had, indeed, become worse for the Jews than at any time since their captivity. The walls of the city had not been repaired, and the citizens were exposed to attacks, and they seemed to have lost heart generally. Says Josephus:

"Now there was one of those Jews who had been carried captive, who was cup-bearer to King Xerxes; his name was Nehemiah, who belonged to the tribe of Judah. As this man was walking before Susa, the metropolis of the Persians, he heard some strangers, that were entering the city, after a long journey, speaking of one another in the Hebrew tongue; so he went to them and asked from whence they came; and when their answer was, that they came from Judea, he began to inquire of them again in what state the multitude was, and in what condition Jerusalem was; and when they replied that they were in a bad state, for that their walls were thrown down to the ground, and that the neighboring nations did a great deal of mischief to the Jews, while in the day-time they overran the country, and pillaged it, and in the night did them mischief, insomuch that not a few were led away captive out of the country, and out of Jerusalem itself, and that the roads were in the day-time found full of dead men. Hereupon Nehemiah shed tears, out of commiseration for the calamities of

his countrymen; and looking up to heaven he said: 'How long, O Lord, wilt thou overlook our nation, while it suffers so great miseries, and while we are made the prey and the spoil of all men?' And while he staid at the gate, and lamented thus, one told him that the king was going to sit down to supper; so he made haste and went as he was, without washing himself, to minister to the king in his office of cup-bearer; but as the king was very pleasant after supper, and more cheerful than usual, he cast his eyes on Nehemiah, and seeing him look sad, he asked him why he was sad. Whereupon he prayed to God to give him favor, and afford him the power of persuading by his words; and said, 'How can I, O king, appear otherwise than this, and not be in trouble, while I hear that the walls of Jerusalem, the city where are the sepulchres of my fathers, are thrown down to the ground, and that its gates are consumed by fire? But do thou grant me the favor to go and build its walls, and to finish the building of the Temple.' Accordingly, the king gave him a signal, that he freely granted him what he asked; and told him that he should carry an epistle to the governors, that they might pay him due honor, and afford him whatsoever assistance he wanted, and as he pleased. 'Leave off thy sorrow then,' said the king, 'and be cheerful in the performance of thy office hereafter.' So Nehemiah worshipped God and gave the king thanks for his promise, and cleared up his sad and cloudy countenance, by the pleasure he had from the king's promises. Accordingly, the king called for him the next day, and gave him an epistle to be carried to Adeus, the governor of Syria, and Phœnicia, and Samaria; wherein he sent to him to pay due honor to Nehemiah, and to supply him with what he wanted for his building.

"Now, when he was come to Babylon, and had taken with him many of his countrymen, who voluntarily followed him, he came to Jerusalem in the twenty and fifth year of the reign of Xerxes; and when he had shown the epistles to God, he gave them to Adeus, and to the other governors. He also called together all the people to Jerusalem, and stood in the midst of the Temple, and made the following speech to them: 'You know, O Jews, that God hath kept our fathers, Abraham, Isaac and Jacob, in mind continually; and for the sake of their righteousness, hath not left off the care of you. Indeed, he hath assisted me in gaining this authority of the king to raise up our wall, and finish what is wanting of the Temple. I desire you, therefore, who well know the ill-will our neighboring nations bear to us, and that once they are made sensible that we are in earnest about building, they will come upon us, and contrive many ways of obstructing our works, that you will in the first place, put your trust in God, as in Him that will assist us against their hatred, and to intermit building neither night nor day, but to use all diligence, and to hasten on the work, now we have this special opportunity for it.' When he had said this, he gave orders that rulers should measure the wall, and part the work of it among the people, according to their villages and cities, as every one's abilities should require. And when he had added this promise, that he himself, with his servants, would assist them, he dissolved the assembly. So the Jews prepared for the work; that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation."

But when the Ammonites and Moabites heard of the resolution of the Jews they formed a conspiracy with the view of attacking and destroying them before the walls could be completed. Fortunately, though the plot was conceived in the city of Ashdod, some Jews living there discovered the plans that had been made and hastened to Jerusalem to apprise their brethren of the danger that threatened, and thus give them timely notice to prepare a defense. Nehemiah was in no wise discouraged by the evil reports that came to him, but took the precaution to give orders to all those engaged in building the walls to keep well in rank and have their armor on while at work, that they might not be taken unaware. The mason and the hod-carrier alike wore their swords constantly, while shields were deposited at a place near at hand where they could be instantly grasped. In addition to these measures of safety Nehemiah placed trumpeters five hundred feet apart round the city, with instructions to

give warning of the approach of any enemy. Nehemiah gave much of his own time to encouraging the builders and to watching for signs of danger, his custom being to walk round the city several times each night.

In addition to the great responsibilities which rested upon Nehemiah as superintendent of the builders, he assumed others of a yet more trying order, which was no less than a reformation of several abuses that had much to do with making the people so indifferent to their condition before Nehemiah came to Jerusalem. The Jews were required to pay such large tributes to Ahasuerus that a large majority were reduced to such poverty that they were scarcely above the condition of slaves. Their possessions were mortgaged for money borrowed at usurious rates of interest, and those who were unable to meet their burdensome obligations were punished in many cruel ways, not the least of which was the enslavement of the children of the unfortunate debtors. To reform these terrible abuses that were destroying the ambition of the people, Nehemiah called a solemn assembly of all those in Jerusalem. At this meeting he excoriated the usurers, and so shamed them of their practices that he induced them to release the possessions of their debtors and to lend their aid to the building of a city to be dedicated to God. He also set an example to them of his own earnestness and loyalty to the interests of all alike by maintaining at his own table one hundred and fifty poor Jews, and gave with generous hand to those found in distress and to those who returned in poverty from Persia.

The success and liberality of Nehemiah, however, brought him poor reward, for as the walls rose day after day and the breaches were repaired, a party of the nobles in Judah, under the instigation of Sanballat, Tobiah and Geshem, formed a conspiracy to bring Nehemiah to the king under a charge of treason. At four several times they sent out open letters, so that all might read them, wherein they gave currency to concocted reports that the Jews had resolved to rebel against Ahasuerus, and were fortifying the city preparatory to declaring Nehemiah king. They also charged him with encouraging certain prophets to preach and proclaim, "There is a king in Judah." But to all of these attacks Nehemiah contented himself with making no other answer than a denial, and an appeal to God for judgment upon his motives, which was sufficient to retain him in the confidence of the king.

CELEBRATING THE RESTORATION OF JERUSALEM.

The walls of Jerusalem were finished at last, after two years and four months of diligent work, in the twenty-eighth year of Ahasuerus's reign, and the completion was celebrated by a grand feast which lasted eight days. But there was much yet to be done. The walls were finished, it is true, but there were comparatively few houses, and the building of these to accommodate the people was the next necessary thing to be done.

On the second month after the walls were completed there was celebrated

"the year of release," which was the inauguration of the people in their new life in restored Jerusalem. On the first day of this public observance Ezra appeared before the people and read to them the *Book of the Law*, assisted by six scribes on his right hand and several Levites on his left. "The reading produced an impression like that made on Josiah. All the people wept at what they heard; not only, we may well believe, with regret at the past glories of their nation, but at the recital of the sins for which that glory had departed, not unmixed with a penitent consciousness of their own guilt. But Nehemiah (who is now first mentioned in the transaction), supported by Ezra and the Levites, bade them cease their sorrow, and go home to 'eat the fat, and drink the sweet, and send portions to those for whom nothing was prepared, for the day was holy to Jehovah.' The people went away to make great mirth, because they understood the words that were declared unto them. When the reading was resumed on the following day. they came to the institution of the Feast of Tabernacles in this very

EZRA READING THE BOOK OF THE LAW.

month of Tisri. Their excited minds caught the signal for fresh rejoicing in Jehovah. They went forth into the mount to fetch branches of olive, and pine, and myrtle, and palm, and thick trees, and made booths on the roofs and in the courts of their houses, and in the Temple court and along the streets to the city gates. Such a Feast of Tabernacles had not been kept since the

BOOTHS OF BRANCHES ON THE HOUSE-TOPS.

days of Joshua. The reading of the law was continued for all the seven days of the feast, and the eighth was a solemn assembly, as Moses had commanded."

After a large number of houses had been built in Jerusalem, Nehemiah sent word to all the priests and Levites throughout Judah to come and make their homes in the city, and ordered those engaged in agricultural pursuits to

bring a tithe of their productions each year to Jerusalem to maintain the public worship. By these means the city was filled with a larger population than it had at the time of its capture by Nebuchadnezzar. From the language of Nehemiah it would appear that the inhabitants of Jerusalem were exclusively of the tribes of Judah and Benjamin, while those of the other ten tribes were assigned to the cities of Judah, but just what cities we are not told.

There was also another celebration held after the settlement of the two tribes in Jerusalem, at which the walls of the city were dedicated by solemn ceremonies. "The priests and Levites, called together from all the cities of Judah, purified the walls and the people. The rulers were divided into two parts, which went round the walls in procession to the right and to the left, the one headed by Ezra and the other by Nehemiah, each with his train of priests and Levites, blowing the trumpets and singing thanks to God. The day was crowned with great sacrifices, and their shouts of joy sounded from the rock of Zion far and wide over the hills of Judah. The only remaining records of Nehemiah's twelve years' government relate to the provisions made for the priests and Levites and singers, and the separation of the Ammonites and Moabites from the congregation, according to the sentence pronounced on them by Moses—another indication of the reorganization of the Church of Jehovah."

Nehemiah remained in Jerusalem nearly seven years, and then returned to the Persian court, but some time afterward he again visited Jerusalem, having been called to reform abuses that had grown up among the princes. He found Tobiah, an enemy, occupying a room in the Temple, which had been set apart for the sacred vessels and tithes, all of which were removed to make room for the household effects of the new occupant. The effect of this was to drive away the Levites, who, being defrauded of their tithes, had abandoned the Temple and gone into other cities. Nehemiah threw out the furniture of Tobiah, returned to their proper places the sacred vessels, meat-offerings, frankincense, etc., and then recalled the Levites and established them in their offices again. The people had also fallen into a profanation of the Sabbath by engaging in their usual occupations on that day, and giving no attention to worship or the observance of the Mosaic laws. This Nehemiah corrected by ordering the gates of Jerusalem shut from Saturday night until the close of the Sabbath, and appointed guards to enforce a strict compliance with the law. His third reform dealt with the mixed marriages, against which Ezra had previously promulgated his decree. The Jews had married among the Ammonites and Moabites, and the effect could hardly have been otherwise than to lead them into idolatry. Nehemiah repeated the law of Moses again to the people and induced them, as Ezra had done, to divorce their heathen wives and thereafter abide by the command that enjoined them from taking women from among strange nations.

The end of Nehemiah's life is not recorded in the Bible, his history concluding with a description of the reforms he accomplished in Judah, and of his

curses upon those who had defiled the priesthood. The last exclamation he is credited with making is as follows: "Remember me, O my God, for good," which might have been appropriate as his dying words, yet of his death nothing is written. He was the last of the prophets, and hence called by the Jews "the seal of the prophets." The time of his ministrations was in the fifth century B. C., and his death probably occurred about four hundred years B. C. Between this date and the birth of Christ there is no sacred record, except the Apocrypha, by which we are able to discover the conditions through which the Jews passed during this interval.

MATTERS AD INTERIM.

CHAPTER XXVII.

THE APOCRYPHA.

HERE are fourteen books in the Apocrypha, in the following order, viz.: 1 and 2 Esdras; Tobit; Judith; the rest of the chapters of Esther; the Wisdom of Solomon; the Wisdom of Jesus, or Ecclesiasticus; Baruch; The Songs of the Three Holy Children; The History of Susanna; History of the Destruction of Bel and the Dragon; the Prayer of Manasses; and 1 and 2 Maccabees.

The original meaning of the Greek word, Apocrypha, was "hidden, secret;" but about the end of the second century the signification was changed to "spurious," or "unpublished." The term is, however, variously applied in the Roman Catholic and Protestant Churches. The former uses the word to designate those books which were refused admission to the canon of the Old Testament. Protestant theology generally calls them *pseudepigrapha*, or doubtful records, and made them the subject of much dispute until they were declared, by the Council of Trent, to be a part of the canon. These books are not included in the Hebrew canon of the Old Testament, but the Septuagint embraced them, and having been frequently quoted by the early Church writers as sacred books, they were at length received into the Christian canon by a synod of African bishops held at Hippo A. D. 393, and were accordingly adopted by the Latin, or Catholic Church.

The Protestants continued to print the Apocryphal books in all their Bibles until about the year 1821, when discussions arose in the British and Foreign Bible Society which, in 1826, resulted in the adoption of a resolution that that society should no longer include them in the Bibles which they circulated. German Protestants having long been divided on the subject, some of the most learned divines, like Hengstenberg and Stier, accepting the books as inspired writings, while others equally distinguished, such as Ebrard and Keerl, declare

against their reception. The Greek Church, at a synod held in Jerusalem in 1672, adopted the Apocrypha as a part of the sacred writings. There are also several Apocryphal books of the New Testament, which Protestants generally hold to be spurious, claiming that they were written by heretics in the special interests of their sects. The Roman Catholics, however, accept them as authentic and adopt them in all their Bibles, in some of which appear a history of the boyhood of Jesus.

The Old Testament Apocrypha is generally a repetition of the history recorded in the other sacred books, going back even to the time of David and Solomon, whose wise sayings are preserved in Ecclesiasticus. Maccabees is the only book of special interest in the Apocrypha, and even this is hardly important beyond the description given of the struggle for religious liberty against Antiochus Epiphanes. For a connection between the Old and New Testaments, showing the affairs and conditions of the Jews during the four hundred years preceding Christ, we must rely on profane history, which, however, is reliable, and quite as interesting as the Bible record.

CONDITION OF ISRAEL AFTER NEHEMIAH'S DEATH.

The Jews remained under the nominal dominion of Persia until 331 B. C., during which time, however, they had perfect religious liberty, and except for the tribute paid they were an independent nation. Nehemiah left his impress upon Israel not only in the social reform which he inaugurated, but especially in the re-establishment of the priesthood. Under his authority the high-priest became the first person in the government, and as a natural result, a hierarchy was established which continued until the Syrian persecutions, about B. C. 170, as will be hereafter described. Eliashib was appointed high-priest in the time of Ezra and Nehemiah, and at his death the office passed to his son Joiada, who held it but a short time when his son Jonathan (John) succeeded to the office and held it for a period of forty-six years, from B. C. 405–359. The chief event in his rule, by which he is best remembered, is a bloody one. His brother Joshua (Jesus) was suspected of conspiring with a Persian satrap named Bagosas, to possess the high-priesthood, and without confirming the reasons for his suspicions Jonathan slew his brother in the Temple, an act at once atrocious and sacrilegious. For this crime he received no other punishment than that imposed by Bagosas, who required him thereafter, as a penalty, to pay a tax of fifty shekels, or a sum equal to something more than thirty dollars, for every lamb offered in sacrifice, which tax the satrap collected by polluting the Temple with his presence and demanding it in person.

THE JEWS ARE DIVIDED BY THE BUILDING OF A SECOND TEMPLE.

Jonathan was succeeded by his son Jaddua (B. C. 350), who is the last high-priest mentioned in the Old Testament. The duration of his pontificate —which the office of high-priest manifestly was—was for twenty years, so that

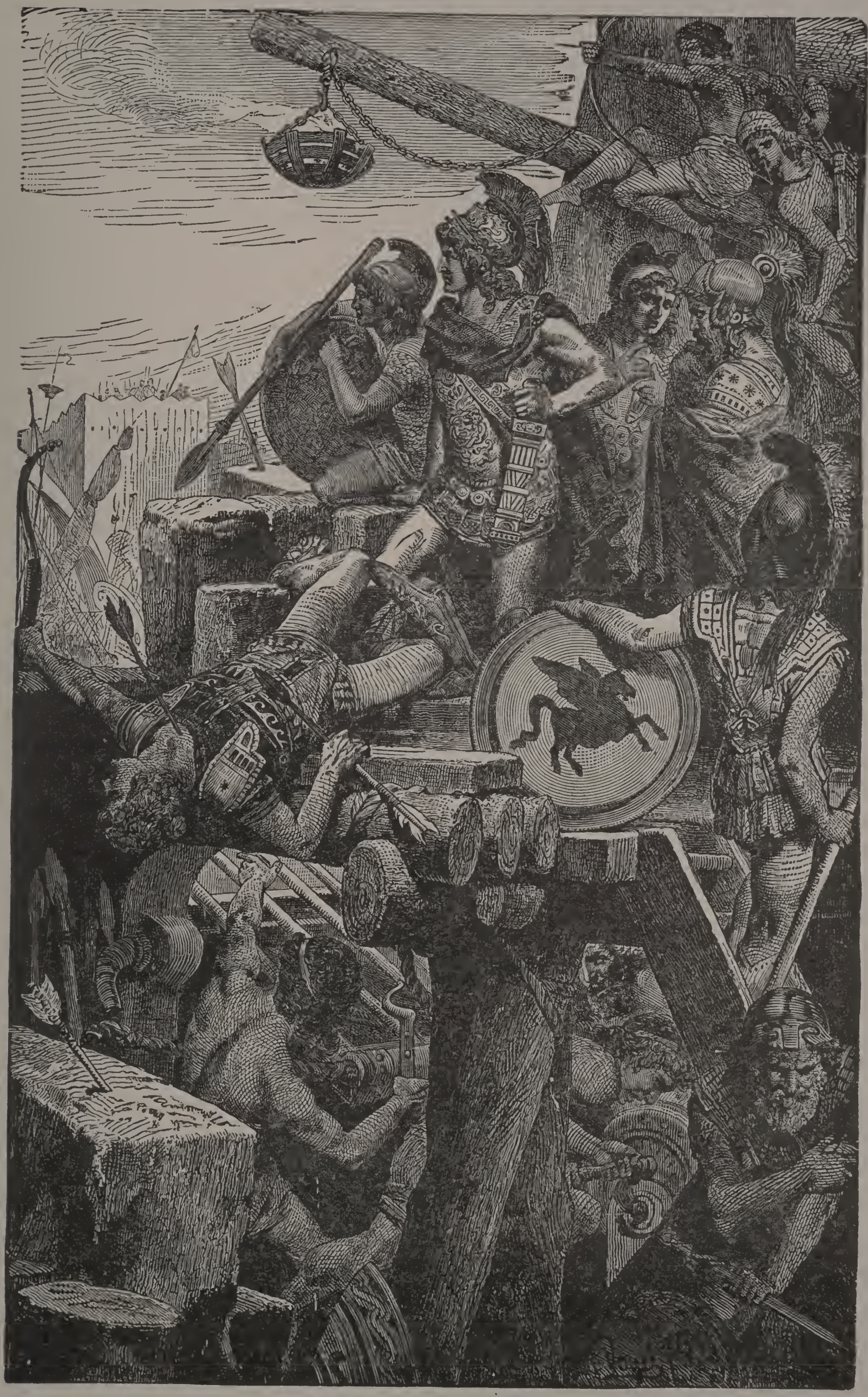
he was in office at the time of the downfall of the Persian empire and the death of Darius. About this time it is recorded that Sanballat, a Jew who was puffed up with ambition, upon learning that Alexander the Great had designs upon Jerusalem, presented himself before the great Grecian conqueror upon the following mission: He represented that Manasseh, his son-in-law, was brother of Jaddua, and that he was therefore in the line of Levitical descent to the priesthood. He also told Alexander that it was the desire of Manassen, as well as of a large number of the Jews, that another temple be built in which to worship God, and that it would be to the interest of Alexander to encourage this desire, because if there should be two temples dedicated to God and the high-priest thus officiating among the people, that the nation would therefore be divided, and accordingly be more easily subjugated, an argument which so pleased Alexander that he immediately gave Sanballat permission to build such a temple, and to make Manasseh high-priest thereof.

Soon after the building of the new temple, which was at Mount Gerizim, Alexander, having already taken Damascus, went against Tyre. After investing the city he sent a demand to the Jews for supplies, and also promised that if they would submit to him he would extend his protection over them. To this they replied that they were faithful subjects to Darius, and had therefore to refuse all his demands, though they treated his messengers with much respect. In seven months, however, Tyre capitulated, which was followed by the fall of Gaza two months later, and the victorious Alexander marched against Jerusalem.

ALEXANDER PROSTRATES HIMSELF BEFORE JADDUA.

When Jaddua heard how all Palestine was overrun by the Macedonians, and that Alexander was then marching on Jerusalem because of his anger at the refusal of the Jews to furnish his army with provisions, he was in great distress, and called upon the people to make sacrifices, and to pray God to avert the peril in which the nation stood. In answer to this prayer God appeared to Jaddua in a dream and ordered him, after making proper sacrifices, to adorn the city with banners and garlands, as if in a celebration of a gala occasion, and to open the gates to Alexander. He was also charged to put on the high-priest vestments, and to clothe all the priests in fine linen and the people in white garments, and thus apparelled to go forth and meet the conqueror.

Jaddua followed the admonition that had been given him, and when Alexander drew near to the gates he went out to meet him, followed by the priests and a great multitude of the citizens. Jaddua went to meet Alexander at a place called Sapha, which signifies a *prospect*, so named because from the spot a splendid view of Jerusalem and the Temple is to be had. At this sight the Phœnician and Chaldean soldiers thought they would be permitted to plunder the city without being opposed, but Alexander bade his army to remain in



ALEXANDER AT THE SIEGE OF TYRE.

camp while he went up the hill unattended, and seeing the multitude in white garments, and Jaddua clothed in purple, with a mitre upon his head in which was a golden plate with the name of God engraved thereon, he prostrated himself in an attitude of adoration. At this strange proceeding every one wondered, but none were so greatly surprised as the kings of Syria, who thought Alexander must have become disordered in his mind. At length one of his generals, named Parmenio, ventured to ask the conqueror the cause of his singular conduct, to which Alexander replied: "I did not adore the high-priest, but that God who hath honored him with the high-priesthood; for I saw this very person in a dream, in this very habit, when I was in Dios, in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army,' and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius and destroy the power of the Persians." When Alexander had made this reply he took hold of Jaddua's hand, and with him went into the city and also into the Temple, where he made sacrifices to God, according to the high-priest's direction. When he had completed his sacrificing, the book of Daniel was brought, and those portions referring to the destruction of the Persians by a king of the Greeks were read to him (viii. 3–8, 20–22; xi. 3). At this Alexander was so well pleased that he called the people to meet him again on the following day, and promised to grant them any favor that they might ask whereupon the high-priest asked him to procure for them the enjoyment of the laws of their forefathers, and to exempt them from paying tribute after seven years; Jaddua also asked that the Jews who were yet in Babylon and Media might enjoy the same privileges, all of which requests Alexander made a solemn promise to grant.

After making a covenant with the Jews in Jerusalem, Alexander led his army into the neighboring cities, where he was hospitably received, and where he also made many generous promises, by which he gained a large number of recruits from the Jews. The favors which he showed the Israelites wherever he went admonished the people of Shechem that they had better also procure his friendship, lest he might become prejudiced against them through the adverse reports of the people. Shechem was the metropolis of the Samaritans, who, through the representations of Sanballat, as already described, had built a temple on Mount Gerizim, at the base of which was situated the city. Here they followed their own inclinations, and it is also probable worshipped idols, for which purpose the temple was certainly built. There was a number of apostate Jews among them, who were doubtless well treated by the Samaritans, but generally there was no affiliation between the two, as explained in previous pages.

To obtain the favor of Alexander, the Samaritans professed themselves to be Jews, and sent a delegation to invite him to honor their city with his presence. When he became their guest they showed him the greatest attention and appointed the soldiers of Sanballat—who was now dead—as a guard of honor to conduct him to the temple they had built. When they had flattered him with such unction as they could command, they petitioned him to grant them the remission of tribute after the seventh year. This request somewhat surprised Alexander, who had already given this promise to all Jews, so that he asked, "Are you not Jews?" With some confusion they replied that they were Hebrews, but had the name of Sidonians, living at Shechem, by which evasion and confusion Alexander discovered that they had tried to deceive him, and instead of granting their request he carried away with him the Sanballat soldiers, and took them to Egypt to guard a portion of the country he had subjugated.

The temple at Gerizim was permitted to remain, but it served no longer the uses to which it was dedicated. Josephus tells us that it afterwards served as a refuge for Jews who had committed any crime in Jerusalem; and we also know that it was standing even during the time of Christ, but the uses to which it was put are not described, nor is the circumstance of its destruction recorded.

THE CAPTURE OF JERUSALEM BY PTOLEMY.

Jaddua was succeeded in the priesthood by his son Onias I., who exercised the office from about B. C. 330 to B. C. 300, during which time the empire of Alexander was largely extended; but Palestine, though nominally a portion of the Greek empire was treated still as a part of Syria and was ruled by Laomedon until B. C. 321, when he was dispossessed by Ptolemy, an Egyptian satrap. This ruler was very ambitious, and as Alexander the Great had died two years before, there was no one to restrain his inclination. Accordingly, Ptolemy made an expedition against Jerusalem, and attacking the city on a Sabbath, when he knew that the Jews would make no resistance, he easily effected its capture. Instead of disgracing his conquest by a slaughter of the people, however, as was the custom of the times, he carried away a great number of both the Jews and Samaritans, whom he transferred to Alexandria and conferred upon them all the rights of citizenship. This humane treatment, which was adopted with the view of increasing the importance of Alexandria and of Egypt as well, caused many other Jews to abandon Palestine of their own accord to settle in Egypt, where their condition was vastly improved.

Several wars followed soon after the capture of Jerusalem, in which Antigonus opposed Ptolemy until the decisive battle of Ipsus (B. C. 300), when all of Palestine and Phœnicia was conceded to Ptolemy, under whom, and his successors, it remained until about B. C. 198.

Very soon after the battle of Ipsus, by the death of Onias I., the high priesthood devolved upon his son Simon I. (B. C. 300), to whom was directly afterward applied the appellation "The Just," bestowed out of compliment for his justice and wisdom. His administration is eulogized in the book of "Jesus the son of Sirach," wherein we are told that Simon increased the size of the Temple, and doubly strengthened its walls, besides administering the Temple services in a manner never attempted by his predecessors. Tradition tells us that Simon was the last survivor of the Great Synagogue of 120, which was established by Ezra on the return of the Jews from their captivity under the Syrian kings, and to him is also ascribed the completion of the canon of the Old Testament.

CALAMITIES FOLLOWING THE DEATH OF SIMON.

The death of Simon, which occurred about B. C. 292, is said to have been followed by many miraculous events presaging what calamities were to speedily come upon the Jews. It is told that during his life all the sacrifices made were acceptable, but immediately after they were invariably unfavorable, while the sacrificial fires were frequently extinguished, and when aflame burned with an unsteady glow and shed no light. The sacrificial bread was baked amid difficulties never before experienced, and when laid away it diminished until there was never sufficient for the priesthood. But more ominous than all these signs was the ending of the ceremony of sacrificing the scape-goat. It had been the Jewish custom since the time of Moses to lay the sins of the people upon a goat, and to throw the animal from a precipice, so that it might be dashed to pieces, its death representing or serving an atonement for the sins of the race. Upon the occasion of this sacrifice after Simon's death, however, the goat, though hurled from an amazing height, fell upon the rocks below unharmed, and escaped into the desert. The calamities which these several omens seemed to foretell proved delusive, as subsequent events proved, and we are left to believe that tradition has greatly exaggerated the facts.

Antigonus Socho became founder of the New Synagogue, and is said to have received from Simon the oral traditions which had been preserved since the time of Moses. His influence upon the Jews as a teacher was very great, and to him is ascribed the doctrine that God should be served faithfully without regard for reward. Notwithstanding the influence of Socho, there arose one named Sadduc, who opposed the doctrine of disinterestedness, by denying that God either punishes or rewards hereafter. This belief obtained among many Jews who thereafter were known as disciples of Sadduc, or *Sadducees*.

ELEAZAR AND THE SEPTUAGINT.

On the death of Simon—his son not being old enough to assume the priesthood—his brother Eleazar succeeded him. This man was devoted to literature, and appreciating the need of a reliable history of the Jews, represented to the king, Ptolemy II., Philadelphus, his desire for an authentic

transcription, and accordingly obtained an order for the appointment of seventy-two translators to compile the Jewish history. This work was performed by the most learned Jews of Alexandria, who spent many years upon the task, which is preserved under the name of the *Septuagint*. The design of Eleazar, in having the sacred writings translated into the Greek, was evident enough.

BATTLE BETWEEN ANTIGONUS AND PTOLEMY.

The conquests of Alexander had led to an infusion of Greek manners and influence among the Jews, and particularly to the adoption of the Greek language, which had fairly *Hellenized* all of Egypt and western Asia. Eleazar therefore foresaw the necessity of introducing the religious doctrines of his race among the Greeks, which could best be done by translating the history of his

people, through Jewish sources, into that language, the result of which was the adoption of a common religion by half the world.

Eleazar was succeeded by Manasseh, whose tenure was short and unimportant, as was also that of Onias II. (B. C. 240), who died in B. C. 226, and was followed by Simon II. Four years after Simon had assumed the priesthood, Ptolemy IV. became king of Egypt, upon whom war was made by Antiochus III., called "The Great," king of Syria, for the provinces of Phœnicia, Cœlesyria, and Palestine. The result of this war was the imposing of hardships upon the Jews from which they had been exempt for nearly two hundred years. The two kings met with their armies at a plain near Gaza, where was fought the battle of Raphia (B. C. 217), in which Antiochus was defeated with immense loss. His pride being exalted by this victory, Ptolemy went to Jerusalem, and after making sacrifices persisted in entering the Holy of Holies, from whence, however, he was driven by a manifestation of supernatural power. Burning with resentment he returned to Alexandria and began a most cruel persecution of the Jews, which resulted in an alienation of those in Egypt and Palestine.

Ptolemy died in B. C. 205, and was succeeded by Ptolemy V., Epiphanes, a child only five years of age. This circumstance gave Antiochus another opportunity to gain what he had vainly attempted to wrest from Ptolemy IV., Philopater. He accordingly formed a league with Philip V. of Macedon, and proceeded against Cœlesyria and Palestine and made himself master of those provinces (B. C. 198). While the Jews of Egypt suffered greatly in this conflict, those of Palestine were rewarded by a grant of an annual sum for sacrifices, and an order prohibiting foreigners from entering the Temple.

In the same year that Antiochus became master of Palestine, Simon II. was succeeded by Onias III. as high-priest, and shortly after Ptolemy Epiphanes married Cleopatra, the daughter of Antiochus, upon which the conquered provinces were given him again as a dowry, though absolute possession was not surrendered, the gift being no more than a privilege to collect the annual tax.

HELIODORUS REPULSED BY AN ANGEL.

Antiochus was seized of a distemper which he declared was sent upon him for the evil that he had done and contemplated against the Jews; he also foretold that he should die of his ailment, though the disease did not terminate fatally for some time; upon his death, as the king had appointed, Seleucus IV., Philopater, succeeded him, B. C. 187. During his reign the Jews suffered continually, though chiefly because of dissensions among themselves. It was during the reign of Seleucus that a wonderful miracle was performed to preserve the treasures of the Temple.

Under Onias III., the Apocrypha tells us, "the Holy City (Jerusalem) was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high-priest, and his hatred of wickedness. There was

at this time, however, a member of the tribe of Benjamin, named Simon, and who was governor of the Temple, who conceived a great jealousy for Onias, and affer vainly endeavoring to prejudice the people against him, sought another means for attaining his infamous ends. In pursuance of his aim, therefore, he paid a visit to Apollonius, the son of the governor of Cœlesyria and Phœnicia, to whom he represented that the treasury of the Temple "was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hands."

As Simon had anticipated, Apollonius hastened to tell the king of the immense wealth which might be justly taken from the Temple, since it was not used, or intended to defray the expense of the sacrifices, and so excited the cupidity of Seleucus that he forthwith ordered Heliodorus, his treasurer, to proceed to Jerusalem and take away the money of the Temple and bring it to him. Heliodorus proceeded at once to obey the king's orders, and when he had reached Jerusalem he was received with many manifestations of pleasure by the priests, they not knowing for what purpose he had come. After receiving their courtesies he at length revealed to them what had been told the king, and asked if it were true that there was so much money stored in the Temple. To this they replied that there was a sum of four hundred talents of silver and two hundred talents of gold, laid up for the relief of the widows and fatherless children, some of which belonged to Hyrcanus, the son of Tobias. But they conceived it to be impossible that any one should covet that which had been committed to the holiness of the place, or to violate the sanctity of the Temple which was honored even by kings all over the world. To this, however, Heliodorus only answered that he had been sent upon the king's business, and that he should obey the orders given him to take away the money on the morrow. When it was understood that he would certainly rifle the treasury of its currency, the priests went into the Temple and there prostrating themselves before the altar, called to God, that he might preserve inviolate the money committed to their care. To this application was added that of all the citizens of Jerusalem, who prayed openly in the streets, and women clothed themselves in sackcloth and went through the streets praying, while maidens offered their supplications from the city walls or at the gates, the universal entreaty being for the preservation of the treasure.

Heliodorus, though besought to renounce the purpose for which he had come, turned a deaf ear to all prayer and entreaty, being resolved to carry away the money to enrich the already enormous wealth of his king. Accordingly, on the day appointed, he gathered his guards about him and proceeded to the Temple, but when he was upon the point of going in a wonderful apparition appeared which entered in with him, and when Heliodorus had reached that part of the Temple where the money was stored, the apparition became more terrible until it assumed the form of a horse, upon the back of which rode an

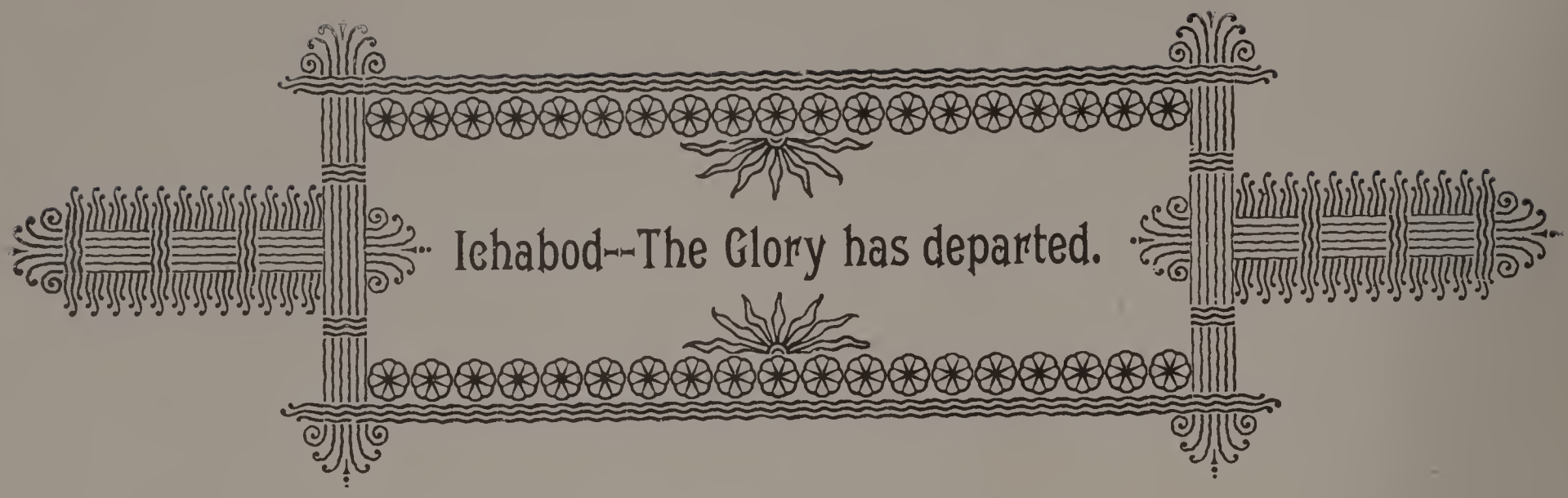
angel carrying a scourge. Those who were with the king's treasurer fell down in a faint from great fear, but they received no harm. The horse ran fiercely upon Heliodorus, however, and struck at him with his fore feet, while the rider scourged him sorely. "Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes."

HELIODORUS REPULSED BY AN ANGEL.

When the angels had beaten Heliodorus some time, the place was suddenly enveloped in darkness, so that lights had to be brought, and the stricken treasurer carried from the sacred place on a litter, and when he was brought out it was found that he was near to death from the punishment. The friends of Heliodorus now begged Onias that he would pray to God to spare his life, seeing that he had been dealt with by the Lord, which request was granted, but rather out of fear that the king would suspect some treachery. So Onias prayed God to restore Heliodorus, and the priests also offered sacrifices for his health, during which the angel again appeared before the suffering man and bade him give thanks to Onias, since for his sake the Lord had granted his life. Said the angel: "Seeing that thou

hast been scourged from heaven, declare unto all men the mighty power of God."

Heliodorus returned hearty thanks to Onias for sparing his life, and when he had returned to the king and reported all that had befallen him he said to Seleucus: "If thou hast any enemy or traitor, send him thither (to the Temple for the money), and thou shalt receive him well scourged, if he escape with his life; for in that place, no doubt, there is an especial power of God."



CHAPTER XXVIII.

SACK OF JERUSALEM AND POLLUTION OF THE TEMPLE.

Apocrypha.

HELIODORUS being unsuccessful in his efforts to loot the Temple of its treasure, and notwithstanding the report which he carried back to Seleucus, Simon continued to prejudice the king against Onias, and a feud soon after began which led to the most distressing results, as we shall see.

The accession of Antiochus, nicknamed the "madman," literally placed Judea under the domination of Syria, and took from the Jews all the privileges that they had enjoyed under the Ptolemies. This cruel king, the son of Antiochus the Great, had been sent to Rome as a hostage, where he was treated with such marks of consideration that he became so imbued with Hellenistic ideas and admiration for the Greeks and Romans as to hold his own subjects in contempt. Upon his return to his kingdom he found Onias at Antioch defending himself against the base charges of Simon and his own brother Joshua (Jesus), who had adopted the Greek name of Jason. To the opposition of Simon and Jason, Antiochus IV. added that of his own, so that Onias III. was speedily deposed from the priesthood and the office given to Jason. The Hellenizing spirit now became stronger than ever among the Jews, as Jason neglected the Temple service and established a gymnasium wherein the Greek athletic exercises were taught and the mark of circumcision made odious.

Jason held the office of high-priest for a period of three years, when he was deposed by Menelaus (B. C. 172), who had purchased the office by a large

bribe to the king. If Jason was sacrilegious in his conduct, Menelaus was a hypocrite and a devil incarnate. He came to Jerusalem, as the chronicler wisely describes him, "having the fury of a cruel tyrant, and the rage of a wild beast," Jason fled for his life to the Ammonites, while the new high-priest plunged into a mad revelry of dissipation and persecution. In order to raise the money he had promised to pay the king for the office, he sold many of the sacred vessels of the Temple to the Tyrians. Onias, who was still at Antioch, charged Menelaus with the sacrilege, but would have immediately perished for his boldness, had he not fled for safety to the sacred grove of Daphne. But even here he was destined to remain only a short time unmolested, for Menelaus instigated Andronicus to entice Onias from the grove and murder him (B. C. 171). Antiochus, however, was deeply incensed by the cruelty thus exhibited, and in turn ordered the execution of the murderer. He would also have visited Menelaus with a like punishment, had not the crafty high-priest placated the king by a large gift of money, raised, no doubt, like his first bribe, by a sale of sacred vessels, or by treasure taken from the Temple.

SIEGE OF JERUSALEM.

About this time Antiochus engaged in a war with Egypt, in which he was successful during the interval B. C. 178–168. In one of his campaigns (B. C. 170) a report was spread abroad that the king had been slain, whereupon Jason raised a body of one thousand men and attacked Jerusalem and drove Menelaus into the citadel, but after practising barbaric cruelties upon the citizens for three days he was forced to evacuate the place and flee to Ammon, where he soon after died.

The report of Jason's insurrection reached Antiochus while he was in Egypt, and supposing that all Judea had revolted he hastened back and fell with fury upon Jerusalem, which he took by storm and put forty thousand of the inhabitants to the sword, besides selling as many more into slavery. Menelaus again succeeded in diverting the king from his own crimes by offering to conduct him through the Temple and assist in its profanation. Accordingly, the high-priest made a sacrifice of swine upon the altar, and making a broth by boiling the flesh, sprinkled it over the sanctuary, besides defiling the Holy of Holies with ordure. The king then took away all the treasures of the Temple, amounting to one thousand eight hundred talents, and leaving a Phrygian named Philip as governor of Jerusalem, he went to Gerizim, where he profaned the Samaritan temple in like manner.

"And besides, Menelaus, who was worse than all the rest, bore a heavy hand over the citizens, having a malicious mind against his countrymen, the Jews. He sent also that detestable ringleader, Apollonius, with an army of twenty-two thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort; who, coming to Jerusalem, and pretending peace, did forbear till the holy day of the Sabbath, when taking the Jews, keeping holy day, he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the Sabbath, and running through the city with weapons slew great multitudes. But Judas Maccabeus, with nine others, or thereabouts, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts with his company, who fed on herbs continually, lest they should be partakers of the pollution."

DREADFUL PERSECUTION OF THE JEWS.

Antiochus did not cease vexing the people with the sack of Jerusalem and pollution of the Temple, for these sacrileges only seem to have inspired him with the desire to perpetrate greater infamies. In pursuance of his savage disposition and ambition, he appointed an old fanatic, of Athens, as religious governor of Judea and Samaria, ostensibly to enforce a uniformity of worship throughout these dominions. In reality, however, his intention was to persecute the Jews in a manner that they had never before, as a race, been subjected to. The first act of the gubernatorial Athenian, acting under instructions of Antiochus, was to further pollute the Temple of Jerusalem by giving to it the name of the "Temple of Jupiter Olympus," while that of Gerizim was thereafter called the "Temple of Jupiter the Defender of Strangers." In the former he caused to be enacted some of the most shameful acts that history has ever described; indeed, history blushes and recoils from the attempt to describe them. It was an effort to exterminate the Jewish religion and substitute therefor the Phallic worship of the Greeks and of Dionysius particularly. For an understanding of the orgies and worship thus practised we have to go to Knight's "History of Phallic Worship," a book so obscene that it can be retained in public libraries only by being kept under lock and key.

Besides trying to obliterate the religion of the Jews by appealing to and encouraging lustful passions, the idolatry of Baal was openly set up, the Book of the Law either destroyed or profaned by obscene interpolations, while circumcision and refusal to sacrifice to Baal was made capital offenses. The persecutions which followed an enforcement of these cruel and odious laws were indescribably terrible. Women who had their babes circumcised were led in derision around the city and then executed by being thrown from the walls. A party of Jews were detected in a cave keeping the Sabbath, and immediately the exit was barred and a fire started at the mouth of the cave, by which the worshippers were slowly roasted. One of the common tests applied by Philip to determine the loyalty of Jews to the laws of Moses was by forcing them to eat swine's flesh. A notable case of resistance by this iniquitous test is given us in Maccabees, wherein Eleazar, a wise and noble Jew, past ninety years of age, preferred torture to a violation of the Mosaic injunction. When his tormentors offered him a piece of pork he boldly rejected it, and when they sought to force it into his mouth he spat it out, and to the requests of his friends, who besought him to eat of the unclean food as a means of preserving his life from his enemies, he made answer: "It becometh not our age in any wise to dissemble whereby many young persons might think that Eleazar, being four-score years old and ten, were now to go to a strange religion, and so through mine hypocrisy, and desire to live a little time, should be deceived by me, and I get a stain to my old age, and make it abominable. For though for the present time I should be delivered from the punishment of men, yet I should not escape the hand of the Almighty, neither alive nor dead." He concluded by declaring his resolve, "to leave a notable example to such as be young to die willingly and courageously for the honorable and holy laws."

THE HORRIBLE PUNISHMENT OF SEVEN SONS AND THEIR MOTHER.

Eleazar died under the scourgings of his tormentors, but his sufferings were unworthy to be compared with that of a mother and her seven sons, who refused, under threats of direful penalties, to partake of the forbidden flesh. Antiochus himself dealt with the recusants, and found in them a measure of faith that was destined to trouble him sorely thereafter.

When the king learned that the family of mother and sons stoutly resisted obedience to his injunction, he commanded that they be tormented with scourges and whips; but this punishment only made them declare that they would rather die than transgress the laws of their fathers. This declaration so enraged Antiochus that he ordered certain pans and caldrons to be heated, and when these were ready he commanded that the tongue of the eldest son be cut off, after which his legs and arms were amputated at the joints next the body, and the mutilated boy, still alive, was then brought to the fire and cast into a caldron to be boiled, and his limbs into a pan to be fried. As the

vapor rose from the vessel the mother and remaining sons exhorted each other to remain steadfast and die heroically for the faith.

The second son was next led forth and the scalp torn from his head, in which condition he was asked if he would eat, or rather go to a horrible death like that which had befallen his brother. Bravely he answered, "No!" and submitted himself with extraordinary courage to the knife and flames. When the third was called he came promptly forth and put out his tongue voluntarily, and held forth his hands to be cut off, saying: "These I had from Heaven; and for His laws I despise them; and from Him I hope to receive them again."

And thus one after another all the seven brothers went cheerily to their deaths, and lastly the mother, who was no less courageous than her sons, displayed such wondrous fortitude that the king was greatly distressed in mind, feeling a pang of guilt that thereafter grew more intense daily until his death, which occurred after an agony of bodily afflictions, sent, no doubt, by God as a punishment for his crimes (B. C. 164).

DELIVERANCE OF THE JEWS BY MACCABEUS.

The heroism manifested by Eleazar and the mother and seven sons has but few parallels in history, particularly outside of what is called religious fanaticism, but another incident of equal fortitude occurred during the persecutions of Antiochus, which led to the deliverance of Judea from the yoke of Syrian oppression.

We have already mentioned how Maccabeus and eight others fled to the mountains when the persecutions were begun, but before betaking themselves to flight they had struck a blow at Hellenism, which, like the shot fired at Lexington, was heard round the world. In the ancient town of Modin there lived, at this time (about B. C. 166), an aged priest, called by some Mattathias, and by the Apocrypha chroniclers Maccabeus, who had five sons, viz.: Jonathan, Judas, Simon, Johanan, and Eleazar. He was a man of considerable possessions, but of greater influence, and above all was endowed with that rugged disposition of which heroes are made, and which is most strongly manifested when great crises arise. Antiochus sent to Maccabeus his officer Apelles, with splendid offers of preferment, to secure his submission to the royal edicts, but to all such advances the aged priest turned a deaf ear and declared his purpose to live always according to the covenants made between God and His chosen people through Moses. Other Jews, however, foreseeing the persecution which would follow disobedience to the king, readily apostatized, and before Maccabeus one of these advanced to make a sacrifice to Baal, when the old priest became so incensed that he struck the apostate dead, and turning then upon Appelles, gave him also a mortal blow.

Realizing that his act would speedily bring down upon his head the vengeance of Antiochus, Maccabeus harangued the people by whom he was sur-

rounded, and called upon them to join his standard of revolt against the king and to fight for God and the religion of their fathers. A few followed him, among whom were his five sons, and, making a quick retreat before officers could apprehend them, they sought refuge in caves, with which the country abounded. His force gradually increased until within a year two thousand or more Jews, steadfast in the faith, had united their fortunes with the aged priest, who they rightfully believed was under the Divine protection. The recusants were hunted, however, like wild game by the Syrian troops, who, on one occasion, during the Sabbath, attacked them in a cave and slew half the whole number, or above a thousand. Up to this time the Jews had refused to even defend themselves on the Sabbath, and thus they frequently fell an easy prey to their enemies on that day, but the destruction of half his followers in the cave, by reason of their religious scruples, led Maccabeus to introduce a new teaching among his people, wherein he showed the lawfulness of defending themselves at all times against the enemies of God.

JUDITH STRIKES OFF THE HEAD OF HOLOFERNES.
(Apocrypha : JUDITH xiii.)

Though in the beginning the insurgents met with many repulses, still there was a constant increase in their numbers, which multiplied when they began aggressive measures against the Syrians and apostate Jews. In the second year of the revolt Maccabeus led his forces, numbering now several thousand, against the least protected towns of the country, and struck consternation into the enemy. He broke all the idols he could find and put the idolaters to death, and in addition to this compelled all his captives to circumcise their children, and set up synagogues where he enforced the Jewish worship. His wonderful success was cut short by death, which claimed him in the third year of his patriotic endeavors, and he was peacefully laid at rest in his native town of Modin.

JUDAS MACCABEUS LEADS HIS ARMY AGAINST THE SYRIANS.

The revolt did not cease with Mattathias's death, for his third eldest son, Judas, took up the cause where his father had left it, and pushed the enemy even more vigorously than had Maccabeus, whose age had prevented the activity that his spirit would have joyfully executed.

Judas also received the name Maccabeus, which in the Hebrew tongue signifies *the Hammerer*, and is henceforth variously called Judas, Judas Maccabeus, and Maccabeus. His first act was to put forth special effort to recruit his army to the greatest number possible, and then to meet the enemy in the open field and to lay siege to their cities. In a short time he found himself at the head of six thousand enthusiastic troops, thoroughly imbued with the belief that God was their leader, and that however great the Syrian host against them, they should conquer in the Lord's name. The success was very great from the beginning, for by masking their movements and making their attacks at night they captured several cities and fortified them, in each of which new recruits were added sufficient for garrison purposes. Judas's first battle in the open field was with Apollonius, governor of Samaria, whom he defeated, though his force was scarcely half of that led by the Syrian governor. Seron, governor of Cœlesyria, next went against Judas, whom he met at the memorable pass of Beth-horon, where Joshua overcame the Canaanites more than a thousand years before. The victory was again with the Jews, after a sharp contest in which the loss of the enemy was greater than that of the entire army of Judas.

The crushing defeats sustained by Apollonius and Seron brought to Antiochus a realizing sense of the grave danger which now threatened his dominion. For to these victories of Judas was added another perplexing misfortune, being an exhausted treasury, due to the refusal of Armenia and Persia to pay their annual tributes. Thus he was menaced by foes on both the east and west, and was compelled to proceed against the Armenians himself, while intrusting the suppression of the insurrection in Judea to his general, Lysias, thus dividing his forces, and rendering success in both enterprises less probable.

Judas was quick to recognize his advantage, and turned his attention toward Jerusalem itself. Philip, governor of the same city, in anticipation of an attack from Judas, called urgently for relief, which was responded to by Nicanor and Gorgias, who led the Syrian vanguard of twenty thousand soldiers. As they put their troops in motion toward Jerusalem they were quickly followed by Ptolemy Macron with twenty-seven thousand more troops, the two forces soon after forming a junction near Emmaus.

Judas kept himself advised as to the enemies' movements, and though he still had but six thousand soldiers, he did not hesitate to lead these few against the forty thousand foot and seven thousand cavalry of the Syrians, who, he knew, were then trying to surround him. Before going into battle he called his troops together before the sanctuary of Mizpeh, where he fasted and prayed according to the laws and customs of his forefathers. When the period of devotion was accomplished he issued proclaimation, according to the Mosaic injunction, that those of his soldiers who were married, or were fearful of the battle, should return to their homes, whereupon no less than three thousand, or one-half of his entire force, immediately left him, so that his little army was one to fifteen of that of the enemy. Placing his reliance in Jehovah, Judas resolved to lead his small but devout and heroic band against the Syrians, who were encamped at Emmaus. With his characteristic energy and audacity, finding that Gorgias with six thousand men had been detached to gain his rear, Judas resolved to attack the main body in their camp at night. This resolve was put into execution at an hour before the break of day, while the Syrians were sleeping and unconscious of the proximity of any foes. The impetuosity with which the attack was made rendered the Syrians almost helpless, and when three thousand of their number were slain the rest of the army fled in a wild rout in four different directions, like affrighted quails, taking no time to either defend themselves or carry away any of their arms or provisions.

Instead of permitting his army to sack the camp, Judas wisely restrained them, knowing that Gorgias must soon return when he discovered that the Jews had abandoned Mizpeh. Nor was the wisdom of this sagacious policy long in being manifested, for in the afternoon of the same day Gorgias returned to camp, while the Jews lay in ambush until an auspicious time, when they rose up as one man, and like a whirlwind descended upon their enemies. So complete was the surprise that the Syrians were beaten with great slaughter, and fled without so much as offering a resistance. When the victory was completed, the victors were permitted to spoil the camp, in which they found large quantities of treasures, such as gold, silver, rich silks and many arms and provisions. These were divided and a due portion given to the orphans and widows.

These magnificent victories only served to make Judas ambitious for greater undertakings; therefore, without taking time to rest his army, he marched beyond the Jordan and attacked a body of Syrians under the command of Timotheus and Bacchides, whom he easily defeated, and from whom he captured a quantity of arms.

Two months after these events, or early in B. C. 165, Lysias raised an army of sixty thousand and went to Bethsura, on the southern frontier of Judea, from whence he intended to renew operations against Judas, whose army at this time had been increased to ten thousand effective men. Judas, learning of these movements, did not wait for an attack, but boldly pushed forward and invited an engagement in an open field with the proud Lysias. A terrific battle ensued, which, after several hours, resulted in a defeat of the Syrians with a loss of five thousand slain.

This victory left the route open for Judas to Jerusalem, upon which he at once marched and entered the city without opposition, though a force of Syrians still held possession of the strong tower on Mount Zion. The sight which met his eyes was one which excited him to the exhibition of great sorrow, for he found the Temple almost destroyed by the profanation to which it had been subject and the neglect it had afterward received. Nevertheless, Judas and his followers gave praise to God for having made them the instrument for the reclamation of the cities and the holy shrines of the Temple, which they immediately set about to repair, and held a feast of solemn dedication, which has ever since been observed as a mark of the regeneration of the people as well as the re-establishment of the Temple.

ELEAZAR'S HEROIC DEATH IN BATTLE.

Though Judas had defeated the Syrians in every engagement, and had made himself master of a very large portion of Judea, where he had set up anew the worship of God, his enemies continued active in vexing the Jews, many of whom were treacherously murdered, and upon the accession of Antiochus V., Eupator, B. C. 164, hostilities were renewed under Lysias against Judas. War was begun again by Lysias laying siege to Bethsura, which Judas had strongly fortified and garrisoned with several thousand troops. The force which the Syrians brought against this place consisted of one hundred thousand infantry, twenty thousand cavalry, and thirty-two elephants trained to war in the far east, but never before used in the western provinces. These animals were relied upon to strike terror into the Jews, which they partially succeeded in doing. Each elephant was richly caparisoned with bright cloths and gleaming breast and forehead armor, while upon the back was a howdah, in which eight men were stationed with cross-bows and javelins, being thus elevated that they could hurl their weapons with greater effect and precision, while the huge animal would trample the enemy and carry destruction with his tusks and trunk.

The powerful army sent against Bethsura failed to accomplish its capitulation, since the garrison held out by the manifestation of extraordinary heroism until Judas could march from Jerusalem to the rescue. When the relief party came upon the scene the battle waged with ten-fold increased fury. Eleazar, the brother of Judas, displayed such valor that his name has survived to this

HEROIC DEATH OF ELEAZAR.

day as the synonym of patriotism and courage. He was ever in the thickest of the fight, plying his sword with a desperate energy and exciting the admiration even of his enemy. At length, perceiving the largest elephant of the Syrian host trampling hundreds of his valiant countrymen under foot, while the beast was carrying terror among the soldiers, Eleazar ran up to the huge beast and plunged his spear into its belly, until the mighty animal fell dead, but in its fall it crushed out the noble life of the heroic and self-sacrificing Maccabean.

The death of Eleazar had a most discouraging effect upon the Jews, who continued to fight, however, until they were fairly overwhelmed by superiority of numbers; Judas was compelled to retreat to Jerusalem, where he resisted every effort made to capture the city. Bethsura also held out for a long while, and until famine forced the garrison to surrender upon honorable terms.

Wars continued between the Jews and Syrians, involving the Romans ultimately, until the death of Judas, B. C. 161. He was permitted to lead the army of Judea, however, until he had defeated Nicanor in a great battle wherein the Syrians lost thirty-five thousand men, and had established the worship of God and the independence of all Judea.

Here ends the history of the Apocrypha, which leaves an interval of one hundred and sixty-one years between the death of Judas and the birth of Christ. For events which occurred during this time we are dependent entirely upon profane history. All of Judas's brothers, except Eleazar, attained to the high-priesthood, in which office they discharged their duties in a manner as honorable as was their patriotism. Though the war was continued for supremacy throughout Palestine, the Jews were generally successful until the death of John Hyrcanus, son of Simon, and high-priest from B. C. 135–106, under whom the Holy Land was restored to its ancient limits, according to the allotment of Joshua. Upon his death, however, affairs became less favorable to the Jews. The Hellenizing spirit again grew strong under Hyrcanus's son, Aristobulus, who was first of the Maccabean house to renounce the laws of Moses and give himself to a course of wickedness and crime, and his end was a fitting conclusion to a life of infamy which would have been even greater had he survived longer.

ALEXANDER THE HORRIBLE.

Aristobulus was succeeded by his brother Alexander Janneus, who retained the priesthood until B. C. 78. His cruelty exceeded that of his infamous brother, and caused the people to give him a new name characteristic of his disposition, viz.: the Thracian. His ambition was immeasurable, and as a consequence the Jews were kept in a constant state of oppression. He aroused the enmity of Cleopatra and Ptolemy Lathyrus, who, though set to fighting between themselves, soon after invaded Palestine. His most dangerous enemies, however, were among the Pharisees of his own people, who began a revolt during the

Feast of Tabernacles and pelted him with missiles as he was officiating as high-priest. To avenge this insult Alexander ordered his troops to destroy the multitude, which they did to the number of six thousand.

The very great disfavor in which he was held by his own people prompted Alexander to secure the services of a large number of foreign mercenaries, at the head of whom he marched against the country east of the Jordan and laid tribute upon Amathus, but he was soon after defeated by an Arabian king named Orodes. At the same time the Jews rose in rebellion, and though Alexander defeated them at first, they gained the help of Demetrius, a Syrian king, and defeated him in a battle in which nearly all his mercenaries were destroyed.

A year after his defeat by Demetrius, Alexander contrived to raise another army of sixty thousand men, with which he drove Demetrius out of Palestine and then captured Jerusalem from the insurgents. This success he signalized by giving a grand banquet to his numerous concubines, and as a divertisement for these creatures he publicly crucified eight hundred of his enemies, first murdering their wives and children before their faces. Four years after this shameful act he became afflicted with a painful malady, of which he died after enduring a suffering equal to that he had imposed upon his unfortunate enemies.

Alexander was succeeded by his wife Alexandra, who officiated at the head of the hierarchy for nine years and then gave place to Aristobulus, B. C. 69, who made terms with the Romans, but afterward found that he had admitted a new enemy into the country whom riches could not seduce from his purpose, as it was the intention of Pompey, the Roman leader, to make Palestine tributary to his own country. Finding that there were too many factions in Jerusalem to encourage a defense of the city, Aristobulus tried to purchase security for his people by an offer of a large sum of money and the surrender of the city; but while he was conducting negotiations with Pompey, a faction in Jerusalem closed the gates and prepared to defend the place. Siege was immediately laid to the city, but it was not until three months of vigorous fighting that the place was captured. Nor would its capture have been effected then had it not been for the observance of the Sabbath day, during which the Jews would not fight, and thus suffered the Romans to work unmolested with their battering rams until a breach in the towers was made.

When Pompey had captured Jerusalem he treated the Jews with unexpected magnanimity; instead of sacking the Temple of its treasure, he commanded that it be purified, and would not suffer his soldiers to molest any of the sacred furniture. More than this, he set up Hyrcanus II. as high-priest, and assisted in the restoration of order and the institution of religious observance according to the Jewish worship. He contented himself with fixing the tribute that should be annually paid to Rome, and with carrying Aristobulus as prisoner back with him. This generous treatment had the excellent effect intended, for

finding themselves so well respected by their conquerors, the Jews at once became satisfied with their condition under Cæsar, and were obedient subjects, which obtained for them such concessions as they chose to ask, besides a deliverance from the temporal power of the priesthood.

MARK ANTONY AND CLEOPATRA.

Civil war broke out in B. C. 40, shortly after the Temple had been pillaged by Crassus, king of Syria, during which Aristobulus was released and sent to Judea from Rome. He was basely murdered, however, while on the way, by friends of Pompey, and Antipater was made procurator of all Judea, by which it came almost exclusively under Roman administration. Antipater's four sons were placed in official positions, where they would be an aid in maintaining the supremacy throughout the several districts, and thus render rebellion, if attempted, less harmful. One of his sons, whose name was Herod, a character that figures so prominently in sacred history, was made governor of Galilee, and though only fifteen years of age at this time, he manifested thus early something of the cruel disposition which distinguished his life. One of his first acts was to execute the leader of an opposing faction, for which offense he was ordered to appear before the Sanhedrim for trial, but Hyrcanus adjourned the hearing so as to permit of his escape to Damascus, where he found protection from Sextus Cæsar, who was governor of Cœlesyria.

The death of Julius Cæsar, which occurred B. C. 44, was a calamity to the Jews scarcely to be estimated, for he had guaranteed them the right of practising their religion unmolested, which privilege was immediately taken from them by Cassius, who had assumed the government of Syria. He not only denied the Jews the right to worship, but imposed a tax of seven hundred talents (about $1,250,000) upon the country, which could only be paid by taking the larger portion from the Temple, which Antipater did not hesitate to do, and for which act he was assassinated by a priest under Hyrcanus named Malicus. This man was in turn murdered by Herod.

At this period (B. C. 42) Mark Antony is first mentioned as a character in Jewish history. He left Syria at a time when his presence was most needed—if his influence was so powerful—to allay the popular ill-will for Cassius, whose intolerance was quite as rapacious and oppressive to the Syrians as to the Jews. But he had met the beautiful Cleopatra, and in the allurement of her charms neglected all else to repose in the light of her magnetic eyes. At the instigation of the beautiful Egyptian enchantress Antony aspired to the rulership of the world, which at that time was held by a triumvirate. This triple government did not last long, however, for as Antony and his brother-in-law, Octavianus, held the principle possessions and influence, after the battle of Philippi a new assignment of provinces was made, by which Octavianus became master of the West and Antony assumed possession of all

the East. By this arbitrary division Octavianus and Antony, of course, became rivals, since the consuming ambition of the time was an extension of power and influence. An open rupture soon took place, precipitated by the well-founded charge of Octavianus that Antony was squandering the revenues of the East, to satisfy the caprices and extravagances of Cleopatra, under whose witchery he became plastic in her hands. This accusation aroused the active hostility of the Egyptian queen, who now influenced Antony to make his will and deposit it with the vestal virgins, bequeathing all his possessions to her children, by which one of them should become successor to Julius Cæsar. By some means Octavianus obtained possession of this will, and by reading it publicly, inflamed the anger of the people against Antony. The Senate soon issued a proclamation of war against Cleopatra, who was charged with subverting the reason of Antony to her overweening ambition. The issues were now joined, and Antony divorced his wife Octavia in order to break the last tie that bound him to Rome. The two hastily brought their large armies into action, and sailed their fleets of war-ships towards the Ambracian Gulf. They

ANTONY AT THE BATTLE OF ACTIUM.

drew up their squadrons off Actium, and the battle began at once with great vigor. In the beginning the fleet of Cleopatra and Antony had some advantage, and would have probably won the battle but for the cowardice of the Egyptian queen, who, fearful of the result, and being in the rear of Antony, drew off quickly, followed by her sixty galleys. Discovering her flight, so great was his infatuation that Antony threw himself into a swift-sailing boat and sped after her. His lieutenants continued the battle for a while, but without avail, and the whole fleet surrendered to the victorious Octavianus. Antony followed Cleopatra back to Egypt, and there renewed his shameful life of abandon and luxury, until he was aroused to action by the invasion of Octavianus, who laid siege to Alexandria. Antony here showed the true spirit of a soldier, and defended the city with rare heroism until a messenger brought him a false report of Cleopatra's death. Without hesitating to await a confirmation of the news he fell upon his sword, but before expiring was carried into the beautiful queen's presence. Almost while watching the glaze of death in her lover's eyes, Cleopatra was seized by the soldiers of Octavianus and carried before their general. Neither her beauty nor art of persuasion could avail her now, but as preparations were being made to carry her to Rome to grace the triumph of Octavianus, one of her attendants contrived to convey to her, in a basket of flowers, an asp, the bite of which is immediately fatal. This reptile she applied to her breast, and thus miserably perished, but avoided a disgrace that would have been more bitter to her imperious nature than any form of death.

While these events were transpiring in Egypt a powerful party in Syria raised an insurrection, and succeeded in forming themselves into an army, and also in gaining the aid of the Parthians under Prince Pacorus. Antigonus, the only surviving son of Aristobulus, by a gift of money equal to nearly $2,000,000, and five hundred women of noble families, induced the Parthians to give him their assistance in his contest for the throne of Judea. With this force Antigonus laid siege to Jerusalem, during which Herod was driven out of the city, but capitulation of the place was avoided by the submission of Antigonus's claims to the Parthian commander, whose decision could hardly be otherwise than favorable to the claimant.

Antigonus ruled for a period of only three years (B. C. 40–37), when Herod returned with a considerable force, which was further augmented by the aid of Antony, whose troops were placed at his disposal. Herod defeated Antigonus's army in a decisive battle, and then marched against Jerusalem, which he captured after a siege of six months, during which time the inhabitants of the city suffered all the horrors of a famine. Upon its capitulation the Roman soldiers began a slaughter of the now defenceless citizens, which was so remorseless and vengeful that Herod was compelled to restrain the brutal passions of his soldiery, not, however, from a merciful disposition, but to prevent a complete extirpation of the inhabitants, which would have given him possession of a depopulated capital.

MARK ANTONY AND CLEOPATRA ON THEIR BARGE.

The unfortunate Antigonus was taken, and being first loaded with chains was sent to Antony, who, at the instigation of Herod, soon afterward put him to death, and thus expired the last sovereign of the Maccabean house.

In many ways Herod greatly resembled the bloody and vengeful Antiochus. He put to death every member of the Sanhedrim, save two, because they had advised against the surrender of Jerusalem; he also instigated the drowning of a high-priest that Cleopatra had forced him to appoint. He did not even withhold his murderous hands from his own household, for upon the bare suspicion of unfaithfulness, probably disloyalty, he killed his beautiful wife Marianne, and soon afterward brought his mother-in-law to a like fate.

To gain the good opinion of his subjects, who despised him with an implacable hatred, Herod instituted the Olympian games in Jerusalem, and popularized gladiatorial combats, fights between wild animals, and other savage amusements; but in addition to this he gave the greatest attention to a rebuilding of the Temple, which had become decayed and unsightly from neglect and abuse. For nine years he kept a force of eighteen hundred artisans at work on the sacred edifice, which on its completion was a marvel of beauty, far surpassing the Temple of Solomon. Nor did he neglect the commercial interests of his empire. A city, with a fine harbor, which in honor of Augustus Cæsar he called *Cæsarea*, was built after the Græco-Roman style of architecture and on a scale of unrivalled splendor, including among its chief features of interests an immense theatre, and amphitheatre for games, besides many exquisite pieces of statuary. In the theatre here constructed, however, he came near being assassinated, the plot upon his life being discovered but a few hours before it was to be executed.

A few years after, or B. C. 7, Herod suspected his two sons, who had been sent to Rome to be educated, of conspiring against his life out of revenge for the murder of their mother, and though there was no evidence of such a conspiracy he ordered the sons home, and upon a false charge had them strangled.

Two other sons still remained to him, and singularly enough, his favorites. One of these, whose name was Antipater, stung to revenge for the triple murder of his mother and two brothers, formed a conspiracy with his half-brother, Pheroras, against Herod, but though their plot was well conceived and they had the active sympathy of seven thousand Pharisees, their plans miscarried. Pheroras was destroyed by poison, while Antipater was brought to trial and condemned, but while awaiting the confirmation of the judgment against him Herod was seized of a dreadful venereal disease, which set him in a frenzy by reason of the boils which covered his body, and, anticipating his death, he ordered that the heads of the chief families of Judea be gathered together in the hippodrome at Jericho, and there be slaughtered, that his own funeral might not be wanting of mourners, and with his last breath he also ordered the execution of Antipater. This was the condition of affairs in Judea at the time of Christ's birth.

The Visit of the Wise Men of the East—Matt. 2:1-12

The Birth of Christ

CHAPTER XXIX.

THE BIRTH OF CHRIST.

The Four Gospels.

IN the morning of the world, before the ruby portals of the east were opened to admit a golden dawn, there was light from the invisible throne, and beams of refulgence from God's presence, which illuminated all that He had made on the first day of His marvellous work. When the six days were finished the sun, stars, and planets poured their flood of lambent flame over completed creation, and made the world a symphony of harmony and beauty, while bird, flower, landscape, and a train of mortals offered their oblations in pæans and sweet odors. But—

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden,"—

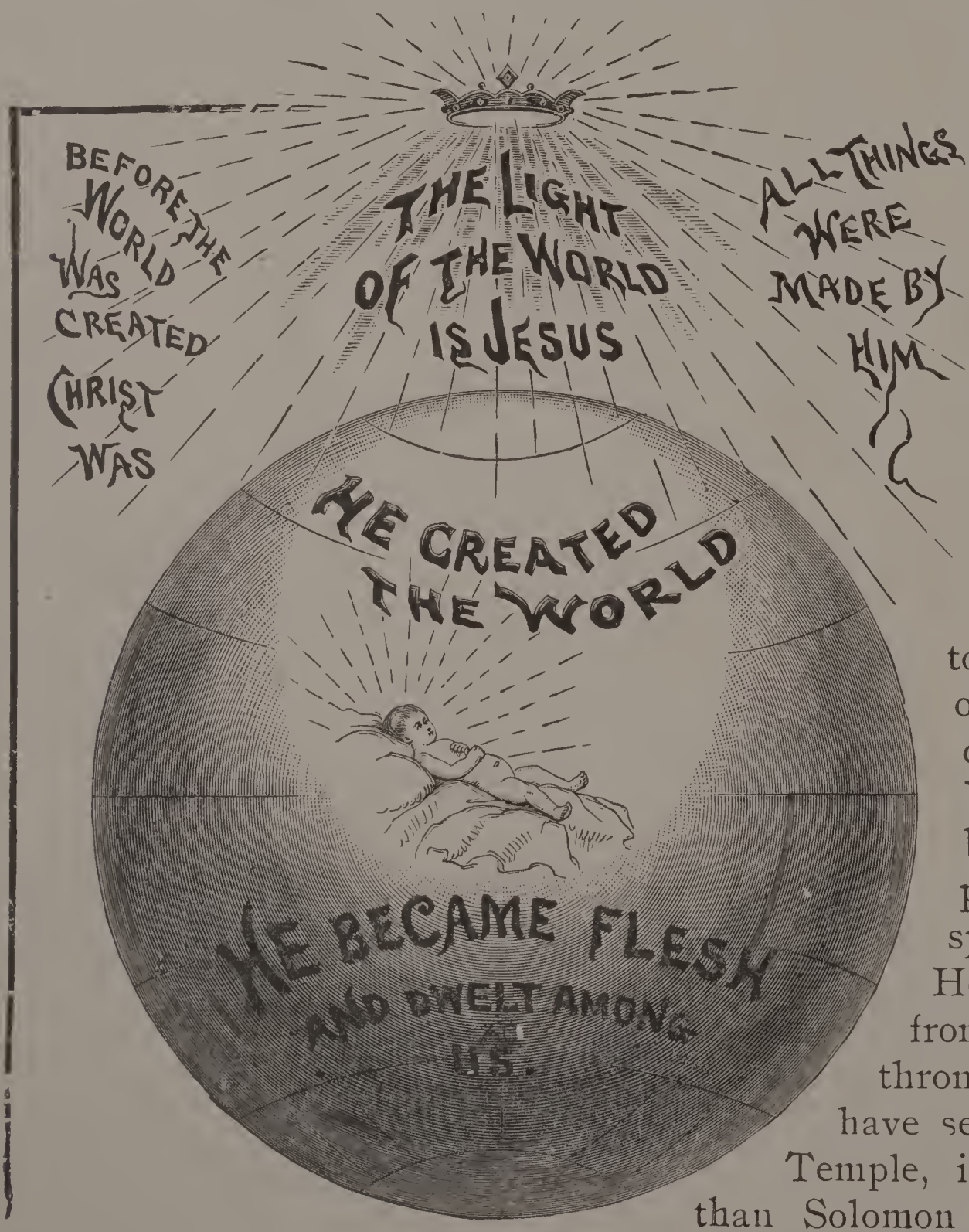
we have already written in following the sacred narrative as the inspired writers were given to record it, wherein is described how from the Divine emanation there sprang beauty and joy until the free agency of him created in the likeness of God wrought sin to disfigure the perfect work of creation. Over the vault where spread the glory of a

pleased Omnipotence, which bathed the world with splendor inconceivable, there now rolled the clouds of evil, obscuring the harmony and happiness of all things that were made until from the celestial birth there developed a mortal doomed to lose his high estate

Till one Greater Man
Restore us and regain the blissful seat.

This restoration was like the breaking of a new day on creation, when the light of the world rose, not in the sky, to pass its brief circuit and sink behind the hills with darkness fast in the wake, but a Sun that should never set nor lose its radiance by opposing cloud; a Light that beats upon the soul, imparting hope and eternal life, and brings us back to the Fatherhood of God.

This perennial sun of which I speak was the Son of God, about whom we love so much to read because of His mission, character and beautiful life, and because the story of His meekness, suffering and cruel death is so sad that our hearts are awakened with the touch of profound pity and a realization of the love that could prompt the sacrifice He made for our redemption and restoration to the celestial estates set apart for man when God made the world.



In closing the Apocrypha and recording the chief events of Herod's reign, I deferred mention of Christ's birth in order to conclude the Old Testament account as given in the narrative, which contains no reference to Jesus, though anticipating occurrences four years subsequent to our Lord's birth. We must, therefore, turn back to view the most important incident that transpired during the rulership of Herod the Great, whose life, from the time he ascended the throne, was a fitful fever. We have seen how he had rebuilt the Temple, in a style more magnificent than Solomon ever dreamed of, and how

he turned Palestine into a dependency of Rome, valuable for its commerce no less than its importance as an adjunct to Roman power. His reign had therefore been of much consequence, both to the people of Palestine, whose condition he somewhat ameliorated, and to Rome, that had now begun a mastery over the world by striking the first victorious blows at Assyria. But though a successful ruler, Herod, as we have already noticed, was an inflexible tyrant, a criminal at heart, and with all his outward show of religious tendency and respect for the Jewish theocracy, he was very much less devoted to the interests of his subjects than to his own ambition, which he sought to attain through pretences that would disguise his real motives. These motives became more apparent in the later years of his dominion and, as a natural consequence, his intrigues and plans were less successful; his popularity rapidly diminished, and being a man of violent disposition, the obstacles which set at defiance his ambitions provoked him to desperate measures that finally brought him to a miserable end.

ZACHARIAS.

The prophecies of Isaiah, Zechariah, Daniel and Micah, that a Messiah should be born to redeem the world, were now at the period of fulfilment, and all Israel was looking forward to the promised event. It was therefore a matter of small surprise to Herod when word came to him that a Saviour had been born in Bethlehem who should become King of the Jews. But when he had definitely learned that this promised King was the child of a lowly woman who, too poor to lay her head upon the couch of a sumptuous home, was forced to

seek shelter among the beasts of a manger, he gave no credit to the report, since all Israel had expected the Messiah to make His appearance clothed in a glory that would dazzle human eyes, and with a manifestation of power that would prove His heavenly descent. To nearly all Jewry the manner of Christ's coming was a disappointment, which caused many to reject Him and led finally to his crucifixion, as will soon be told.

"GLAD TIDINGS."

AN ANGEL APPEARS TO ZACHARIAS.

There were a few persons, however who, being blessed with the Divine favor, were foretold of the manner and time of Christ's coming, and these proclaimed that the coming of the fulfilment of the prophecies was at hand. The most favored servant of God was Zacharias, who was a priest in the Temple at Jerusalem. He was married to a woman named Elisabeth, who was extremely pious and devoted to good works, but had never borne any children, on which account she was held in small regard by the people, for among the Jews barrenness was regarded with reproach.

At the time of which I write the twenty-four priests who adminstered in the Temple each day were required to make their offerings as in the time of David, and on each day the service was changed, so that a different company of twenty-four priests went on duty every twelve hours. Their services consisted in trimming the lamps on the golden candlesticks, replenishing the sacred fires, and altar of incense, and offering up a lamb on the altar of burnt-offerings. At three o'clock of each afternoon the people were summoned to prayer during the burning of incense and offering of the lamb, but each priest had his special duty to perform, both in secret and before the people.

One afternoon Zacharias went into the Holy Place to prepare the offering

of burnt incense on the altar, and while engaged in this duty be beheld on a sudden the form of a radiant angel standing beside the altar, as if to stay the service. Zacharias, upon beholding so strange and beautiful a form, with hands stretched above the golden altar, was very much frightened, and would have hastened from the celestial presence had not he been restrained by a sweet voice that spoke, and declared to him that though he and his wife were old, yet Elisabeth should soon bear him a son, whose name would be John. Moreover, the angel said that this son would never pollute his lips with strong drink, but that his conduct would ever be that of a pious person, in whom the spirit of God would be manifest from the day of his birth. This prophecy filled the heart of Zacharias with pleasure, but the angel had better news yet to tell, for continuing his speech he told the enraptured priest that John would proclaim to the people the time when the Saviour of the world should come, and that he would also preach repentance of sin and preparation for receiving the Lord. Although Zacharias was happy in hearing such a pleasing prophecy, yet he desired some sign of the fulfilment of what had been spoken, and therefore asked that it might be given him to know how such things should come to pass. Perceiving his doubts, the angel answered: "I am Gabriel, that stand in the presence of God; and I am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

THE ANNUNCIATION.

When the angel had thus spoken he disappeared, leaving Zacharias speechless, but glad in heart, for by this sign he perceived truly that what had been told him proceeded from God. When he came out of the Temple to the people

who were waiting, he could only make them understand by signs what manner of vision he had beheld, and why he had been so long detained, for his tongue had become useless in his mouth.

GABRIEL APPEARS TO MARY.

In less than six months after the annunciation to Zacharias, Gabriel became a second time the messenger of God, to proclaim a glorious birth, and accordingly he appeared before a young woman of Nazareth called Mary, a cousin to Elisabeth, and who was espoused at the time to a poor carpenter named Joseph, who was a descendant of David, as was Mary also.

When Mary beheld the angel Gabriel standing before her, she, like Zacharias had been, was much frightened, not understanding the import of the celestial visitor, but she was speedily reassured by the angel, who spoke these joyful tidings: "Fear not, Mary, for thou hast found favor with God, and behold, thou shalt bring forth a son, and shalt call his name JESUS. He shall be Great, and shall be called the Son of the Highest, and of His kingdom there shall be no end."

Mary, however, was no less doubtful of the truth of Gabriel's prophecy than Zacharias had been, and being anxious for some proof, inquired, "How shall this be?" for she was not yet married. Whereupon the angel responded. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be borne of thee, shall be called the Son of God." He also told her how that Elisabeth should soon bear a son, notwithstanding her old age, which delighted Mary, and caused her to desire greatly to see her cousin, to tell what had been prophesied and to learn if it were as the angel had told concerning her. Accordingly, Mary left Nazareth and went quickly to a small town in Judah, near Jerusalem, where Elisabeth was sojourning, to visit her cousin, with whom she remained nearly three months. It is left to us only to imagine how these two women, so highly favored of God, spent their time together, since unfortunately neither Matthew, Mark, Luke nor John left any description of the joy which must have been manifested every day by these blessed women, who were now experiencing the rapture which fills the mother's heart with every pulsation of her first-born, a hundred-fold intensified by the unutterable joy which must have sprung from the glad promises of Gabriel.

THE BIRTH OF JOHN.

For reasons which the Bible does not give us to know, Mary returned to Nazareth before the birth of Elisabeth's child, though the event must have been expected near the time of her departure. But we are told that upon Mary's return the prophecy which the angel had made to her cousin was fulfilled, for Elisabeth bore a son, who, in accordance with the custom of the Jewish people of that time, was called Zacharias, after his father. The mother, however, insisted upon naming him John, which matter being thus brought into dispute,

CORREGGIO.

THE NIGHT.

was determined by referring it to the priest-father. Zacharias was yet speechless, and had to make his desires known by signs, so in this way he called for writing materials, which being given him he wrote the name—John. Instantly the seal of his tongue was broken and he broke forth in praise-giving for the mercies and favors which God had bestowed upon him. The curious manner in which his speech was restored, no less than that by which he had been stricken dumb, awakened the keenest surprise of the people, who manifested their mysticism by inquiring, referring to the babe, "What manner of child shall this be?"

The question asked concerning the future of John was answered in due time. Of his childhood we know nothing except that he "waxed strong in spirit," by which we may infer that he was a very healthy, and possibly precocious, child. As he grew to manhood's estate he refused to be bound by the ordinary pursuits of his people, but retired to the desert, where, after a period of contemplation and preparation, he began to preach as a forerunner of Christ that salvation was at hand.

THE BIRTH OF JESUS.

Soon after Mary's return to Nazareth, which was near the time when she was to be married—and no doubt this engagement was that which caused her to terminate her visit to Elizabeth at so critical and yet auspicious a time—Joseph discovered the evidences of maternity in his betrothed, and secretly sought a pretext to withdraw his vows without making public the cause. But God came to him in a dream and told how blessed among women Mary was, and that the child was conceived by the Holy Ghost while she was yet a virgin. So Joseph and Mary were married.

A few months after the marriage of Joseph and Mary, at Nazareth, they were compelled to make a journey to Bethlehem, eighty miles distant, in obedience to the Roman law, which required every man to enroll his name in the city where his father had lived. This law was passed to enable the government at Rome to take a census of the male population of Palestine, so that in case of war it might be known how to make a levy of troops from that country. Another purpose of this registration was to fix the taxing of the nation, each man being required to make a return of his possessions; and hence it was that Joseph, who was of the house of David, was required to make the journey to Bethlehem. When the two reached their destination they found all the inns full, so that they had to take shelter in a small private house, where the accommodations were meagre, but perhaps quite as good as either Joseph or Mary was used to, for they had always been extremely poor. How long the two remained in Bethlehem we do not know, but during their visit to the place Mary gave birth to the blessed Child, to whom, as the angel had declared, was given the name JESUS, which signifies *Saviour,* and CHRIST, the *Anointed.*

The small dwelling wherein they lodged afforded so little privacy or convenience that Mary laid her precious babe in a manger, which was doubtless connected with the family abode, as was customary among the people of all that region of Judah. Tradition tells us that this so-called manger was a cave scooped out of the limestone rock, a common thing about Bethlehem. Beecher, in his "Life of Christ," says such caves abound in the limestone rock of that region, and are used both for sheltering herds and sometimes for human residences. The precipitous sides of the rock are often pierced in such a way that a cottage built near might easily convert an adjoining cave to the use of an out-building. "Caves are not rare in Palestine, as with us. On the contrary, the whole land seems honeycombed with them. They are, and have been for ages, used for almost every purpose which architecture supplies in other lands—as dwellings for the living and sepulchres for the dead, as shelter for the household and for cattle and herds, as hidden retreats for robbers, and as defensive positions or rock castles for soldiers. Travellers make them a refuge when no better inn is at hand. They are shaped into reservoirs for water, or, if dry, they are employed as granaries. The limestone of the region is so porous and soft that but a little labor is required to enlarge, refashion, and adapt such caves to any desirable purpose."

JOSEPH AND MARY ARRIVE AT THE INN.

In Thompson's "Land and the Book," I find the following description of the cave-habitations about Bethlehem: "It is common to find two sides of the one room, where the native farmer resides with his cattle, fitted up with these mangers, and the remainder elevated about two feet higher for the accommodation of the family. The mangers are built of small stones and mortar, in the shape of a box, or rather of a kneading-trough, and when cleaned up and

H. DOWLING.

BLESSING THE CHILD JESUS IN THE TEMPLE.

whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept there in our rude summer retreats on the mountains."

In view of these facts we have no warrant for believing that Joseph and Mary were so distressed by poverty that they were forced to lay their babe in a manger given over entirely to the shelter of cattle, nor that the child Jesus was subjected to any greater hardship than was common to the peasant children of that region.

MARY AND THE CHILD JESUS.

Bethlehem, the place chosen by God for the nativity, as foretold by Micah, lies five miles south of Jerusalem, on a spur of the hills of Judah. To the east spreads a softly undulating plain upon which grass grows abundantly, and upon which, most probably, the shepherds were grazing their flocks when apprised by the angels of the birth of Jesus. Small as the town was, it had long before been famous as the birthplace of David, and about the valleys and plains of which he had attended his father's herds before being crowned king of Israel. About this sacred place also attaches a holy feeling, because it was here that Ruth gleaned and Boaz won her from unfeeling relatives for his wife.

The date of Christ's birth, though unimportant so far as it affects His mission or character, has been the subject of much discussion among commentators for hundreds of years. "In the primitive church," as Dr. Schaff observes, "there was no agreement as to the time of Christ's birth. In the East the 6th of January was the day observed for His baptism and birth. In the third century, as Clement of Alexandria relates, some regarded the 20th of May, others the 20th of April, as the date. Among modern chronologists, and biographers of Jesus, there is still great difference of opinion, and every month—even June and July (when the fields are parched from want of rain)—has

been named as the time when the great event took place. Lightfoot assigns the nativity to September; Lardner and Newcomb to October; Wiseler to February; Paulus to March; Greswell and Alfera to the 5th of April, just after the spring rains, when there is an abundance of pasture; Lichtenstein places it in July or December; Strong in August; Robinson in autumn; Clinton in spring; Andrews between the middle of December, 749, and the middle of January, 750 (after the founding of Rome). On the other hand, Roman Catholic historians and biographers of Jesus, as Lepp, Friedlieb, Bucher, Patricius, and also some Protestant writers, defend the popular tradition—the 25th of December. Wordsworth gives up the problem, and thinks that the Holy Spirit has concealed the knowledge of the year and day of Christ's birth and the duration of His ministry from the wise and prudent, to teach them humility.

Although born to the poorest and cradled in a manger, the glory of God shone round the Babe, while angels sped on swiftest

wing to bear the glad tidings of Christ's birth to the world. They did not go to kingly halls, but visited the lowly shepherds minding their flocks in the still watches of night on the plains where David watched when he was called to be king of Israel, and to them declared the "good tidings of great joy to all the people." How startled must have been the sleepy shepherds when, aroused from their half-watching, they perceived a light breaking through the darkness and heard angelic voices proclaiming, "Glory to God in the highest, and on earth peace, good-will toward men." Their fear soon subsided, however, when an angel told them that in Bethlehem had that day been born "a Saviour, which is Christ the Lord," and that they might find him then wrapped in swaddling clothes, lying in a manger. Convinced of the truth of what they had heard by the miraculous manner in which the news was given, the now thoroughly aroused and excited shepherds made haste to Bethlehem, where they found the new-born Babe as had been declared, and immediately joined their praises to God for His mercies and the gift of a Redeemer.

"THERE IS BORN A SAVIOUR WHICH IS CHRIST THE LORD."

THE CIRCUMCISION AND NAMING OF CHRIST.

Since Christ was "born of woman," and "under the law," on the eighth day after His birth He was brought by His parents to the priest in Bethlehem for circumcision, and upon the performance of this ceremony He was given the name JESUS, as the Angel Gabriel had commanded.

The Jewish law relating to births was not fully complied with by the observance of circumcision, for it was necessary for each mother to offer up a sacrifice at the expiration of her period of purification, which was at the end of forty days after the birth. According to this requirement Mary and Joseph took the precious Babe to Jerusalem, and in the Temple there made their sacrifice of "a pair of turtle doves," which was the customary offering of the poorest people.

ADORATION OF THE MAGI.

This first appearance of Jesus in the Temple was the signal for His reception by those who may be regarded as the representatives of the spiritual remnant of Israel. An aged man and woman had long watched, with prophetic spirit, for the dawn of the Sun of Righteousness. Simeon, who had been fore-warned by the Holy Spirit that he should not die till he had seen the "Anointed of Jehovah," was now guided by the same Spirit into the Temple; and, taking the child in his arms, he proclaimed Him, for the first time, as the CHRIST OF GOD, and declared that, for himself, the time was come to depart in peace, since his eyes had seen the Salvation of God, the Light of the Gentiles, and the Glory of Israel. But his prophecy was not ended; for, as Joseph and Mary wondered at his words, he announced the varied reception which Christ would meet from His own people, the trial of the inmost hearts of men by His Spirit, and the sorrows which, in striking at Him, would smite through His mother's heart—the primal curse and blessing on the woman. Simeon had scarcely ceased, when Anna, the daughter of Phanuel, of the tribe of Asher, entered the sacred court. This devout woman had employed her widowhood of eighty-four years, after a marriage of only seven, in constant prayer and fasting within the precincts of the Temple. She was a prophetess; and in that character she now gave thanks

to God for the advent of the Christ, and repeated her testimony to all that looked for redemption in Jerusalem.

Though only forty days had expired since the birth of Jesus, yet the glad news had travelled on the wings of morning and night from one end of Palestine to another, and even to the far distant east, where a people lived who had never come in contact with the Jews, but who, learning that a Saviour of the world had been born, came to pay homage to Him who, it had been declared, should be "King of kings." Accordingly, there came "wise men from the east," who were doubtless Magians, as these were frequently called, and, being guided by a star, they journeyed to Jerusalem, inquiring where the young Child, who was to be King of the Jews, was, that they might worship Him.

THE FLIGHT INTO EGYPT.

Herod the Great, who was still living at this time, had no doubt heard the report, common throughout all Judea, that a Saviour had been born, but attributed the belief in such an event to the superstitious character of some of his subjects, and gave the matter no attention until he learned that wise men from the east had come to Jerusalem in quest of that Saviour whom they called "King of the Jews." Upon learning that this wonderful babe should become king, he immediately conceived the idea that he was himself to be supplanted, and began to concert means to destroy the child.

At this time Herod was unpopular with the people, and had several times nearly lost his kingdom and his life through conspiracies headed by his own sons, as already described; besides these narrow escapes, which constantly harassed his mind with dreadful forebodings, he was afflicted with a painful and incurable malady, which rendered him more susceptible to the evil reports and the more ready to believe that every public rumor affecting his government was the result of some conspiracy to wrest the sceptre from him.

Herod accordingly summoned the Sanhedrim, and from the sages of that body learned that the Redeemer should be born in Bethlehem, and that the time of His birth, as fixed by the prophets, was near at hand. He thereupon called the Magians, and requested them to proceed in search of the new-born King, and when they should find Him to come and tell him, that he might worship Him also.

Who these wise men, or Magians, were, it is even difficult to conjecture. Tradition still preserved among the Jews represents them as three astrologers, named Balthazar, Melchior and Casper, from Assyria, whose skulls are preserved and shown in a shrine at Cologne. This tradition is, of course, unreliable, and has no basis of truth to rest upon. Of one fact only are we assured, that whether kings, astrologers, or "wise men," they were unquestionably persons of great wealth and much learning, proved by the gifts they brought to the child, "gold, frankincense and myrrh," which were the gifts customary to be made by subject nations to their kings or conquerors.

"ALL WHO HEARD HIM WERE ASTONISHED AT HIS UNDERSTANDING."

HEROD MURDERS THE CHILDREN OF BETHLEHEM.

When the "wise men" went on their way again from Jerusalem, they beheld the star still brightly shining, by which they were guided to Bethlehem until it stood still over the young child, and thus discovered Him to them. When they had presented their treasures and paid due homage to the child Christ, they would no doubt have returned to Jerusalem to inform Herod of the place where Jesus was, but were forewarned by God in a dream not to go to the king, but to return to their country by another way, which they accordingly did. When Herod learned that the "wise men" had departed from his realm without obeying his injunction, his fears were the more excited, and he

resolved upon a most horrible measure to accomplish the destruction of Jesus, whom he now regarded as the successor to his kingdom if permitted to live. Having caused the murder of his wife and sons, out of suspicion that they had conspired to dethrone him, he was not likely to stop short of any crime that promised to relieve his mind of the fears excited by the report that a new king of the Jews had been born, and accordingly he issued an order for the extermination of every male child under two years of age within Bethlehem and adjoining district. In pursuance of this dreadful edict several hundred innocent babes were foully murdered and the whole land thrown into mourning. In this terrible scene the Jews saw a fulfilment of Jeremiah's prophecy of Rachel, whose tomb was near Bethlehem, weeping for her children, and would not be comforted, because they were not.

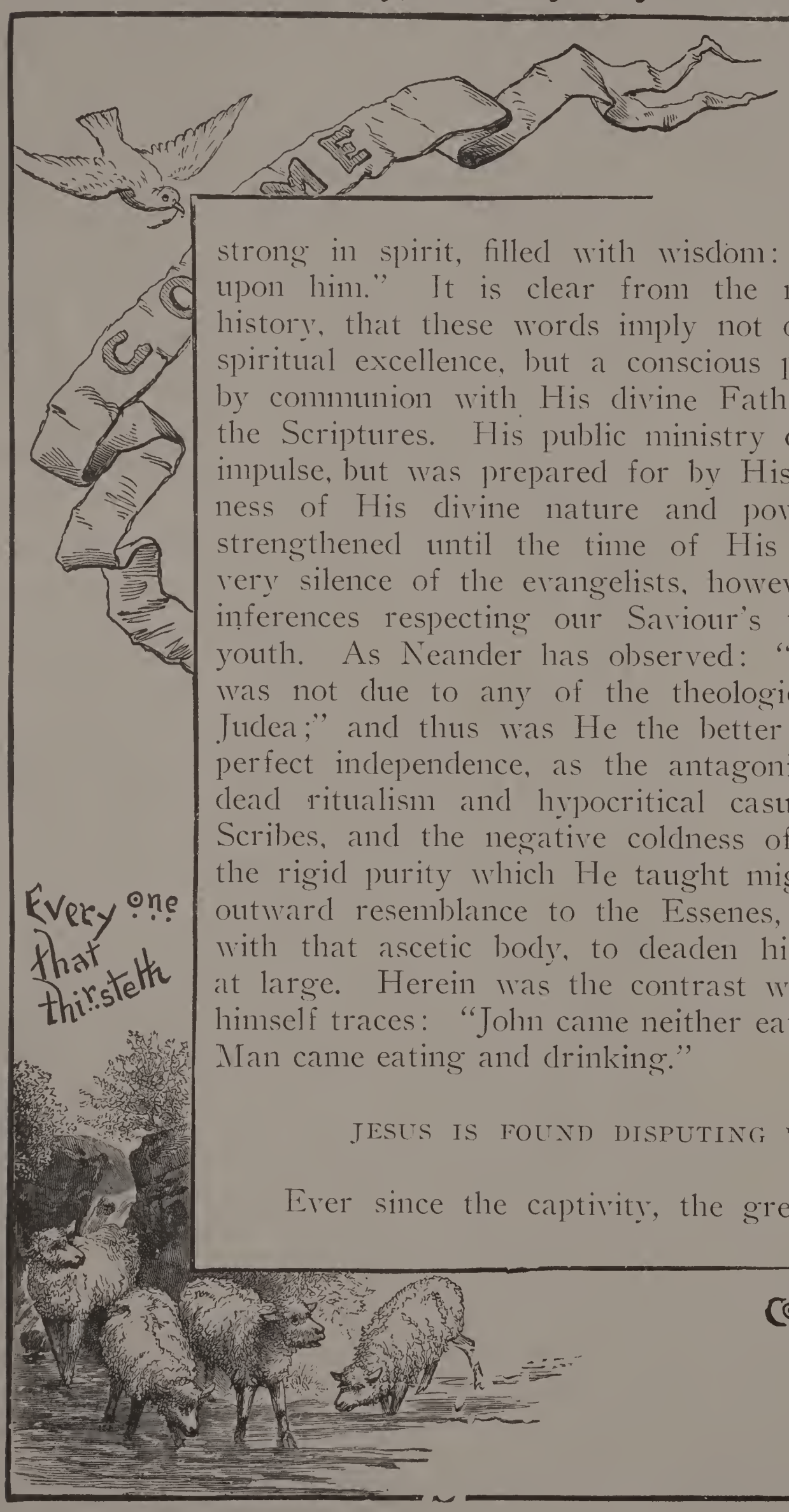
JESUS THE CARPENTER'S SON.

THE ESCAPE OF JESUS.

How vain of man to suppose that he can set aside God's will and compass his own desires in opposition to that of his Creator. In this Herod was more than vain and foolish, and by his wickedness only hastened his own miserable end. God, knowing the heart of Herod, sent an angel to Joseph directing him to take Jesus and Mary and flee into Egypt, and there remain until the death of Herod, and until he could return with the child to his own country without fear. Thus did Jesus escape, through God's intercession, the terrible slaughter of infants.

But Herod's end was near, and in the same year, almost directly after the Feast of the Passover, he rendered up his crime-laden life and went thither to answer for his iniquities. Immediately after an angel again appeared to Joseph in a dream, and bade him return to Palestine. While on the journey to Bethlehem, however, Joseph learned that the son of Herod, Archelaus, had

ascended the throne, and that this new king was no better than his father, who, to perpetuate his power, would likely murder Jesus if he should discover the Child. Joseph, therefore, turned aside from Galilee and went to Nazareth, the former home of Mary, which lay sixty-five miles north of Jerusalem. Here Jesus lived with his father in obscurity, so far as history gives us to know, until He was twelve years of age. We are only told that "the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." It is clear from the next event recorded in His history, that these words imply not only a growth in moral and spiritual excellence, but a conscious preparation for His ministry by communion with His divine Father and by diligent study of the Scriptures. His public ministry did not begin with a sudden impulse, but was prepared for by His whole life. The consciousness of His divine nature and power grew and ripened and strengthened until the time of His showing unto Israel. The very silence of the evangelists, however, leads to some important inferences respecting our Saviour's training in boyhood and in youth. As Neander has observed: "His education for a teacher was not due to any of the theological schools then existing in Judea;" and thus was He the better prepared to stand forth, in perfect independence, as the antagonist and rebuker alike of the dead ritualism and hypocritical casuistry of the Pharisees and Scribes, and the negative coldness of the Sadducees. And while the rigid purity which He taught might suggest something of an outward resemblance to the Essenes, He had no real connection with that ascetic body, to deaden his sympathies with humanity at large. Herein was the contrast with his forerunner, which he himself traces: "John came neither eating nor drinking: the Son of Man came eating and drinking."



JESUS IS FOUND DISPUTING WITH THE DOCTORS.

Ever since the captivity, the great festivals, like other institutions of the law, had been observed with regularity, and even the women went up to Jerusalem once

BIDA.

THE DEPARTURE FROM EGYPT.

a year to keep the Passover. Such was the custom of our Saviour's parents, and when He reached the age of twelve, He accompanied them to the feast. When Joseph and Mary left Jerusalem He remained behind, His absence being only discovered after the caravan had gone a day's journey. His sorrowing parents found Him in the Temple, the centre of a circle of the professed teachers of the law, astonishing all who heard Him, both by His replies to them and by His own questions. There is nothing here to imply a contentious spirit; but, in the sincere effort to obtain instruction, He could not but show the fruits of His profound study of the Scriptures, and the power of the Spirit that had "filled Him with wisdom." This "spiritual discernment," by which He opened the true meaning of God's Word, was the "understanding" which astonished the "natural men," who had long been bound down to the mere letter.

Though the town of Nazareth was a small place, it afforded Jesus opportunities for studying the Scriptures free from the bias and preconceived opinions of the teachers of Jerusalem. It was here that He not only studied the Scriptures, but studied human nature as well. Nazareth was, though only a village, a place whose chief reputation was the disrepute in which its people were held. This is proved by the inquiry of Nathanael, of Cana, a place near by, "Can any good thing come out of Nazareth?" The proof of Nazareth's wickedness is further increased by the manner in which Christ was received when He first preached there, for we are told that as He discoursed to the people plainly of their misdoings they offered him personal violence.

There were some things, however, about Nazareth, which were favorable to the acquisition, by Jesus, of those principles which, unknown to the Jewish priests, became to Him so serviceable in the propagation of his teachings. These favorable conditions arose from the natural beauties of the place, which seems to have brought His mind into a more perfect accord with God, even if we choose to regard Jesus, at the time, as a person with no more of the Divine attributes than His fellows possessed. Of the exquisite beauty of Nazareth and the surrounding district the Rev. Dr. Stanley, a missionary to Palestine, writes: "Fifteen gentle rounded hills seem as if they had met to form an inclosure for this beautiful basin. They rise around it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of these green hills, abounding in gay flowers, in fig trees, small gardens and hedges of the prickly pear."

The town is built, not upon the apex of a hill, but rather upon the side which slopes westerly toward the basin. From this hill a view is had unequalled in all Palestine; not even from Mount Tabor is such a grand sight afforded, for we may here behold almost the whole of Galilee, the northern portion of which is covered with snow lying on the high mountains and reflecting back the sun's rays like peaks of silver, while away to the west and southwest sweeps the Mediterranean in full view. But nobler still is the plain of

Esdraelon (which takes its name from Jezreel), which stretches its length fifteen miles from the valley at the base of Nazareth. Beautiful as the scenery is, it is the historical events associated with each hill and plain of the vicinity that give to the place its chiefest charm. On the plains of Jezreel rushed the tide of battle in the patriarchal age. Here the hosts of Midianites, Amalekites, Syrians, and Philistines went forth to battle against Judah and made it the battlefield of ages. Is it a matter of wonder, therefore, that in a mind so receptive as Christ's must have been, He drank so deeply from the cup of nature; that He was so familiar with the history of His people and with the law, or that he thrived upon the inspiration which placed Him in communion with God?

But of the boyhood of Jesus we know nothing, beyond the fact that he was a carpenter's son, who doubtless helped His father, after the manner of Jewish sons who were brought up to learn a trade. We may picture Him in our minds as doing wonders in His infancy, and of being radiantly beautiful as well as divinely good, but we must trust entirely to our imagination, for on these matters the Gospels are silent. So, after we find Him at the age of twelve years, sitting in the midst of the doctors and disputing with them, history affords no other glimpse of Him for a period of eighteen years, when, now thirty years of age, He sets out upon His ministry. All that is said of Him, to cover this long interval, is contained in the Gospel of St. Luke, who writes that while Jesus was conversing with the doctors His mother came to seek Him, saying: "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing."

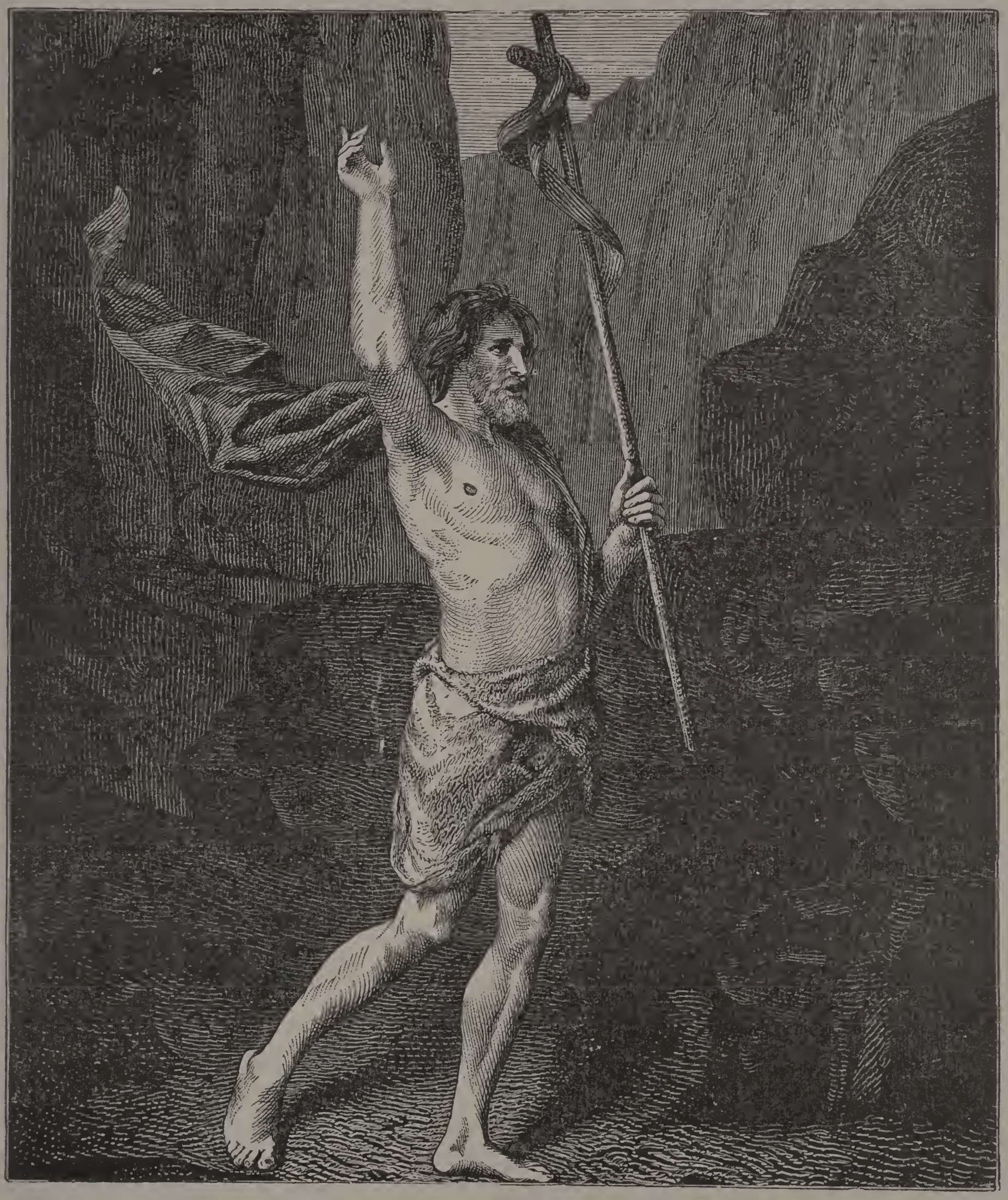
"And He said unto them, How is it that ye sought me? wist ye not that I must be about My Father's business? And they understood not the saying which He spoke unto them. And He went down with them and came to Nazareth, and was subject unto them; but His mother kept all those things in her heart. And Jesus increased in wisdom and stature and in favor with God and Man."

PREACHING OF JOHN THE BAPTIST.

The Gospels are quite as reticent concerning the boyhood of John as they are of Jesus. We are merely told of the manner of John's birth, and the prophecy of what he should do as the forerunner of the Saviour, and that at an early age he retired into the wilderness about Engedi. It was common in those days, and even later, for those who desired to prepare themselves for a religious life, to withdraw for a time into the desert and there live in strict seclusion from the world, in meditation upon the goodness and nature of God. And this is what John did for a period of perhaps fifteen or more years. During this time he subsisted upon the wild honey that he found stored by bees in the rocks and dwarfed trees of the wilderness, and upon the locusts, or grasshoppers, which abounded in that region.

At the withdrawal of John from a life of seclusion he found a sorry con-

dition of affairs in Judah. The Jews had no longer any voice in the government, being now ruled by a Roman procurator named Pontius Pilate, under the prefect of Syria. The people were bitterly oppressed by publicans, who



"REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND."

were collectors of the revenue, and who placed the most burdensome exactions upon the Jews, amounting almost to a confiscation of their possessions. These

levies were not paid without much complaint, and the murmurs of rebellion became audible, which at length gave rise to an organization under Judas for actively opposing the payment of further tribute to Augustus Cæsar, who was now Emperor of Rome.

Besides the dissatisfaction, well founded, which the Jews felt at the burdens laid upon them by Rome, they were torn by dissensions among themselves, produced, however by Roman interference with the priesthood, which was frequently changed to prevent a consolidation of the Jews, whose tribal relations were thus made to change with each change of the priesthood.

JOHN DECLARES THE COMING OF CHRIST.

It was while these dissensions and conspiracies were most threatening that the Spirit of God called John from his seclusion and sent him through Judea to preach the coming of Christ. Though making no claim to the possession of miraculous powers, he assumed the garb of a prophet—"a raiment of camel's hair and a girdle about his loins"—and in other respects, as well as by his preaching, he seems to have sought to imitate Elijah. His first declaration to the people, who were expecting a forerunner of the Messiah, according to the prophecies of Isaiah, was to disguise his personality—"I am the voice of one crying in the wilderness; 'Make straight the way of the Lord,' as saith the prophet Esaias." Even Jesus seems to have sought to confirm the impression of the identity between the two, for while addressing the people on one occasion, referring to John, He said: "If ye will receive it, this is Elias, which was for to come." Here Elijah is called Elias, the name having been changed in the Septuagint version, and by this declaration there were many who were made to believe that John was the reincarnated Elijah, whose coming had long been looked forward to. His preaching, therefore, became, as St. Mark declares, "the beginning of the Gospel of Jesus Christ, the Son of God."

John's appearance and manner of addressing the people immediately gained for him a very large following. Multitudes flocked to hear him from all parts of Judea, where his fame had spread. Besides preaching the doctrine of repentance, he instituted the ceremony of baptism as an outward sign of the beginning of a new life. Specifically, he besought the publicans to practise honesty and generosity, and the selfish he exhorted to share their abundance with the poor. The soldiers, too, were advised to guard the rights of all, and to have regard for the lowly who were suffering from oppressions. The Pharisees and Sadducees, who set themselves up as examples of that righteousness inherited from Abraham, were roundly denounced as "a generation of vipers," and were warned that God could raise up true children to Abraham from the very stones of the desert. More than this, he declared the two sects no better than barren trees, fit only to be cut down and cast into the fire, and that they would be thus dealt with unless they "brought forth fruit meet for repentance," before the coming of the Messiah.

To these exhortations the two stubborn sects gave little heed, but the publicans and mass of the people accepted the warnings of John and came to him in great numbers to be baptized, by which ceremony they made a public acknowledgment of their sins, and in repentance sought to establish a covenant with God. Thus did he preach and baptize for a period of six months, until Jesus, having attained the Levitical age of thirty years, and thus become eligible to the priestly ministry, came out of His retirement to be Himself baptized.

JOHN BAPTIZES CHRIST.

When Jesus besought John to administer to Him the rite of baptism, the latter opposed the wish by saying: "I have need to be baptized of Thee, and comest Thou to me?" But to this Christ replied: "Suffer it now, for thus it becometh us to fulfil all righteousness." The answer carries with it a satisfactory explanation of the need of such an initiatory rite, which was given as a sign to the people that those who truly repented of their sins should give some public proof that would partake of the nature of an obligation. Christ, though a man without sin, and therefore having no need for the rite, so far as it affected His character or conscience, desired baptism in order that He might fulfil all the conditions common to man. Having been born in the flesh, He was made subject to all the natural laws, and He felt it to be as much his duty to "condemn sin in the flesh," by renouncing it through the water of baptism, as by expiating it by His blood upon the cross; and so He set the example of entrance into His kingdom by the path of meek repentance, and of solemn obligation to a holy life. His conscience, free from all sense of guilt, must have felt it hard to descend into the water; but this first suffering had its reward in the glory that at once followed. This first act of submission to His Father's will called forth the first public tokens of His Father's acceptance of the sacrifice and approving love toward Himself. As He stepped past the water's edge, He knelt down to pray, devoting His whole being to the work to which he had been consecrated by His baptism. At that moment a double sign was vouchsafed from heaven to the eyes and ears of the multitude, among whom Jesus had hitherto appeared as one of themselves. The sky was seen to open, and the Spirit of God descended upon Him in a bodily shape, like a dove, and a voice was heard from heaven saying, "Thou art My beloved Son, in whom I am well pleased." The former act was another baptism, which exceeded the commission of John, endowing Jesus with the power of God, and was given to Him to be conferred in turn upon His disciples.

By this baptism Jesus was lifted above the conditions to which mankind are subject, and He immediately enters a new sphere, where the Divine attributes begin to appear. Henceforth He becomes a teacher, and in His walks now displays the Divine presence. It is upon the banks of the Jordan, on that blessed day when, as a man, Jesus underwent the rite of baptism, that He emerged from the waves THE CHRIST, to declare a new dispensation.

THE FORTY DAYS' FAST AND TEMPTATION.

Christ did not at once proceed upon His mission to redeem the world, but was driven by the Spirit into the wilderness, where for a period of forty days He fasted, and was no doubt in communion with God. Was it an ordeal of suffering that He was compelled to undergo as a trial of faith? Impossible, for He was without sin and of the Godhead. This retirement of forty days is identical with that of Moses upon Sinai, and of Elijah at Horeb, and was a withdrawal from man into the presence of God, which Christ did not only at the beginning of His ministry, but also at its conclusion, when he sought the solitude of the garden at Gethsemane, and poured out His great soul to the heavenly Father.

"THOU SHALT NOT TEMPT THE LORD THY GOD."

After the period of forty days was past Christ became hungry, when the Devil came to tempt Him to make a display of the power that had been given Him, possibly to discover what power had been bestowed. Accordingly, Satan,

said to Him: "If Thou be the Son of God, command that these stones be made bread." But Jesus perceived wherein the temptation lay and wisely answered, "Man shall not live by bread alone."

This request made of Jesus by the Devil reminds us at once of the temptations which so often overcame the children of Israel in their journey out of Egypt, and leads us to suspect that Satan remembered the weaknesses of the Jews whenever assailed by tribulation, and believed that Jesus would as easily succumb to temptation. Though disappointed in his first effort, Satan was not discouraged in his belief that he might yet humble Christ, so taking Him up to a pinnacle of the Temple in Jerusalem, said: "If Thou be the Son of God, cast thyself down, for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up." But to this Jesus answered: "It is written again, Thou shalt not tempt the Lord thy God." But the Devil would try once more to convict Christ of worldly aspirations, by appealing to His ambition and vanity, so he took Him to the summit of a high mountain, possibly the peak of Quarantania, where numerous wild beasts made their lairs, as they do to this day, and from this lofty eminence showed Him all the kingdoms of the world, and the glory of them, all of which he promised to give Jesus if he would fall down and worship him. But again triumphant over this last and most potent temptation in seducing human nature, Christ answers: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Vanquished by the invincible faith of Jesus, Satan left Him, whereupon angels descended and ministered to the Holy One, who now entered upon the mission which he was sent to perform.

"GET THEE BEHIND ME, SATAN."

JOHN DECLARES JESUS TO BE THE MESSIAH.

During the time of Christ's disappearance in the wilderness, John continued to preach as before, of the Messiah, who was now come, until the rulers of

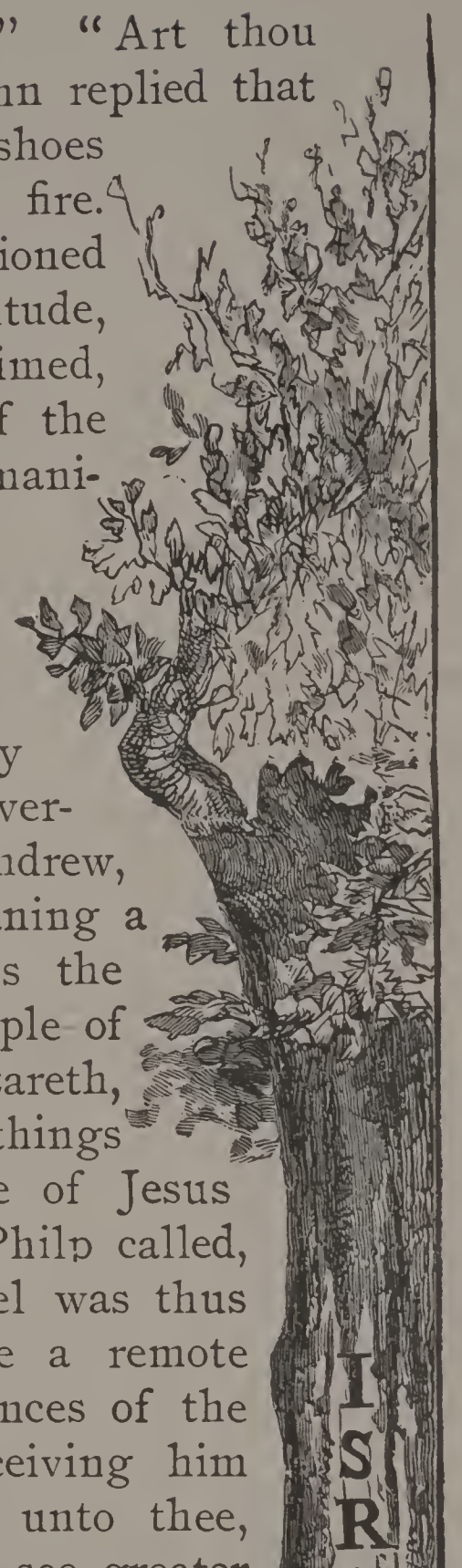
JAMES AND JOHN ARE CALLED.

"And going on from thence, he saw two other brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets, and he called them."—MATT. iv 21.

Jerusalem, having heard of the wonders manifested at the baptism of Jesus, sent priests to make inquiries of John concerning Him. These Levites accord-

ingly came to John and asked, "Art thou the Christ?" "Art thou Elias?" "Art thou the prophet?" To all of which John replied that one greater than himself had come, "the latchet of whose shoes I am not worthy to unloose," who would baptize with fire. While John was thus making answer to those who questioned him, from day to day, Jesus reappeared among the multitude, whereupon, in a burst of joyful enthusiasm, John exclaimed, "Behold the Lamb of God, which taketh away the sins of the world." He also repeated to the people how it had been manifested at His baptism that Jesus was the Christ.

On the following day, as John was standing with two of his friends, or disciples, Jesus passed by, whereupon John again exclaimed, as before, "Behold the Lamb of God." These two believed on the Lord and immediately followed Him and became His disciples, being the first conversions to Christ. On the same day Simon, the brother of Andrew, was called, to whom Jesus gave the name of Cephas, meaning a *stone*. One day later, Philip, from Bethsaida, which was the dwelling place of Andrew and Peter, became also a disciple of Jesus, and these induced Nathanael, of the vicinity of Nazareth, to come and see Jesus. Nathanael was doubtful of the things that had been told him, but upon coming into the presence of Jesus he was convinced, by the Lord telling him that "before Philp called, when thou wast under the fig-tree, I saw thee." Nathanael was thus made to believe, because he knew that, being at the time a remote distance from Jesus, He could only know of the circumstances of the call by the Divine power that had been given Him. Perceiving him thus easily convinced, Jesus said to him, "Because I said unto thee, 'I saw thee under the fig-tree' believest thou? thou shalt see greater things than these."



THE FIRST MIRACLE.

On the third day after Jesus had returned from the wilderness there was a marriage in Cana, a small town of Galilee, to which He and His four disciples and also His mother were invited. Those who were to be joined in wedlock were evidently very poor, and unable to provide such a feast as was commonly spread at celebrations of this kind in Judea. Wine was regarded as an almost indispensable adjunct of such an event, and it was therefore a natural thing

for the guests, who doubtless were not entirely acquainted with the poverty of the bride's friends, to call for wine with which to drink the health of the bride and groom. To this request Mary replied, addressing Jesus, that no wine had been provided, but turning to the servants she bade them do whatsoever her Son wished. In obedience to His command, therefore, the servants brought six earthen water-pots, which would hold about twenty gallons each, and these they filled with water to the brim. When this was done Jesus bade them to draw measures thereof and bear them to the governor of the feast. When the governor had tasted of the liquid that was thus brought, he found it to be such excellent wine that he called the bridegroom and said: "Every man at the

THE FIRST MIRACLE—TURNING WATER INTO WINE.

beginning doth set forth good wine; and when men have well drunk then that which is worse: but thou hast kept the good wine until now," but he did not know that the good wine which had been given himself and the guests to drink, had, only a few minutes before, been pure water. But the disciples, and servants also, knew that a miracle had been performed, and were thus made to believe the stronger in Him. After this Christ went down to Capernaum with His mother and brothers, followed also by the disciples, who remained there with Him for a few days.

THE MONEY CHANGERS DRIVEN FROM THE TEMPLE.

Jesus tarried at Capernaum but a short while, because the Feast of the Passover was near at hand, and with His disciples He went down to Jerusalem

Driving the Buyers and Sellers from the Temple—John 2:15

to assist in the celebration, and here was to begin His public ministry, according to the prophecy, "Jehovah, whom ye seek, shall suddenly come to His Temple."

The Passover was a great event in Jerusalem, attended, as it was, by not only the people of Judea, but by those from the countries of the dispersion—Egypt, Syria, Rome, etc., as well. How, or in what manner, Christ came to Jerusalem to celebrate the Passover we are not told, but it is evident that His appearance there was as a teacher, and one having much authority. We may therefore conceive how great He had grown in public estimation since the day of His baptism, when a dove flew out of the heavens and lighted on Him like a benediction, while a still voice, like the lips of a breeze, proclaimed Him the Holy Son.

We can imagine how Jerusalem appeared on the solemn feast day of the Passover. Large as was the city, it could not accommodate a tithe of the worshippers. Josephus tells us that in the year A. D. 65 there were three million Jews in attendance at the feast. Possibly this enormous number was exceeded by those who came in the time of our Lord, before so many Jews had drifted to other parts of the world. Jerusalem was, therefore, not only filled with participants in the ceremonies of the feast, but the adjacent hills and fields must have shone white with tents, like a great army in camp.

But above, and sublimely conspicuous among all this immense gathering, was the one greatest spectacle in all Jerusalem, the Temple on Mount Moriah, that looked down from its lofty eminence upon the vast crowds that flocked to offer service there. Here was the holy shrine of David, of Solomon; rebuilt by the profane hand of Herod, it is true, but still preserving, in its material, no less than its spiritual aspect, the holiest traditions of the race.

As the Temple was the shrine of worship, circumstances made of it a place of barter; for, as thousands came without bringing with them appropriate offerings, shrewd votaries, peering beyond the glamour of devout service, discovered their opportunity of adding worldly possessions to their spiritual needs by offering for sale oxen, sheep and doves to these who desired to purchase such subjects for sacrifice. Such trading was at first conducted in the outer courts of the Temple, but as competition increased these merchants gradually intruded upon the space within the sacred edifice until they fairly took possession. From dealing in offerings for sacrifice it was but a step to further profanation. The people from abroad came here to pay the Temple tax, and as the foreign coins which they brought were not current in Jerusalem, brokers set up their places to exchange shekels of the sanctuary for such foreign money. Thus the Temple had become a great exchange bazaar, the profits of which were, no doubt, shared with the priests.

On the first day of the Passover, when the bustle of preparation had given place to active trade, and the Temple and its courts contained a medley of lowing herds, cooing doves, bleating sheep, and above all, the voices of inviting

brokers, came Jesus to the place to perform His vows and to teach the people. In a moment, as He perceived the desecration, and vile uses to which the Temple had been put, His brow beetles with indignation, and seizing a whip of small cords, possibly used by a driver of cattle, He plies it vigorously upon the desecrators until they flee from His scourgings; the brokers' tables are then overthrown, the money scattered over the marble pavements, and the place speedily cleansed of the unclean things which defiled it. As the avaricious hucksters made good their retreat Christ called to them in these words: "Take these things hence! Make not my Father's house an house of merchandise!"

"YE HAVE MADE MY FATHER'S HOUSE A DEN OF THIEVES."

The superiority of Jesus was manifested over the priests of the Temple by the fact that no one offered to interfere with Him, though in thus harshly driving out the merchants He revoked, arbitrarily, a privilege which had evidently been granted by those having authority. Instead of His action exciting anger, it appears to have raised expectancy among the Jews who had already heard, but probably received the rumor as an idle tale, that Jesus was the Messiah. They therefore said to Him: "What sign showest Thou unto us, seeing Thou doest such things?" Which question bore the same meaning as that afterward addressed to Him, "If thou be the Christ, tell us plainly." But to this He only replied, "Destroy this Temple, and in three days I will raise it up." Not understanding that He spoke with a hidden meaning, and that he referred to the temple of his body, in their astonishment they said: "Forty and sixty years was this Temple in building, and wilt Thou rear it up in three days?" Though Jesus gave His questioners no satisfaction, and withheld from them an acknowledgment of His Messiahship, yet the manner of His speech, while it puzzled the priests, seemed to have served an excellent

purpose, for the cunning of His words impressed both priests and people with the superior wisdom which He possessed. Crowds besieged Him to hear Him preach, and thousands became at once converted. But this conversion was chiefly among the common people, the priests appearing outwardly as if convinced of the great truths which he declared, but secretly they held him in contempt.

CONVERSION OF NICODEMUS.

There was a ruler of the Jews, a Pharisee, named Nicodemus, who was more affected by Christ's teaching than either the priests or people, but understanding the ill favor with which He was regarded by those high in authority, was restrained from making an open confession of his faith lest he should be made the object of scoffing. Revolving the matter in his mind for several days, he at length went to see Jesus in the night, when none that knew him might discover his visit, and hailing Christ as "Master," said: "We know that Thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with him." To this Jesus replied in language disguising His true meaning, as He had answered the others: "Verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God." Nicodemus thereupon asked an explanation of what had been spoken, by confessing that he knew not how a man could be born again when he is old. Perceiving that the heart of His questioner was inclined to an acceptance of His mission as it had been declared by John, Jesus told him that unless a man be born of water and of the Spirit, he cannot enter into the Kingdom of God, and therefore made plain to Nicodemus that it was the spiritual second birth which was essential to salvation. But this consolation was not all that Jesus gave to Nicodemus, for to this humble ruler was first declared what sacrifice was to be made to save the world, in the following glowing and glorious promise:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

To Nicodemus, therefore, Christ vouchsafed the first confession of His real mission, and the bitter sacrifice which was to be made as an atonement for the sins of all mankind. The impression made upon Nicodemus by the speech of Jesus was both profound and exalting, though he is only mentioned three times in the history, but in the last of these he manifests how truly convinced he is of Christ's power and love. Though at first seeking Jesus under the cover of night, his fears of the loss of popularity by acknowledging Him never came to Nicodemus afterward. On the other hand, when the end of Christ's ministry was near, and enemies sought His life, in the supreme hour of His

humiliation Nicodemus arose, solitary and alone, as a member of the Sanhedrim, and amid the clamors of his compeers, who, having prejudged the Lord, were only awaiting his arrest to pronounce sentence, confronted them with a question which brought the blush of shame to their cheeks as judges: "Doth our law judge any man before it hear him, and know what he doeth?"

But yet again came Nicodemus, to manifest his love and faith in Jesus, when, after the crucifixion, the disciples were confounded and were afraid to acknowledge that they were followers of Him who had been condemned; when the mere suspicion of sympathy for Christ was sufficient to bring a man to judgment, Nicodemus shows his fearlessness, and reverence for his dead Lord. "And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight," with which to anoint the precious body. Timid in the beginning, in the end he showed a courage greater than that manifested by any of the disciples.

JESUS' DISCOURSE WITH NICODEMUS.

THE ARREST OF JOHN THE BAPTIST.

How long Jesus remained in Jerusalem we know not, but perhaps for only a few days, or weeks at most. He found a strong prejudice prevailing against Him there, chiefly because He had not been brought up in the synagogue and instructed in the law, and, therefore, the priests were jealous because He received more attention from the people than they. Another cause of their ill-favor is found in the self-holiness which they, as Pharisees, arrogated to themselves, and their condemnation of any one who pretended to as many virtues, or attempted to declare a better doctrine. These influences decided Jesus to withdraw from Jerusalem to the country districts in Judea, where he began preaching and baptizing the people—though the actual administration of this

rite was performed by His disciples. John was at the time preaching at Enon, and baptizing his converts in the small streams near that place, while Jesus confined His work to the banks of the Jordan, where there came to Him great gatherings of people and hundreds were baptized daily. So numerous were His converts that some of those who made confession under John began to inquire why Jesus should meet with the greater success, and thus a spirit of rivalry was apparently about to spring up. John, however, though assailed by a temptation which few could resist, took occasion to bear a final testimony to Christ, no less remarkable for explicit statement of the gospel than for its profound humility and self-renunciation. Reminding both parties to the controversy that he had always insisted on the superiority of Christ to himself, as being the very purpose of his mission, he marks this as the divinely appointed order:—"HE *must* increase, I must decrease." And to this law he not merely submits, but derives from it unbounded satisfaction. Likening himself to the bridegroom's friend at a wedding, rejoicing at the bridegroom's voice, while Christ rejoiced over His pure spouse, the Church, about to be redeemed, he declares, "This my joy therefore is fulfilled." Though himself destined to remain outside of the Christian Church, he concludes his testimony by pointing his disciples and all his hearers to the way within it.

SELF-RENUNCIATION OF JOHN.

To avoid any appearance of rivalry, John left the vicinity of Enon and advanced northward into Galilee, where he continued to preach to immense crowds, and where his influence became so great that Herod Antipas, who was now ruler of Judea, went out to hear him. Herod had married Herodias, the self-divorced wife of his half-brother Philp, against which act there had been complaint by the people, that was silenced only by the threats of Herod. But John was not a man to be easily intimidated, and in an impetuous, fiery manner which was so characteristic of him, he preached against the unlawful marriage of Herod, and to his face declared, "It is not lawful for thee to have her." This speech, so well calculated to inflame the people, who were now laboring under intense religious enthusiasm, not only angered Herod, but impassioned Herodias the more, and at her instigation John was seized and cast into prison at Peræa. His execution would no doubt have followed at once but for the fear which Herod had of the people, who had accepted John as the forerunner of Christ, and hailed him as the re-incarnated Elijah.

HERODIAS

Perhaps Herod himself was also impressed with the true prophetic nature of John, as his conscience is said to have troubled him, and this fact increased his reluctance to punish with death a prophet who had declared what he knew to be true, and what God had, perhaps, prompted him to pronounce. John therefore remained in prison several months, an object of Herodias's hatred, and of the Pharisees' jealousy.

More than once this wicked woman was baffled in her designs upon John's life, but at length an occasion arose which gave her opportunity to satisfy the bitter resentment which she felt. A court festival was kept at Machærus in honor of the king's birthday. After supper the daughter of Herodias came in and danced before the company, and so charmed was the tetrarch by her grace, that he promised with an oath that he would give her whatever she should ask. Salome

SALOME. (435)

prompted by her abandoned mother, demanded the head of John the Baptist. The promise had been given in the hearing of his distinguished guests, and so Herod, though loth to be made the instrument of so bloody a work, gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced.

HERODIAS RECEIVES THE HEAD OF JOHN.
"And his head was brought in a charger, and given to the damsel."

Meanwhile Jesus, turning to the people, vindicates John from any suspicion of wavering or time-serving that his message might have raised, and bears testimony to his true character as "a prophet, yea, more than a prophet." They had gone forth to the wilderness to see him, and what had they beheld? No pliant reed, that would bend before the wind of adversity; no dainty courtier, to fear a king's frown or a queen's hatred. No! he was the very Elijah pre-

Christ and the Woman of Samaria.
"Jesus Saith Unto Her, Give Me to Drink"—John 4:7

dicted by the prophets as the Messiah's herald; but their childish folly, never knowing what to ask for or expect, vented itself in discontent and unbelief alike against the stern asceticism of John and the winning love of Jesus. "But wisdom is justified of all her children." And now the time was already come

TOMB OF JOHN THE BAPTIST AS IT APPEARS AT THE PRESENT TIME.

for Christ to reveal Himself as a *judge*, to those who would not accept Him as Saviour.

JESUS DISCOURSES WITH THE WOMAN OF SAMARIA.

Shortly after John's departure from Enon into Galilee, Jesus found the prejudices of the Pharisees so great against Him that He too left Judea and

journeyed to the retired districts of Galilee, where he would be removed from the Jews who were seeking his downfall, if not destruction. In making this journey, from a point far north on the Jordan, His nearest way was through the district of Samaria, and by way of a pass that led into the valley of Shechem, near which were the graves of Abraham, Isaac, Jacob and Joseph, and over which road Jesus had before passed during his childhood.

In this vale of Shechem Jacob first pitched his tent after his parting from Esau in safety, and here he purchased a field in which he erected an altar to God. And here also assembled all the tribes of Judah before Joshua, to receive their allotments. On the north stood the lofty peak of Ebal, and to the south was Gerizim. Here the tribes were divided, some standing on the base and sides of one mountain, some upon the other, while the ark, priests and Levites stood between; there it was that the nation, with a dramatic solemnity unparalleled in history, entered into a covenant with God.

"I THAT SPEAK UNTO THEE AM HE."

To this sacred place Christ now journeyed, His mind, no doubt, filled with solemn reflection, and contemplation of the great events that had transpired on this once hallowed ground, since profaned, however, by those sent by the king of Babylon, seven hundred years before, to replace the Jews. Here now were the hated Samaritans, who being repelled by the Jews from participating in the worship at the Temple in Jerusalem, had built a temple of their own on Gerizim, for which they claimed a greater sanctity. Thus sprung up a hatred between the Jews and Samaritans that time had not diminished, but rather rooted more deeply.

At the foot of a low spur which crops out near the northeastern base of Mount Gerizim was the celebrated well of Jacob, dug by that patriarch two thousand years before to water his vast herds. The centuries had not touched

it with their corroding fingers; the well still remained as when first dug, eighty-five feet deep, through the solid rock, and eight feet in diameter, while the water continued its grateful flow as in the early years of Jewish freedom. Shechem, once the capital of Judah, where kings were crowned, was near by, but no longer a royal city; it alone showed signs of decay, but the poor people still came out from its broken gates to draw water at the famous well, unconscious, though, of the portentous events that had transpired about the place.

It was in the vale of Shechem, beside the hoary but inviting well of Jacob, that Jesus came with His disciples, in the heat of the day, and rested for a while. The disciples tarried but a few moments, for they had no food with them, and went on into the city to buy provisions. While they were gone a woman of Sychar, which was a village near by, came to draw water at the well, and as she carried a water-pot and rope Christ asked her to draw and give Him drink. Perceiving at once that he was a Jew, the woman replied, "How is it that Thou, being a Jew, askest drink of me, who am a woman of Samaria?" Conscious of the absence of any outward appearance of Divinity in His nature, Christ gave the woman such an answer as was calculated to excite in her a curiosity to know something concerning Him: "If thou knewest the gift of God, and who it is that saith to thee, 'Give Me to drink,' thou wouldst have asked of Him, and He would have given thee living water."

Believing that Christ had reference to fresh water from the well, but evidently impressed by his august address or the benign expression of his countenance, she addressed him most respectfully, saying, "Master, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water?"

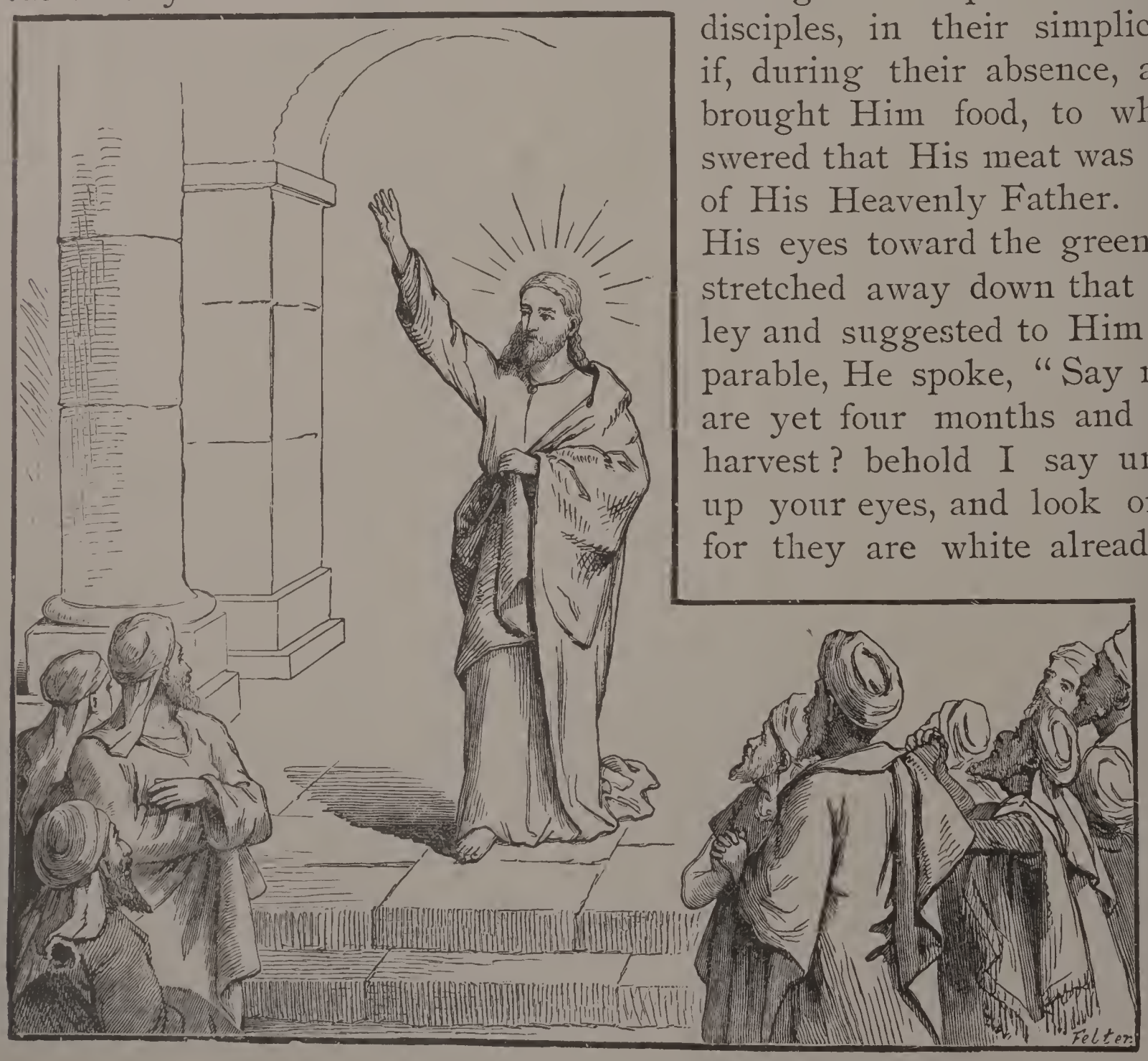
Having gained her respect, and doubtless excited her curiosity, Jesus increased her confusion of mind by saying, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Eager with anticipation, she asks, "Master, give me this water, that I thirst not, neither come hither to draw."

Seeing that she was incapable of understanding the import of His words, Christ determined to reveal His nature to her in a more direct manner, and accordingly asked her to call her husband, knowing what reply she would make. Confused the more by His request, she answered, "I have no husband." This gave to Christ the opportunity which He foresaw to show her how perfectly He knew the heart and mind of all through the Divine power within Him: "Thou hast well said, 'I have no husband:' for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." In other words, He told the woman that she was living in a condition of unlawful cohabitation, and so explicitly revealed her life that she saw her questioner must be more than mortal, and gave expression to this belief by saying to Him, "Master, I perceive that Thou art a prophet." A discourse

followed, wherein Christ taught the woman the difference between an outward worship of God through impressive ceremonies in fine temples, and the worship of Him in the heart and spirit. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." Moved by what the Lord spoke, and catching, as it were, the shadow of His Divine nature, the woman spoke, "I know that Messias cometh, which is called Christ. When He is come, He will tell us all things," whereupon Jesus replied, "I that speak unto thee am He."

At this moment, when the conversation was most interesting, and the heart leaps with expectation for another revelation, the disciples who had been sent to Shechem for food returned and expressed in mute astonishment their surprise at finding Jesus in familiar conversation with so lowly a person. The woman, however, transported with enthusiasm, put down her water-pot and hastened away to tell her people of the wonderful man she had met at Jacob's Well. To her friends she exclaimed, "Come, see a man which told me all things that ever I did: Is not this the Christ?"

While the woman was gone the disciples offered the food which they had brought and besought Jesus to eat, but He only answered, "I have meat to eat that ye know not of." Not understanding the import of His words the disciples, in their simplicity, inquired if, during their absence, any man had brought Him food, to which He answered that His meat was to do the will of His Heavenly Father. Then lifting His eyes toward the green fields which stretched away down that beautiful valley and suggested to Him the exquisite parable, He spoke, "Say not ye, There are yet four months and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathered fruit unto life eternal."



The woman soon returned to Jesus, followed by a number of

her townspeople, who surrounded and entreated Him to return home with them, accepting Him at once as the long-promised Messiah. For two days He tarried with the Samaritans, and though it is not recorded what He said to them, the effect of His teaching was to make many believe that He was indeed Christ, the Saviour of the world.

The familiarity which Jesus exhibited with the Samaritans, those most bitterly detested by the Jews, was the first lesson He taught that all people, regardless of race or training, were equally favored of God, provided the heart inclined to truth and righteousness; it was also a sign which Jesus chose to give that the exclusiveness of the Jewish Church was offensive to God, and that Divine sympathy and love extended to all mankind, not excepting such degraded creatures as He knew the woman at the well to be.

HEALING OF THE NOBLEMAN'S SON.

After tarrying two days in the vicinity of Shechem, Jesus and His disciples resumed their journey into Galilee. It would appear that some desired that He should go to Nazareth, for as He travelled, conversing of the people and their spiritual needs, He says, in sorrow, "A prophet hath no honor in his own country." Evidently this must have been His reason for not going to Nazareth, which lay so near by His route as He journeyed on to Cana. His fame had so rapidly in creased and gone before Him that as He came into the gates of Cana vast throngs greeted Him, many no doubt led by curiosity, but others believing that He was indeed the promised Messiah.

Among these latter who came earnestly to seek Him was a member of the court of Herod Antipas, miscalled a "nobleman" in the translation. This man rode down from Capernaum to ask Christ's blessing upon his son, who lay sick near unto death, the physicians who attended him having given him over to die. This courtier was like nearly all the others who came to see Jesus; while they had some faith, certainly more than a hope that He was Christ, yet they were moved by a curiosity to behold the proof in miracles rather than in instructions which pointed them to the way of eternal life. When the courtier, therefore, asked Jesus to come down and heal his son, he evidently expected that Jesus could really perform such a miracle and that He would esteem it an honor to work His powers before the people upon a person of rank. But instead of immediately responding to the request, Jesus answered: "Except ye see signs and wonders, ye will not believe," which was in the nature of a reproof for the curiosity which was displayed, and which was well merited. However, the courtier was too anxious for the life of his son to waste time in listening to pious reflections, and in the agony of suspense he implores Christ, "Sir (equivalent to master), come down ere my child die!" Thus appealed to, in language which manifested his faith in the ability of Jesus to save his boy, Christ dismissed the trustful courtier with these grateful words: "Go thy way: thy son liveth." That the man of rank believed from that hour his son would

recover, is attested by the fact that he returned home at once, but travelled so slowly that though Capernaum was but twenty-five miles distant from Cana, he did not reach his house until evening of the following day. As his servants saw him approaching they ran out to greet him with the joyful tidings, "Thy son liveth," or, more properly, "Thy son has recovered." Then he asked them what hour he began to amend, and they replied at the seventh hour of yesterday did the fever leave him. As this was the hour when Jesus had promised that his son should be healed, the courtier knew it was to Christ he owed his restoration, so he and all his house believed on Jesus and glorified Him. After this, Christ preached in the synagogues and converted all who came to hear Him about Cana.

THE PEOPLE OF NAZARETH SEEK HIS LIFE.

When the fame of Jesus had spread throughout all Galilee, and He was called by the people of many cities in Palestine to come and preach to them, just as the services of popular ministers of to-day are in great demand, His heart, yearning for Nazareth, where his boyhood was spent, prompted Him to go from Cana to that town. He dismissed His disciples, however, and journeyed on alone, healing and preaching by the way. Arriving at Nazareth, he spent some time with His mother and went to the synagogue to worship with His people, without, however, exhibiting Himself as a teacher, or appearing in any respect other than as an humble man, careful of His conduct and pious in His demeanor.

The Jewish synagogue in Christ's day was a very plain building, though often built of the purest marble. On one side of the entrance were seats for the men; on the other, behind a lattice, the women, wrapped in their long veils, sat and worshipped. At the end was the *tebhah*, or ark, of painted wood, which held the rolls of Scripture, and at one side of this was the *bema*, an elevated seat for the reader, who was any one who had a reputation for learning, and had been invited by the chief of the synagogue to take that part of the service. In the chief seat sat ten or more "men of leisure," one of them the chief of the synagogue. The *chazzen*, or "angel," was the man who had the care of the Scripture rolls, handing them to the reader. After the prayers two lessons were always read, one from the Law, or books of Moses, and one from the Prophets.

The fame of Jesus, as the promised Messiah, did not reach Nazareth, it appears, until a time after His visit to the place, subsequent to performing His miracles in Cana. Report had no doubt been made often to the Nazarenes that He was in the line of the priesthood, and therefore entitled to teach in the synagogues, but very few believed it, and were the less disposed to give the claim credence from the fact that He was not brought up in the schools wherein candidates were prepared for the priesthood, but spent His early years assisting His father at his trade as a carpenter. However, when it was told in Nazareth how Jesus healed the courtier's son, and of the enthusiasm inspired by His teachings at Cana, He was invited by the rabbis to read the second lesson on a certain Sabbath. In compliance with this request He ascended to the seat prepared for the reader, and taking the sacred roll, opened it and read the following prophetic words of Isaiah, peculiarly appropriate to the occasion: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." When Jesus had thus read He returned the roll to the keeper, and sat down and began to preach, saying, among other things that excited the wonder of His hearers, "This day is this Scripture fulfilled in your ears." This declaration, taken in connection with the reports of His Messiahship, led the people to desire of Him some evidence that He was the promised Christ, for, said they, "Is not this Joseph's son?" Anticipating their desire, He forestalled it by saying, "Ye will surely say unto Me this proverb: 'Physician, heal thyself;' whatsoever we have heard done in Capernaum (or Cana), do also here in this country; but I say unto you, no prophet is accepted in his own country." In proof of this He reminded them that Elias (Elijah) came to the succor of only one widow in the days of the famine in Sidon, though there were thousands suffering; so were there many lepers in Israel, in the time of Eliseus (Elisha), but the prophet healed only Naaman, who was a Syrian.

When the people saw that He would perform no miracle to gratify their curiosity, and that He answered their requests in this wise, while denouncing their sins, all the congregation arose in wrath and, seizing upon Him as a blasphemer and infamous pretender, they carried Him by force out of the city and to the brow of a high eminence which overlooked a rugged gorge covered with rocks deep below. Here they determined to wreak their full vengeance by casting Him headlong, that He might be dashed in pieces on the stones and His carcass be given to the ravens. But His hour had not yet come. In a moment the wild cries subsided, the voice of anger was hushed; a calm stole upon the mad throng, and amid the silence of the stricken crowd, palsied by the breath of Omnipotence, He walked out from among them and went peacefully on His way. Thus was a miracle wrought before their eyes, but their hearts were not softened.

THE MIRACULOUS DRAUGHT OF FISHES.

The scene of Christ's next labors and miracle was beside the Lake of Galilee, in the vicinity of Capernaum, a town which had many attractions for Him, perhaps, because of His invariable good treatment by the citizens, not less than the romantic picturesqueness of the place. This lake is variously called in the Scriptures, Sea of Galilee, of Tiberias, and of Gennesaret, and became the scene of many of the Lord's miracles. Here He spent a greater portion of His ministry, devoted to preaching, relieving the sick, and casting out devils. It is here that Christ is first presented to our view as preaching to such vast multitudes that He was forced to take His station in a boat on the lake, pushed off from the shore, so as to face all the people. To gain this position He had recourse to one of two fishing boats that were drawn out upon the beach, while the owners, two brothers, named Simon and Andrew, were washing their nets after several ineffectual hauls. After Christ had preached awhile from the boat He called to Simon and Andrew, and bade them push off in the other boat to deep water and to let down their nets. In reply to this request Simon responded, "Master, we have toiled all the night, and have taken nothing; nevertheless, at Thy word, I will let down the net." This answer was equivalent to replying that he knew there were no fish to be taken in the lake at that place, but, if Jesus desired it, he would cast the net to show how useless had been their toil. In making this demonstration, however, instead of bringing up an empty net as before, Simon and Andrew found the net so filled with fish that in the strain to draw them in the lines broke, and they had to call for help from some fishermen in another boat some little distance away. These other fishers were John and James, the sons of Zebedee, who was also a fisherman of Galilee, and they came quickly to the aid of their astonished partners. When the fish of this single haul were secured they were thrown into the two boats, which were loaded to the point of sinking. This miraculous draught was made in the presence of all the vast multitude, and so impressed was Simon with the sight that he fell down upon his knees, exclaiming, "Depart from me, for I am a sinful man, O Lord," thus, by direct prayer and confession of sin, recognizing for the first time Christ's divinity. In response to this prayer Jesus said to Simon: "Fear not; from henceforth thou shalt catch men." The impression made upon Simon was no greater than the effect produced upon his brother, Andrew, and John and James, for the four brought their boats to land, and leaving them, loaded as they were, with a catch which might have yielded them a sum very considerable in the eyes of men so poor as they, followed Jesus and became His disciples.

CHRIST DRIVES A DEMON OUT OF A MAN POSSESSED.

On the Sabbath following the miraculous draught of fishes Jesus went up to Capernaum, on the north shore of the lake, and preached there in the synagogue. While conducting His discourse a man interrupted Him with the excla-

mation, which brought great surprise to the congregation: "Ha! What have I to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us?" Christ instantly perceived that this poor creature was a lunatic, with probably only a ray of reason left to remind him that Jesus had been called an impostor by the Nazarenes. Whether, however, it was the irony of lunacy which prompted the victim to add, "I know Thee who Thou art, the Holy One of God," or whether this speech was suggested by an evil spirit that possessed the man, we are left to form our own conclusions, but since in either view of the case the demonstration of Christ's power remains the same, any controversy concerning these points becomes hypercritical. We have already seen, in the temptation of Jesus, how powerless Satan was in the presence of the Holy One; and in the miracles which were afterward performed Christ shows His power over evil spirits.

It was evident from the text, however, that the people believed the disturber of their worship was possessed of a devil, or unclean spirit, and therefore Christ chose rather to indulge this belief than to excite a controversy which might diminish the effect of the lesson He sought to teach. Accordingly, He spoke to the man, "Hold thy peace, and come out of him." Instantly reason was restored to the sufferer, and he turned from his delusions and frenzies to worshipping Jesus.

This miracle astounded the congregation, as well it might. They had thus seen a manifestation of the Divine mind over that of a deranged being, and perceived that with a word Christ could perform such wonders as only one who possessed the power from God, or was leagued with the Prince of Darkness, could accomplish. They gave expression to their surprise by asking one another, "What thing is this? What new doctrine is this? For with what authority commandeth He even the unclean spirits and they obey Him?" But though they did not fully understand through what influence Christ cast out devils—which all crazy persons were supposed to possess—they were satisfied that He was no ordinary man, and they therefore spread His fame until all Galilee was excited and the crowds that flocked to see Him continued to increase.

HEALING THE SICK AND CASTING OUT DEVILS.

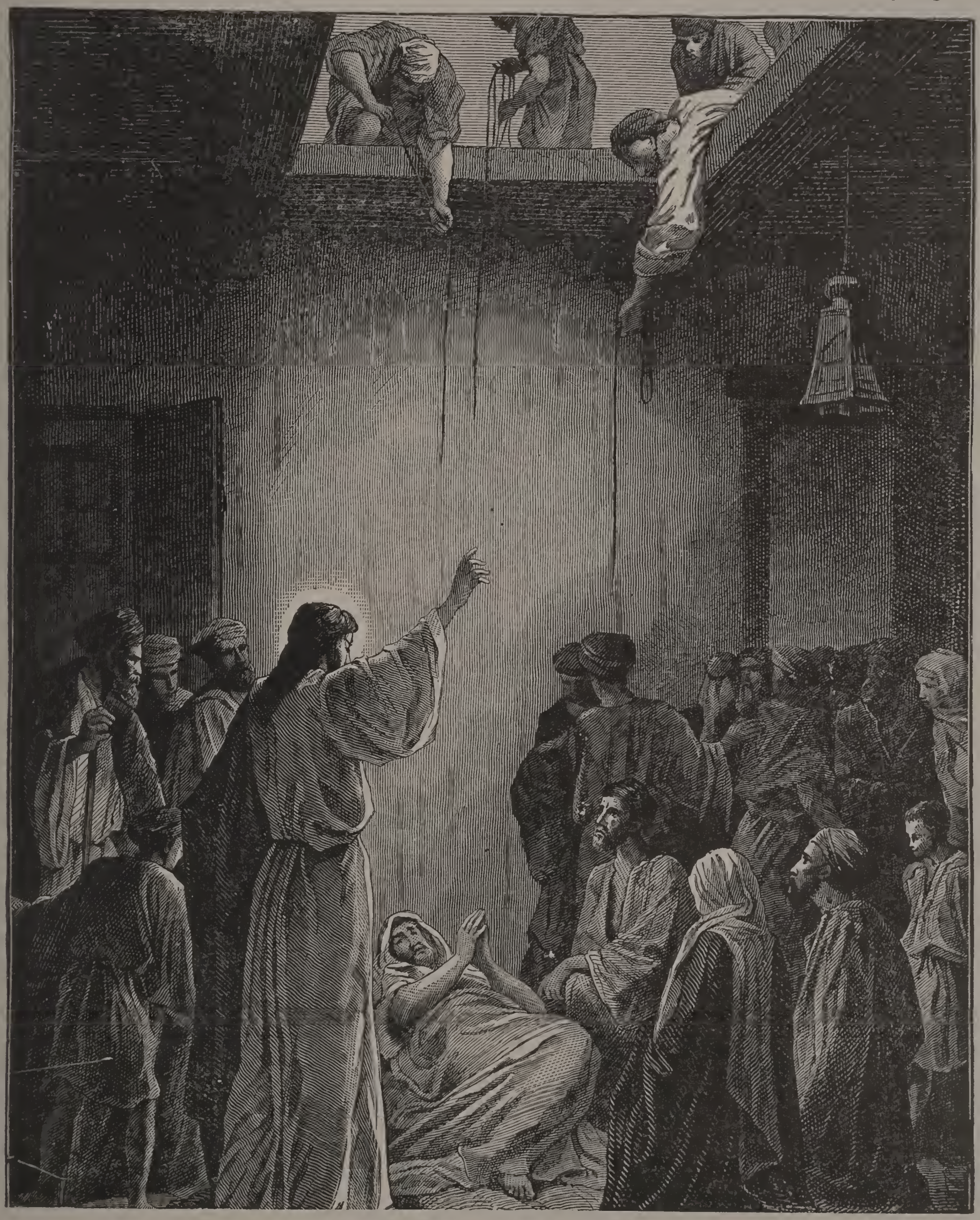
When Jesus came out of the synagogue He went to the house of Simon Peter, who had extended to Him the hospitality of his humble home, which must have been poor indeed, since he was a fisherman, dependent upon his daily catch of fish for subsistence. When Christ entered the lowly abode, one of the first things He saw there was a sick woman, consumed with a fever, and unable to raise her head. She was the mother of Simon's wife, being cared for by a dutiful daughter, whose distress was great, but whose parental love brought sunshine into the home of poverty. Jesus went immediately to the bedside, and taking the sick mother's hand, gently raised her up, probably at the same time passing His healing touch over her hot brow, when suddenly

the fever left her and she arose, restored to health and full of thanksgiving. So great was the excitement now in Capernaum that people from the country about came hastening to Him; they crowded the fisherman's hut, poured out into the yard, filled the streets, probably gathered on the house-tops to catch a glimpse of His gracious form. Many came out of curiosity, others as believers in His Messiahship, and yet others were brought suffering from all manner of ills, the sick, the lame, and those afflicted with insanity—possessed of devils. These were speedily healed by a touch of His magic hand, and sent on their way praising God for the gift of a blessed Saviour. When the Sabbath day had been thus spent dispensing blessings upon the sick, and in giving hope to those who sought the means of salvation, Jesus rested and slept under Simon's roof until the early hours of morning, when He stole out before the crowds began to assemble again, and retired to a lonely spot to pray and hold communion with His Heavenly Father. But the anxiety of the people was such that, with Simon, they went out, about the break of day, to search for Jesus, and when He was found they greeted Him with the persuasive plea: "All men seek for Thee." His reply was, "Let us go into the next town that I may preach there also; for therefore came I forth." This was equivalent to telling the people of Capernaum that He had done enough to convince them of His mission and to show them the way unto salvation; that it was now His duty to declare Himself, by divine works, in other places. So He went into all the towns of Galilee, preaching and healing the sick, while crowds continued to follow Him wherever He went. So general had become His fame as The Christ, attested by so many miracles wrought before the eyes of multitudes, that thousands came to hear Him from Syria, Decapolis, and the region beyond the Jordan, including all Judea.

JESUS HEALS A LEPER.

While preaching in a certain city, the name of which none of the apostles have given us, a man afflicted with leprosy came to Jesus beseeching, and kneeling down to Him, said: "If Thou wilt, Thou canst make me clean." Leprosy has always been, and is to this day, regarded as the most terrible of all diseases that mankind is subject to. In the time of Christ, however, to its loathsome and incurable virulence was added the belief that leprosy was the type of inveterate sin, so that the sufferer was not only excluded from the society of his fellows, but was also denied the ordinances of religion. But outcast as he was among men, the leper found fellowship with Christ, for the Divine One had compassion on him, and stretching forth His hand He touched the sufferer, saying: "I will; be thou made clean," and immediately the man was cured. In healing the leper, therefore, Christ proved that He could purge the soul of sin as easily as He could drive disease from the body, but yet He carefully regarded the law, and charged the leper to repair to a priest and offer a thank-offering, as appointed by Moses, for his restoration; he was also

admonished against telling any one of what had been done for him, but to go directly to the priest and offer himself for cleansing. Instead of obeying this



"THY SINS BE FORGIVEN THEE."

injunction of the Lord, the leper, unable to repress his joy and thankfulness, went "blazing abroad" the miracle of his healing. The report spread rapidly,

and thousands of cripples, sick, lepers and infirm so besieged Jesus that to escape their importunities, for a necessary rest, He withdrew for a time into the wilderness.

THE PERSISTENCY OF THE FAITHFUL.

After Jesus had rested a short while in the wilderness, He returned to Capernaum and began again His gracious ministrations to the sick. Many Pharisees came now to hear Him, as well as others learned in the law who were attracted partly out of curiosity, but chiefly by a desire to manifest their learning and to accuse Him of violations before the people. While Christ was teaching before the great crowd so mixed with carpers and the faithful, opportunity was afforded for Him to manifest His power, and at the same time impart a wholesome lesson to the Pharisees. The house in which Jesus was preaching was not only filled, but the crowd outside and at the door was so dense that neither exit nor entrance was possible. Four friends of a palsied man had sought in vain for an entrance, desiring to reach Jesus with their charge, but being unable to penetrate the crowd they at length drew the sufferer up on to the housetop, and removing the tiling from the roof, they thus made an opening through which they lowered the palsied man on his bed to where Christ stood. By this act perceiving how great was the poor man's faith, Jesus turned to the bedridden paralytic and said: "Thy sins be forgiven thee." Horrified at these words, which sounded so blasphemous to the Pharisees, in a protesting spirit they inquired: "Who can forgive sins, but God alone?" In reply to this cavilling inquiry He asked: "Which is easier, to say, Thy sins be forgiven thee, or to say, Rise, take up thy bed and walk?" To demonstrate, therefore, His divine prerogative, He said: "But that ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise, and take up thy couch, and go unto thy house." Immediately the paralytic was infused with new life, and with a gleeful bound he got up, and taking his couch upon his shoulders like the strong man which he had thus suddenly become, walked out of the house giving praise to God. This sight was a convincing demonstration even to the Pharisees, who now also glorified Jesus, and being filled with fear, said to one another: "We have seen strange things to-day."

JESUS ILLUSTRATES HIS DISCOUSE BY PARABLES.

After healing the paralytic, Jesus went out of the house where He had been preaching and repaired to the shore of Lake Gennesaret, whither the great multitude of people followed, anxious to hear every word He might speak and to see every wonder He might perform. As He walked toward the lakeside He saw a tax collector, named Levi, sitting at a stand where he received taxes from the Jews.

These tax gatherers were called publicans, and were under-officers of the Roman government, whose arbitrary exactions made them objects of intense

The Sermon on the Mount—Matt. 5:1

loathing to the Jews. There were some, however, as we find in every obnoxious vocation, that were possessed of humane feelings, and who, while their calling was despised, were personally liked. Such a one seems to have been Levi, afterwards called Matthew. This man received the Lord's favor, probably because of his good reputation among the people of Capernaum, and he was accordingly called by Jesus to follow Him. What the nature of this call was we are only able to determine by subsequent events, for we know that Levi (Matthew) became from that moment one of his disciples.

When Christ had preached again on the shores of the lake, generally called the *sea*, He returned to Matthew's house and sat down with him to eat; so persistent was the crowd, however, that several followed Him into the house, some of whom were doubtless Matthew's neighbors or friends, and a number sat down at the table with Him. When the Pharisees saw Jesus thus eating with Levi, the publican, and with Gentiles, whom they called sinners, they turned quickly to the disciples among them, and in an accusing voice said, "He eateth and drinketh with publicans and sinners." To the implacable character of the Jews, who were the greatest of sticklers for the letter of their laws, this commingling with sinners, and with the obnoxious tax collectors, was unpardonable, and to them an evidence of Christ's moral delinquency. Hearing their complaints, Jesus condescended to explain to them that it is not those in health who need a physician, but the sick; and that His mission was not to call the righteous, but the sinful to repentance, which answer was so apt and convincing that the Pharisees were confused. When after this confusion they asked Him why it was that, while John's disciples fasted according to the law, His own disciples disregarded such observance, He replied to them by parables which illustrated that the spiritual power of His own kingdom was not confined within forms and traditions that appealed only to the eye but rather to the heart, the seat of conscience.

When the Sabbath day arrived Jesus and his disciples were on a journey toward another part of Galilee, still followed by a large body of men, not a few of whom were Pharisees. These self-righteous bigots had often beheld the power that had been given Him, and were ready to confess the more than human agency which He employed, but were still quite as ready to condemn any infraction of the old Jewish law as before; so when His disciples began to pluck the ears of corn which grew in a field through which the route lay, these Pharisees exclaimed in their holy horror, "Behold, why do they on the

29

Sabbath day that which is not lawful?" But Jesus only answered, by reminding them of how David, to appease his hunger, had entered into the house of God and eaten the shew-bread, which it was unlawful for any but priests to eat; that the Sabbath was made for man and not man for the Sabbath; more than this He declared that the Son of Man is lord even of the Sabbath.

THE PHARISEES DEMAND HIS PUNISHMENT.

After this Jesus entered into a synagogue and began to preach on a Sabbath to a large congregation; while He was thus teaching a man approached having a withered hand, which he extended and begged the Lord to restore.

The Pharisees were all attention in a moment, wondering if He would do such a gracious miracle on the sacred day in the synagogue devoted exclusively to worship. Jesus knew how the bigots in their hearts desired to accuse Him, and addressing them He therefore said, "Is it lawful on the Sabbath day to do good, or to do harm? to save life or to kill?" But none of them answered Him, whereupon, seeing how embittered were their feelings toward Him and that they had set their regard upon the strict letter of the law, even though it were in conflict with the noblest instincts in nature, He said to the man, "Stretch forth thy hand." Immediately the man had extended his arm, in obedience to the command, his hand was fully restored. Though a miracle was thus performed in their presence the Pharisees and Herodians accused Jesus of violating the law, and they set up a fierce cry against Him, demanding that He be stoned, or otherwise severely dealt with as a blasphemer and criminal.

He that heareth my word, and believeth him that sent me HATH everlasting life, and . . . . IS passed from death unto life.

FELTER

To the reader who knows nothing of the austerites of the Jewish laws, or of the extraordinary bigotry of the Pharisaic sect, a refusal to accept the miracles performed by Christ as an evidence of His Divine nature, appears contrary to human nature. But it was to the tenacious principles of the race that a rejection of Christ was due, and to those understanding the Jewish nature and tradition, that rejection is perfectly natural. The Pharisee devoted all his spare time to a religious study of the traditions of the rabbis, which he considered far more important than the Scriptures themselves. For this reason, the declarations of the rabbis were held in greater veneration than the words of the prophets. A thousand foolish stories were told, and implicitly believed, of how certain rabbis had manifested their power over the elements and made inanimate objects obedient to their will.

The Pharisee was dis-

tinguished by the broad fringe to his dress, the great size of the four tassels on his cap, and the large phylacteries, or little boxes containing Scripture-texts, which he wore strapped on his forehead and right arm. They prayed aloud, and took care that all should hear of any alms they gave. Some of them were sincere, devoted men—Pharisees from love to God—but, as a class, they were hypocrites, as Jesus called them, making numberless laws for the common people, and secretly breaking them themselves. One can better understand how these Pharisees bound heavy burdens on men's shoulders (as Christ said), by learning a few of the laws which they made as to the Sabbath. The day began at sunset on Friday and ended with sunset on Saturday; and, as the disappearance of the sun was the only mark of the time, its commencement was different on a hill-top and in a valley. If it were cloudy, the hens going to roost was the signal. The beginning and the close of the Sabbath was announced by a trumpet. All food must be prepared, all vessels washed, and all lights kindled before sunset. The money girdle must be taken off, and all tools laid aside. On Friday, before the beginning of the Sabbath, no one must go out of his house with a needle or a pin lest he forget to lay them aside before the Sabbath opens. Every one must also search his pockets at that time to see that there is nothing left in them with which it is forbidden to go out on the Sabbath. To wear one kind of sandals was "carrying a burden," while to wear another kind was not. It was unlawful to go out with wooden sandals or shoes which had nails in the soles, or with a shoe and a slipper, unless one foot were hurt. It was unlawful for any one to carry a loaf on the public street; but if two carried it, it was not unlawful. The quantity of food that might be carried on the Sabbath was settled by the rabbis; it must be less in bulk than a dried fig; if of honey, only as much as would anoint a wound; if water, as much as would make eye-salve; if ink, as much as would form two letters. To light a fire, or even to put out a dangerous conflagration on the Sabbath, was considered a grave crime. No one might administer physic to the sick, set a broken bone, or put one back that had slipped out of joint on the Sabbath. Even if a person were buried under ruins no one might attempt to uncover him. There were also set rules for washing on the Sabbath. Water must be drawn on the previous day, and when used on the Sabbath it must be only for sprinkling the hands. For a long while a heated discussion was carried on between two Pharisees as to whether or not it was lawful to eat an egg that had been laid on a Sabbath. There was no dispute, however, on the point as to whether an egg could be thus eaten if laid by a hen that was kept for no other purpose. Such an idea was monstrous in the eyes of both; but if it had been decided that a hen should be killed and eaten on the day following, and by chance she lay an egg on the Sabbath? That was the question. One rabbi, Schammai, said such an egg might be lawfully eaten, but another rabbi, Hillel, held otherwise, and the egg was accordingly condemned.

There were thirty-nine principal occupations forbidden to the Jews on the

Sabbath. A traveller must stop at the hour of midnight on Friday regardless of the wilderness or weather he might be in. The lame were permitted to use a crutch, but the blind could not lawfully carry a cane. A person could not carry a fan or whip to drive off the flies; a handkerchief must not be carried loose in the pocket, though it might be carried if tied to a girdle at the waist.

Though so many small things were forbidden to be done by a Jew on the Sabbath, it was lawful for his Gentile servant to do them for him, by which loop-hole through the law the rich Jew did not have to deny himself many privileges. Not only did they adopt many devices for indulging what the law forbade, but their hypocrisy extended so far that the Pharisees made of the Sabbath a day of feasting and social enjoyment, during which a bounteous hospitality was practised by the wealthy.

Amidst such austerities, subtleties, superstitions and bigotry, it is small matter for surprise that Jesus should become the object of hatred to the Pharisees, whose hypocrisy He was constantly exposing; but though they cried out in threats against Him, He passed them by and went up to Jerusalem to attend the celebration of the Passover.

CHRIST HEALS THE CRIPPLE AT BETHESDA'S POOL.

Soon after Christ came within the gates of Jerusalem He repaired to the pool of Bethesda (signifying the *house of mercy*), which was near the sheep-gate on the northeast side of the Temple.

It is said that the waters of this tank were connected with those of the pool of Siloam by subterraneous channels, through which there were sudden flushes that made the water bubble up in commotion. At such seasons the water was supposed to have healing virtues, confined, however, to the first who stepped down into the tank, around which porticos were built to shelter the multitude of sick and cripples who came to take their chance. The doubts that have been cast upon the prodigy do not in the least detract from the use made of it by Christ. On the contrary, the supposition of its being a delusion sets the truth of His miracle in a more striking light, as being the reality of that power which was there vainly sought. In any case, the miracle itself displayed the power, which Jesus displayed in a subsequent discourse, of exercising authority both over the laws of nature and the positive institutions of religion. The case chosen by our Lord was among the most hopeless of all that lay in the house of mercy. The cripple had been paralyzed for thirty-eight years, the very period that his forefathers had wandered in the wilderness; and the burden of his infirmities was aggravated by the consciousness that they were the natural reward of his sins. Thus he was a fit type of the people, in whom Jesus fulfilled the words of Isaiah, "Himself took our infirmities and bare our sicknesses." Jesus healed him, not by helping him to the water, nor by any other visible agency, but by the very command to use

Christ Healing the Sick—Matt. 8:16

the powers that had been so long suspended: "Rise, take up thy bed and walk!"

When the man, restored upon the moment, took up his pallet and started

POOL OF BETHESDA.

"For an angel went down at a certain season into the pool, and troubled the water."—JOHN v. 4.

with it toward his home, the Pharisees stopped him on the way, saying, "It is unlawful for thee to carry thy bed on the Sabbath." To which he responded, with that confidence born of the miracle which had been done for him, that

he had been bidden to carry it by the Great One who had healed him. When these Jews knew that it was Jesus who had again counselled the violation of their austere law, they made angry threats against Him and sought His life, but Christ defended His act by declaring to them that it was through God alone He was able to perform such wonders, and that as the Son of God He had been given the power to raise the dead and to call sinners to repentance. He thereupon announces to them that the hour was coming when the dead

"ARISE, TAKE UP THY BED, AND WALK."

should hear the voice of the Son of God, and they that hear shall live. "They that have done good, unto the resurrection of life, and they that have done evil, to the resurrection of judgment." "The works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me that the Father hath sent Me."

After thus announcing the new law to the Jews, and explaining to them

from whence the power had come that enabled Him to do such great works, Jesus retired to a desert place on the mountain, and spent a night in prayer and communion with God. Early on the following morning a vast crowd assembled as usual to hear Him preach, but before discoursing to them He called twelve persons from the assemblage whom He designed should become His special messengers on earth and to bear testimony to all His acts. These messengers He called *apostles*, and were selected from among those who had already been His intimate friends and followers during the first year of His ministry in Galilee. Their names were as follows: Simon Peter and Andrew his brother; James and John his brother, sons of Zebedee; Philip; Bartholomew, who was first called Nathanael; Thomas; Matthew, who as a publican was called Levi; James the son of Alphæus; Simon the Canaanite, called Zealot; Judas Iscariot, and Thaddeus. Though the call of all alike proceeded from their Master's grace, we cannot fail to notice those personal qualifications which He Himself condescended to own and use in his service: the firm faith of Peter (the *Rock*); the energy of the sons of Zebedee, whom He surnamed Boanerges (*Sons of Thunder*), united in John with that spirit of love that made him the beloved disciple; the fraternal and friendly affection of Andrew and Philip; the devotion and guileless sincerity of Nathanael; the self-sacrifice of Matthew; the practical godliness of James, and the firm resolve of his brother John to "contend earnestly for the faith once delivered to the saints;" and, at the opposite extremity of the moral scale, that love of the world, which made Judas Iscariot an awful example, that even one of those chosen by Christ to live with Him and hear His word could yet betray his Master, and prove to have been all along "a son of perdition"—for "He knew from the beginning, who should betray Him."

Having appointed the twelve disciples, and conferred upon them the Holy Spirit, by which, in His name, they were instructed to teach and heal the sick, Christ withdrew from before the multitude, and taking his beloved messengers higher up upon the mountain he there assembled them—after the manner of Moses when he took the heads of the twelve tribes to Sinai's peak to expound to them the law—and instructed them in the new dispensation which they were to proclaim to all mankind.

Under the eye of God, Christ preached to His disciples "as one having authority," and revealed to their wondering, but no less admiring, senses what they should do in order to produce fruit meet for sinners, and who were really to be called blessed. Blessed, said He, are those who mourn, are patient, and are those who hunger after righteousness, so are they also blessed who are merciful to others, pure in heart, and they that keep peace among men.

Besides these assurances of happiness through patience and humility, the Lord taught His disciples to practise forbearance and self-sacrifice even in the face of wrongs which they might suffer at the hands of persecutors, for by this they might learn to appreciate the sacrifice which He was born into the world

to endure. His instructions, however, were summed up in the one general law which should constitute the golden text of every Christian's life: "Thou shalt love the Lord thy God, and thy neighbor as thyself," or "Do unto others as you would have others do unto you." He counselled them especially against worshipping after the manner of the Pharisees, who did their good works publicly with the view of gaining the praise of men; but to build their hopes and faith upon the rewards promised by God, who bestows His favors openly upon those who worship Him secretly. He illustrated His counsels by reciting the parable of the wise and foolish builders. The former built his house upon a rock, where the foundation was so secure that neither wave nor wind could move it; while the latter reared his habitation upon the sand, which yielded under the first assaults of the elements and was swept away. The former He likened unto the true Christian, whose foundation was truth and righteousness and a trust in God, while the latter represented the hypocrite, whose prop was vainglory and the applause of the world.

JESUS SAID TO MATTHEW, "FOLLOW ME."

THE CENTURION'S FAITH IS REWARDED.

While Jesus was preaching in Capernaum, after appointing His disciples, a centurion, or captain of a company of Roman soldiers, sent to him by some of the Jewish elders asking Him to come to his house and heal a favorite servant who was at the time lying very ill. The Jewish messengers accordingly besought the Lord to do this favor for their friend, whom they pronounced to be a very excellent man, although a Roman, for he had shown great compassion for the Jews and had even built a synagogue with his own money, in which they might worship. The request was at once responded to, but while Jesus was on His way to see the sick man He met other messengers that had been sent on the same errand as the first, who addressing Him, said, "Lord, the centurion has not come himself to ask you this favor, esteeming himself as unworthy to approach your presence; nor does he regard himself so well as to merit your coming to his house, and in his humility, therefore, believing that Thou hast all power in the name of God, he begs that Thou wouldst *will* that his servant recover, being sure that in so doing it would be accomplished."

Raising of the Widow's Son—Luke 7:11

When Jesus had heard this message, the exhibition of implicit faith astonished Him, and turning to those who were with Him He declared that in all Israel He had not found one who had such belief as this Roman officer. He told them also that at the day of judgment many people of other nations who believed in Him would be saved, while the unbelieving Jews would be lost, since it was neither the forms of worship nor the race that God took account of, but the heart of every man.

When the messengers returned to the centurion they found that the Lord's will had been done, for the sick servant was suddenly made well.

JESUS RESTORES THE WIDOW'S SON TO LIFE.

JESUS RAISES THE WIDOW'S SON.

On the day after restoring the centurion's servant, Jesus went to Nain, a small town of Galilee not far from Capernaum. As He drew near to the gate of the city He was met by a funeral party bearing the body of a man away for burial. Beside the body walked a woman violently weeping, whose grief excited such compassion that Jesus stopped the cortege, and approaching the woman, bade her not to weep. She told Him that on the bier was the body of her only son, by whose death she had been left without a staff to lean upon, and praised his virtues in life as only a fond and sorrowing mother could. While she was thus crying, Jesus went to the bier, and taking the hand of the dead boy, said, "Young man, I say unto thee, Arise." Picture in imagination the surprise manifested by the funeral attendants, and the beatific joy of the loving mother, when they saw the dead thus restored, by a word, to life again, the pallor of death giving place to the rosy blush of health and strength! We cannot wonder that all who saw this marvellous sight were afraid, for in the midst of death the soul of the living seems burdened with an affinity for

the immortal, and becomes leagued with melancholy. To behold, therefore, life burst forth anew from the dead, and throw off the cerements that already seem heavy with the odor of the grave, would produce a reaction so spontaneous as to convulse the soul. But in another moment the restored young man had spoken, and the spell of fear was broken; a joyful mother springs forward to convince herself that her son is really living, and as she clasps him to her bosom she finds a responsive heart beating measures to her own. And all who saw this miracle praised God.

THE SINFUL WOMAN WASHING THE FEET OF JESUS WITH HER TEARS.

Some time after the raising of the widow's son, we know not when, for the Bible does not pretend to describe the ministry of Jesus in the natural sequence of events, Christ was invited to share the hospitality of a Pharisee named Simon. This man was somewhat better than the sect to which he belonged, for he was impressed, by what he had seen, that Jesus had about Him many of the Divine attributes, though he could not reconcile His teachings with the Mosaic law, which he still reverently regarded. Thus was the Pharisee in conflict with himself, but he sought to know more of Christ, and therefore invited Him to his house. A sumptuous dinner was provided —which was a feature characteristic with the Pharisees—to which Jesus, the host and other friends sat down; but before the meal was begun a woman named Mary, of Magdala, having heard of the Saviour's presence, came into the room bearing an alabaster box filled with holy ointment. Distinguishing Him at once she fell upon her knees and begged the Lord to have compassion and to forgive the sins with which her soul was burdened. She then washed the feet of Jesus with her tears and wiped them with her hair, after which she anointed them with the precious balm which she had brought

The Pharisee, knowing the woman to be a sinner, a lost sheep from the

social fold, looked with horror upon what was being done, for it was the Pharisees' boast that they suffered no sinner to touch them. In his heart he therefore said, "If this man is indeed sent of God, he would know that this woman is a sinner, and would have sent her away." Knowing that the Pharisee was revolving these thoughts in his mind, Jesus said to Him, "Simon, I have something to say to thee;" whereupon He propounded to the Jew this question: Two men owed another man money; one owed a large sum, while the other's debt was small, but as neither was able to pay any part of his indebtedness the creditor freely cancelled the obligations of both. Tell me, now, which of the two men should be the more thankful? To this Simon replied, Surely the one whose debt was largest. Thou hast answered rightly, said Jesus. To illustrate his meaning, and teach a practical lesson the to Pharisee, He called Simon to bear witness to his own shortcomings, for, said Christ, compare thyself with this woman; I entered into thine house, thou gavest Me no water for My feet; but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

"A SOWER WENT FORTH TO SOW."

THE PARABLE OF THE SOWER.

Heretofore, possibly in the first two years of His ministry, Jesus had given practical proof of His Divine nature, not only by the wisdom of His

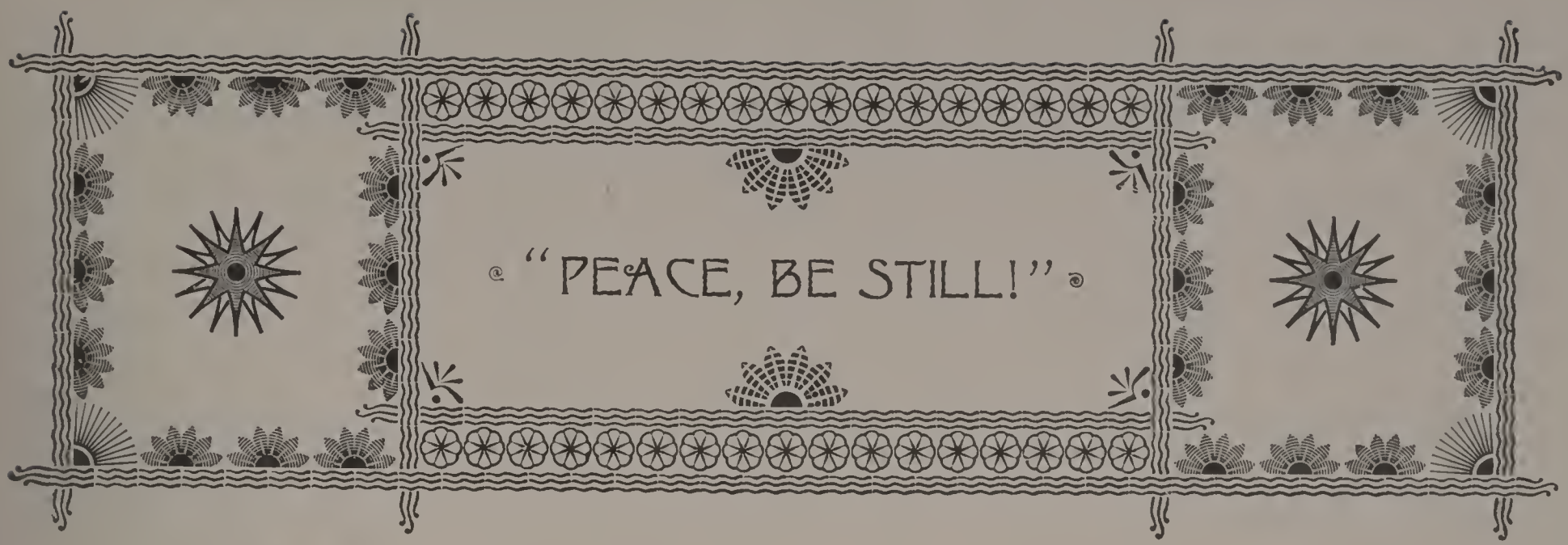
discourse, which confounded the rabbis, but by wondrous miracles that fully attested His powers. While many were convinced and sought Him as their Lord the Saviour, others of the Pharisaic order, and members of what we may term the Temple party, the priests, and arrogant scribes, vain with riches, refused to accept His works as evidence of His Godly nature. Admitting, as they were forced to do, that He healed the sick and cast out devils, yet they vociferously declared that it was not through the gift of the Holy Spirit, but by virtue of a league which He maintained with Satan, which made Him more worthy of death as a blasphemer and necromancer or witch. For this reason they pursued Him with malice and insult, seeking every way possible to inflame the people against Him.

Notwithstanding the taunts, rebukings and revilings of these self-righteous hypocrites, the popularity of Jesus continued to increase, and multitudes poured in upon Him from all parts of Palestine and Syria, and probably from Egypt, Arabia and Rome also. But He now began to change the character of His preaching, and adopted an objective style of teaching, by which He hoped to illustrate His discourse for the more perfect understanding of His hearers. Accordingly, he taught them by parables.

On a certain day, it is related, Jesus went and sat by the seaside, but being soon surrounded by a great multitude anxious to receive His instruction, He went into a boat, and anchoring it a short distance from the shore, delivered to them the parable of the sower. "Behold," said He, "a sower went forth to sow: and when he sowed, some seeds fell by the wayside, and the fowls came and ate them up; some fell among stony places, where they had not much earth, and forthwith they sprang up, but when the sun was up they were scorched, because they had no root. And some fell among thorns, and the thorns choked them; but others fell into good ground, and brought forth fruit, some an hundred, some sixty, and some thirty-fold. Who hath ears to hear, let him hear."

When the disciples asked Him to explain the meaning of this parable, He answered them by likening the sowing of seeds to the teachings of the truth. There are some who hear but cannot understand, and though they may be inclined for a time to believe, yet evil promptings arise to make them speedily forget their obligations to God; others receive the truth with understanding and rejoicing, but after cultivating it for a time succumb to tribulations or persecutions; while yet others, like seed among the thorns, endeavor to receive righteousness and worldly pleasures into their souls at the same time, but which being irreconcilable, righteousness is crowded out to give place to vanity. But the seed that falls upon good ground is like the teachings of godliness, that find permanent lodgment in the heart and understanding, where, in such goodly soil, they bring forth the fruit of righteousness.

Jesus also gave the multitude other parables, which brought directly home, to them that heard, the lessons which they needed most to learn.



CHAPTER XXX.

JESUS CALMS THE TEMPEST.

WHEN Jesus had given these parables to the multitude He departed in a vessel for the other shore of Gennesaret, accompanied by His disciples and several sailors; but they had not gone far when a tempest arose which grew fiercer until there was danger of the boat foundering. Wearied by preaching so long, and ministering almost night and day to the countless crowds that thronged about Him, He took advantage of the quiet hour afforded on board the little vessel and sought repose. Here He slept, unmindful of roaring wind and lashing wave which rocked Him with the safety that a mother lulls her babe to rest. But there was fear upon those who were cradled with Him; they saw not the hand of God outstretched above the craft, but looked upon the lowering clouds as so many fingers of a destroying demon, moving towards them with relentless fury and a savage fierceness that would pall any save those having a heart filled with abiding faith. Wave after wave dashed over the frail shallop, while deafening blasts rent the sails. With the energy of despair the sailors manned the pumps, but their labor was as futile as though they had been baling the sea. Hopeless, exhausted, the crew ceased their battling and rushed to where Jesus lay peacefully sleeping, crying, "Master, Master, carest Thou not that we perish?" Did they believe there was a hand to save? No! It was a cry like, Wake, wake, the vessel is sinking; every man now for himself; seize whatever

is near that will float, and trust to fate for salvation. But as Jesus awoke, He gazed about for a moment upon the pale faces and hurrying feet of the stricken crew, and without moving from His seat bade the wind cease, and with a calm voice spoke to the raging sea, "Peace, be still." In a moment the elements, obedient to His will, hushed their wild ravings and sunk their white crests beneath a placid surface, while the whispering winds went back into their cavern homes, and "there was a great calm." "And He said unto them: Why are ye so fearful? how is it that ye have no faith?" In their wonder and thankfulness the crew could make no answer, but looking into each other's eyes they said within themselves, "What manner of man is this, that even the wind and the sea obey Him?"

JESUS COMMANDS THE TEMPEST AND IT OBEYS.

DEVILS CAST OUT OF TWO DEMONIACS.

When Jesus passed over Lake Gennesaret, He landed in the country on the east side called Gergasa, where, it appears, the people were awaiting Him. He had scarcely landed when two demoniacs came out of the "tombs," in the language of the Scriptures, but in reality out of their cave dwellings on the hillsides of Gadara, and in fierce words, disputing His way, cried out, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" At that moment a large herd of swine were perceived feeding on an adjacent hill, and the devils besought Him that if He cast them out He would permit them to enter the swine. The request was granted,

Raising of Jairus' Daughter—Luke 8:54

and immediately the devils left the demoniacs and entered the swine, which, being thus possessed, ran down the hill and plunged into the lake, where they speedily perished. The swineherds, astounded and angered by the sudden loss of their animals, ran quickly to Gadara and reported what had occurred, which brought out the entire population of the town in protest. They, fearful of His power, begged Him to leave their coast.

We can only understand the importance of this miracle by considering the circumstances under which it was wrought. The Gadarenes were what would have been called "tomb dwellers" at the time, but which have since been classed as *troglodytes*, or "cave dwellers." These so-called "tombs" were excavations wrought in limestone rocks, which even to this day dot the hills of that country, known as the mountains of Gilead, and which are about sixteen miles

TIBERIAS.

from Tiberias. The people were given to acts of outlawry, so that it was extremely dangerous for a person not well protected to travel through the country. Their chief pursuit was the raising of swine, for which they had infinitely greater regard than for their souls, hence the destruction of the herd of swine was in the nature of a punishment for their cupidity. Jesus found the Gadarenes so densely ignorant, treacherous, and self-willed in their degradation, that He remained in the country but a short while, and returned by ship to the other side of Gennesaret, where he was immediately surrounded by a great crowd anxious to hear His teaching.

THE RAISING OF JAIRUS'S DAUGHTER.

Scarcely had He touched the beach when one of the rulers, or chief priests, of the synagogue, Jairus by name, came beseeching Him to heal his little daughter, who was at that time lying at the point of death at his house, a

little way off. Hearkening immediately to the distress call, Jesus started for the priest's house, followed by the throng of people. As He was moving along the way, there came up stealthily behind Him a poor woman who had an issue of blood for twelve years. The exact nature of her affliction is a matter for conjecture, but that her disease was of a most exhausting and painful nature we are assured by the narrative, which tells us that she had suffered many things and had spent all her possessions upon physicians without gaining any relief. She heard of Jesus, of His gentle ways, and the cures which He had performed, and now sought Him; not, however, as one expecting to command His immediate attention, but as a lowly, though faith-inspired aspirant for His grace and favor. Believing in His Divine nature, from whence all goodness emanated, she stole up behind Him and touched His garment, saying within herself, "If I may touch but His clothes, I shall be whole." Nor was her sustaining faith misplaced, for the moment she had touched Him, the panacea of His holy nature was poured out graciously upon her, and forthwith she felt the rejuvenating, health-imparting influence, and knew that she was made whole.

JESUS RAISES THE DAUGHTER OF JAIRUS.

The moment of the pious contact Jesus knew that some afflicted, but faithful person, had sought His holy catholicon, and turning to His disciples, asked who had touched His clothes. To this they made answer, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" The poor woman, with joy in her heart for her restoration, but with tremblings upon her lips, came, and throwing herself at Christ's feet, told Him, in faltering accents, of what she had done, and implored His loving compassion. The confession of her faith and acknowledgment of unworthiness brought forth

another blessing from Jesus, who, with fatherly affection, took her by the hand and lifting her up, said, "Daughter, thy faith hath made thee whole."

Scarcely was the woman dismissed when some of Jairus's servants came running to meet him, bringing to his sad heart the crushing news of his daughter's death, and saying, She is dead, wherefore trouble the Master (Jesus) any further?

As Jairus fell to weeping, Jesus bade him dismiss his sorrow and to only believe, for all should be well. Requesting the multitude to halt and abide in that place, Christ took with Him only Peter, James and John, and following on behind Jairus, He soon reached the house of death and mourning. As He came in at the door, loud lamentations reached His ears, and to quiet the weeping household He asked, "Why make ye this ado, and weep? the damsel is not dead but sleepeth!" This declaration, instead of abating their grief, elicited only their scorn, for had not the physicians pronounced her dead, and had not the loving hands of mother, sisters and friends felt the cold brow, the hushed heart-beat, and their eyes beheld the pallid face, the seal of death? But Jesus heeded not their rebuke; He bade all go out of the house save the father, mother and His three disciples; then with these He repaired to the death-chamber where the pulseless form of the girl lay under the pall of a winding-sheet, awaiting the resurrection call. Jesus went forward, and taking hold of the cold hand, spake, "Damsel, I say unto thee, Arise." Magic voice! Wondrous words! The girl immediately threw back the pall, and responding to the touch of the blessed Saviour, straightway rose up and walked into the embrace of her mother's arms. Oh! what joy was there in this house; what faith was

"WHO TOUCHED ME?"

"DAUGHTER, THY FAITH HATH MADE THEE WHOLE."

there awakened, what hope created in the hearts of those who were thus given to know that Jesus was indeed the Christ, the resurrection and the life! Refusing the adulations which the house offered, Jesus charged them to tell no one of what He had done, but to set food before the young girl, for she was hungry.

JESUS FEEDS THE MULTITUDE.

Jesus now made a third circuit of Galilee, each time the crowds which followed Him becoming greater. "He went about all the cities and villages, teaching in their synagogues, and preached the gospel of the kingdom, and healing every sickness and every disease among the people." The multitude, drawn from every part of Judea, now became so large that He could not talk to all of them, the sea of faces growing every day like waves from a disturbed lake running from a common centre, until His voice fell short of the outer circle. To reach all who were thirsting for knowledge, therefore, Christ told His disciples to go out and preach the word to all people. He had found a fulfilment of His prophecy made to His disciples at Sychar; the spiritual harvest had become too great for the laborers. So, after bidding them to pray the Lord to send forth more laborers, He commissioned them for their work and sent them forth, two by two, to preach. To them He gave power to cast out devils, heal diseases, and bind up wounds. But He charged them not to go among the Gentiles or Samaritans, whose stubborn resistance to God made them like seed sown among thorns, and He also bade them to take neither purse, scrip nor changes of raiment, nor to abide two nights in any man's house, but to rely upon God for their protection. Thus would they be in constant remembrance of their mission, and not be drawn away from the object for which they were

called, by temptations of selfish interest. Following these instructions, the apostles went through the towns "preaching the gospel everywhere." "They cast out many devils and anointed with oil many that were sick, and healed them."

JESUS PREACHING AND HEALING THE SICK.

About this time news came to Jesus that Herod Antipas, hearing of His wonderful teachings and miracles, and believing Him to be the risen John whom he had so foully caused to be murdered at the solicitation of Herodias, resolved to visit Him. Jesus knew how rankled in the breast of Herod a jealousy which was seeking vengeance upon His head, and to avoid meeting the king He withdrew by ship with His disciples into "a lonely place." Whither He went we are not told, but most probably He retired, as He had frequently done before, to some sequestered spot where He might pour out His soul in prayer, and where He might talk confientiallyd with His disciples and arm them against the snares laid for their destruction as well as for His own. He was not long in solitude, however, for the multitude sought Him by day and night, giving themselves neither rest nor food, and scouring all the lakeside retreats until He was discovered near the town of Bethsaida. But by this time the long fast to which, in their excitement, they had been subjected, began to tell on them, and there was a

cry set up for food. The disciples now asked Jesus to send the crowd away to the towns nearest by, where they might procure food and lodging, but He said to them. "Give ye them to eat."

At this command the disciples were much surprised, for they assured Him that all the food at hand was only five loaves of bread and two small fishes, with which to feed the multitude that numbered five thousand persons. But Jesus knew all this. He ordered them, nevertheless, to divide the crowd into fifties and make them sit down in companies; the order being obeyed, Jesus took up a basket containing the loaves and fishes, and first offering a blessing for the feast, He commenced to divide the bread and fishes, and gave the disciples to set before the multitude. Though piece after piece was given yet the supply did not diminish, until at length all that were present had eaten their fill and scattered so much food besides on the ground that when the feast was concluded, twelve baskets of fragments of bread and fishes were gathered up.

At the time of this miraculous feast the Passover was being celebrated at Jerusalem, which Jesus did not attend because of fears, which He very properly entertained, of Herod, Pilate, and the Jewish rulers, who, while acknowledging His miracles, were vehement in their declarations that it was through the power of Beelzebub alone He operated. The miracle of feeding the people, therefore, possessed a double significance, for, while giving the multitude this heaven-descended food in the desert, the brethren at Jerusalem were eating unleavened bread of human manufacture. The distinction between the observance in Jerusalem and the works which were made perfect through Jesus, was revealed in a subsequent discourse where He showed Himself to be the true bread of life that had come down from heaven.

JESUS WALKS ON THE SEA.

After feeding the multitude Jesus sent them away, and ordered His disciples to get into a boat and cross over to the other side of the lake, while He went apart by Himself to pray. It is very affecting to observe how, the more Christ multiplied miracles before His Galilean followers, the further they were from receiving His spiritual teachings. The personal benefits they had now so long been in the habit of receiving came to be everything to them; and the witness which the works bore to Christ was only valued as exciting selfish hopes in them. It was to see and to profit by more miracles that they ran after Him round the lake; and this last wonder of His feeding five thousand men, besides women and children, with five barley loaves, and two small fishes, leaving twelve baskets of fragments to be gathered up, while it convinced them that He was the prophet predicted by Moses, excited proud hopes of independence instead of humble faith in Him, and they were ready to take Him by force and make Him king. On this first mention of such a design, we may well consider what it involved. It was no offer of a peaceful succession, made by a united people. With Judea governed by a Roman procurator,

and Galilee held by Herod at the pleasure of the emperor—with factions among the Jews themselves ready to support the Idumean dynasty, and even to cry out, "We have no king but Cæsar"—His consent would have been the signal for a war such as burst out under Nero. And here we may doubtless see one of those occasions in which Jesus Himself was tempted, though without sin. The people of Galilee repeated the offer which Satan had made on the Mount of Temptation; and from Satan it came this time also, though made through them. History furnishes memorable examples of how hard such an offer is to refuse; and that there was a real conflict in our Saviour's mind is proved by His departing alone into a mountain to pray. But first, while He sent away the people, the disciples, who, we may be quite sure, were ready to take the same part, were directed, not without great reluctance, to cross Gennesaret to Bethsaida.

In the lonely watches of the night that followed, Jesus was on the mountain, praying for guidance from the Heavenly Father as to how He should best act for the establishing of God's kingdom on earth. From the eminence of His position He looked out upon the sea and watched the tossing bark in which were his disciples, until toward midnight. A storm had now come up which grew rapidly portentous of evil, until the disciples were in danger of being wrecked; to still their fears, and bring to their minds the assurance of His constant care and protection, Jesus went out to them walking on the angry waves. Amid the lightning flashes the disciples discerned the form of a man approaching, and seeing that he trod the sea as though walking upon firm ground, they believed it was a spirit and their fears were intensified by what they conceived to be a premonition of destruction. But to their cries of despondency Jesus answered with reassuring words, "Be of good cheer; it is I. Be not afraid." Reluctant to credit their own eyes, Peter desired a proof that it was indeed Jesus, and he therefore cried out: "Lord, if it be Thou, bid me come unto thee on the water." To which request Jesus responded by stretching out his hands and saying: "Come." "And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship the wind ceased; then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God."

"And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto him all that were diseased; and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole."

THE TRUE BREAD OF LIFE.

When the multitude which Jesus had dismissed had sought for Him a long while, they took shipping and came to Capernaum, where they were

JESUS SAVES PETER.

rejoiced to find Him again teaching and healing the sick. Their first words manifested the surprise which they felt at seeing Him on the other side of the lake, not understanding by what means he had come across, though possibly conceiving that His transportation had been effected by some miracle. To their inquiry, "Master, when (or how) camest thou hither?" Jesus replied by rebuking them for their selfish interest which prompted them to seek Him. Said He, "Verily, ye seek Me, not because ye love Me, but because ye did eat of the loaves and were filled. Labor not for the meat (food) which perisheth, but for that meat that endureth unto everlasting life, which the Son of Man shall give unto you."

JESUS PREACHING TO THE PEOPLE.

The people did not understand the true meaning of His words, but influenced alone by their carnal natures, they construed His declaration to mean that He could give them bread which would fortify their bodies against death, hence they besought Him with great eagerness to give them this wondrous life renewing food. But to this request Jesus replied by saying, "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on me shall never thirst. . . . And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."

Upon hearing Him declare Himself to be "the bread of life," the Jews were very angry and asked one another, "Is not this Jesus, the son of Joseph, whose father and mother we know?" To these murmurings Jesus answered by repeating His declaration, and by reminding them that though their forefathers were fed in the wilderness by manna sent them from heaven, yet this food did not prolong the period of their natural lives; but that "the living bread" which he now offered them was the spirit of perfect righteousness

made manifest in Himself. "I am the living bread come down from heaven; if any man eat of this bread, he shall live forever, and the bread that I will give is My flesh, which I will give for the life of the world." To their obtuse understanding the words of Jesus were an enigma, but they chose to construe His sayings literally, and argued among themselves, saying, "How can this man give us His flesh to eat?" But to make their surprise even greater Jesus answered them: "Verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him."

Not only were the people confounded by His declarations, but even the disciples were puzzled, and unable to discover the true meaning of His words, asking among themselves: "This is a hard saying; who can hear (understand) it?" Though clothed in the character of a symbol, the true meaning of His words is so apparent that we are astonished at the simpleness of His hearers, though, singular enough, the question then raised as to the verity of the use of Christ's real blood and flesh has caused infinite tears and suffering. In one period of church domination it was esteemed a capital offense to deny that, in celebrating the Eucharist, the wine offered was not the real blood of Jesus, and that the unleavened bread administered was not His real flesh. Men have been burned at the stake for declaring that this wine and bread was but the symbol of Christ's blood and flesh, and represented His spiritual essence.

When Jesus saw that His disciples were averse to an acceptance of the spiritual doctrine, so manifest under the symbol which He gave them, He rebuked their shallowness of heart and mind and plainly declared to them that there were some among them harboring an unbelief. This was quickly proved by several of the disciples deserting Him, until only twelve remained faithful. But among this remnant Jesus knew there was still one whom He could not rely on for faithfulness, and in speaking to the twelve He warns them that "one of them had a devil," evidently alluding, by prophetic foresight, to the treason of Judas Iscariot.

JESUS PREDICTS HIS DEATH AND RESURRECTION.

Among the followers of Jesus during these ministrations we have repeated mention of "the Jews," a term which, in the records of His controversial teachings, generally denotes the leaders of the two great parties, and more especially the Pharisees and scribes, for the Sadducees seem as yet to have regarded the new teacher with scornful indifference. Many of these came from Jerusalem and Judea expressly to watch Him; and their hatred must have been inflamed afresh by such teachings as that just related. The words of St. John imply that a new conspiracy against Jesus was formed by the rulers at this Passover, for which reason He remained in Galilee six months longer,

till the Feast of Tabernacles. Disappointed by His absence, more of the scribes and Pharisees went to meet Him on His own ground; and their fault-finding gave him the opportunity of denouncing their own traditions, by which they annulled the spirit of the law, while adding to its burdensome obligations.

Upon departing from the eastern side of Lake Tiberias, Jesus went up the Jordan, followed by His disciples, until He reached the source of that stream at Cæsarea Philippi. On the way, however, He stopped for awhile at Bethsaida, and signalized His short stay there by miraculously restoring the sight and speech of a blind mute. It was at Cæsarea Philippi that Peter first hailed him as CHRIST, the Son of God, and where Jesus first spoke to His disciples of laying the foundation for His Church in the hearts and affections of His true followers. "From this time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." When Peter had heard Jesus utter this gloomy prediction, his heart sank with fear, and he sought to prevail on the Lord to forego His determination of going up to Jerusalem, where His life would be in such great danger. But Jesus recognizing in Peter's appeal a new temptation, said, "Get thee behind Me, Satan," following his command with an explanation that in doing the will of God He must not consult the weakness of the flesh, as men do who regard only their own comforts, but must be willing to suffer for righteousness' sake. saying, "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul."

Six days after this conversation, Jesus called three of His favorite disciples, John, Peter and James, and led them to the top of a high mountain, possibly Mount Tabor, but certainly near Cæsarea Philippi, where He gave them to behold a vision of His heavenly glory. Upon reaching the lofty peak, in the oppressive stillness of nature, which perpetually reigned there, Christ bowed Himself in prayer. What that prayer was we are left to imagine, but this is not difficult, for already He was under the ban of a mortal prejudice and almost beneath the shadow of the cross. Already He knew that His betrayal was near at hand, and we may therefore well suppose that His prayer was—not for strength or courage to bear His sufferings, or for deliverance from a terrible death—for Divine compassion upon His enemies, and for the remission of the sins of those whose hearts had rejected Him. And as He thus prayed His face and clothing suddenly became illuminated, as if He were clad in burnished armor, upon which the sun reflected a dazzling splendor. As He thus stood, radiant with glory, there appeared, to the astonished gaze of His disciples, the spirit forms of Moses and Elias and they talked with Jesus, while from out a bright cloud that hovered over their heads came a sweet voice saying, "This

is My beloved Son; hear ye Him." Carried away with excitement and righteous fervor at beholding so glorious a vision, Peter said to Jesus, "It is good for us to be here; and let us make three tabernacles (as it had long been the custom among the Israelites to designate holy ground by the building of a memorial of some kind thereon), one for Thee, one for Moses, and one for Elias." But as Peter was thus speaking the beautiful vision disappeared, and Jesus told His disciples to return to the multitude below that was waiting their coming, but He charged them particularly to tell no one of what they had beheld on the mountain top "till the Son of Man were risen from the dead." This request they could not understand, for they did not yet know that He would be resurrected on the third day after His death, nor did they, probably, fully believe that He would be offered up after the manner of His own prediction. As Jesus and His three disciples came down from the mountain they observed a large multitude of people, who were deriding and scorning the nine disciples that had been left behind. But the people

THE TRANSFIGURATION—FROM THE GREAT RAPHAEL PAINTING.

left off their abuse as they beheld Jesus approaching, and saluted Him respectfully. Perceiving that there was some disturbance, Jesus asked the scribes the cause, whereupon, before they could make answer, a man spoke, saying: "Master, I have brought unto Thee my son, which hath a dumb spirit; he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not."

Jesus had before sent out His disciples to preach to all people, and had given to them the power to cast out devils and heal all kinds of sickness in His name, but here, almost at the outset of their labors, nine of these disciples had failed utterly in an attempt to manifest the power bestowed, and, as a consequence, had been made subjects for ridicule by haughty scribes and jealous Pharisees. Jesus was not indifferent to the abuse that was directed against His disciples, but He felt that it was in a large measure deserved, for He knew that their failure was due entirely to the faithlessness of the people and the lack of conviction in the disciples themselves. Since this result was a reflection upon His own nature and power, we cannot wonder that He was chagrined. For this reason He answered the father of the lunatic by a general remark to the whole multitude, "O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto Me." When the afflicted son was brought into the Divine presence, he fell to wallowing on the ground, foaming at the mouth, and presenting a shocking, but pitiful spectacle. When Jesus asked how long the young man had been thus afflicted, the father answered that he had been so since a young child; that in his paroxysms he had often thrown himself into the fire, and into water as well, in his efforts to destroy himself. Jesus was much affected by the sight of the poor lunatic, and no less by the father who besought Him so earnestly for compassion on the sufferer. To inspire him first with hope, Jesus said, "If thou canst believe, all things are possible to him that believeth." Though not so fully assuring, the fond father grasped at this small promise, and in the emotions of mingled fear, hope and desire, he cried out amidst a flood of tears, "Lord, I believe: help Thou mine unbelief." The crowd came now running and pressing about Jesus, before whom He spoke to the lunatic and drove out the distemper of brain which vexed him. Immediately the sufferer fell again upon the ground and there lay as one dead, until many believed that his life was truly destroyed, for he neither moved nor gave any signs of life whatever. But when he had thus lain for a time, Jesus took the young man by the hand and lifting him up with gracious words, returned him to his overjoyed father, sound in mind.

After this miracle, Jesus departed with His disciples, and passed through Galilee by night, lest He might be taken by His enemies. During this journey He again told His disciples that He would soon be delivered into the hands of men who would kill Him, but that after lying dead for three days He would rise again. His disciples, however, did not understand the meaning of His words, but were afraid to ask Him for an explanation.

CHRIST TEACHES FORGIVENESS AND GIVES THE PARABLE OF THE GENEROUS KING.

As they journeyed together toward Peræa, another portion of Judea, north of Galilee, and from thence to Jerusalem, to attend the Feast of Tabernacles, the disciples questioned Jesus on many things important for them to know as preachers of the gospel. Among other questions which they asked was: "Who is the greatest in the Kingdom of Heaven?" To make His answer more plain to their poor understanding, Jesus called a little child, and placing it in their midst, told them that little children were greatest in His Father's kingdom, for in the infant there is no sin; therefore, said He, unless ye be converted and become as blameless as little children, you cannot enter the kingdom of heaven. "Take heed, therefore, that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father." The care of the Father for His children Jesus thus illustrated by citing a parable of the lost sheep: "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily, I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish."

JESUS BLESSING LITTLE CHILDREN.

Jesus sought to teach His disciples humility by comparing them with little children whose hearts have not yet become corrupted by evils and temptations common to the worldly-minded; but He did not neglect the opportunity to give them practical instruction in their duties toward their fellow-men, and what should be their conduct when assailed by wrongs, calumnies and oppressions. He exhorted them to bear with meekness all the faults of others, and not to attempt

by violence the correction of any sin, since it is better to bear a wrong than to take in our own hands the punishment of the wrong-doer. This advice prompted Peter to ask: "Lord, how oft shall my brother (fellow-man) sin against me, and I forgive him? Seven times?" "Yes," said Jesus, "not only seven times, but seventy times seven." In other words, that we should place no limit upon our pardon.

To illustrate more clearly the practical benefits of charity for the faults of others, Jesus gave to His disciples the following parable: A certain king, on taking account of the debts that were due him, found that one of his subjects had been owing him, for a long time, a large sum of money which he seemed to have made no effort to pay. Enraged at the dishonesty of the man, the king commanded that the delinquent, together with all his family, be immediately sold, and the proceeds applied to the payment of the debt. When the debtor was thus brought to a condition of threatened slavery, he fell down upon his knees before the king and, with tears and entreaties, besought his sovereign to have patience a little while longer, and to spare his family, for their sake, the horrors of enslavement, promising to pay the debt in a short while, if his freedom were not taken away. So strong and heart-moving were the poor man's pleadings that the king's compassion was excited, and he not only gave the debtor his liberty, but cancelled the debt also. Soon after, the forgiven debtor went out and met a fellow-man who owed him a sum of money not above two dollars. Seizing the authority which every creditor then had, this man who had so recently been the recipient of the king's bounty and compassion, laid violent hands upon the throat of his debtor and sought to force immediate payment of the two dollars. The man fell upon his knees and begged for

THE UNGRATEFUL DEBTOR.

compassion with entreaties quite as moving as the first had uttered to the king, but with different effect, for the hard-hearted wretch stifled the pleadings of his victim and carried him away to prison, there to languish until the debt was paid. The harsh conduct of the unforgiving creditor was presently known to the king, who at once sent for him and said, "O thou wicked man; I forgave the debt which you owed me, because you begged so earnestly for yourself and family, and I had a belief that in your heart there were some honor and charity; but almost at once upon your release you condemn one of your fellow-men to the hardest punishment because he could not pay you the smallest debt." So saying, the king delivered the man over to the tormentors until he should pay all the large debt which had been cancelled.

"So likewise," said Jesus, "shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

THE ONE THANKFUL LEPER.

HEALING THE TEN LEPERS.

As Jesus and His disciples continued on their journey toward Jerusalem, they came in the evening time to a Samaritan village and sought shelter for the night, but the Samaritans, knowing them to be Jews, denied them entertainment, on which account the disciples became very angry. James and John were particularly vehement in their denunciation of the Samaritans, their anger being increased by the natural hatred which existed between the Jews and Samaritans, and they asked permission of Jesus to call down fire from heaven to destroy those who had denied them shelter. But Jesus rebuked them soundly for their vengeful dispositions, and gave them to understand that His mission on earth was not to destroy men, but to save them. So they turned away from the place where they had been refused

entertainment, and went on toward another village. As they were thus proceeding on their way they met ten men who were all afflicted with leprosy. This disease was so loathsome that those who contracted it were not permitted to associate with the healthy, and were compelled to remain isolated from all other persons, not excepting even their kindred.

Therefore, before Jesus had approached very near to them, they drew off and cried out: "Jesus, Master, have mercy on us," evidently recognizing Him either intuitively, or from having beheld Him at some of the towns in Samaria during His visits to and miracles in that country. To the cry of the poor lepers Jesus returned answer: "Go, show yourselves to the priests." This order was in fulfilment of the command given by Moses, who ordered that whenever a leper was healed he should go and show himself to the priest, that he might have permission to associate again among the people who were well.

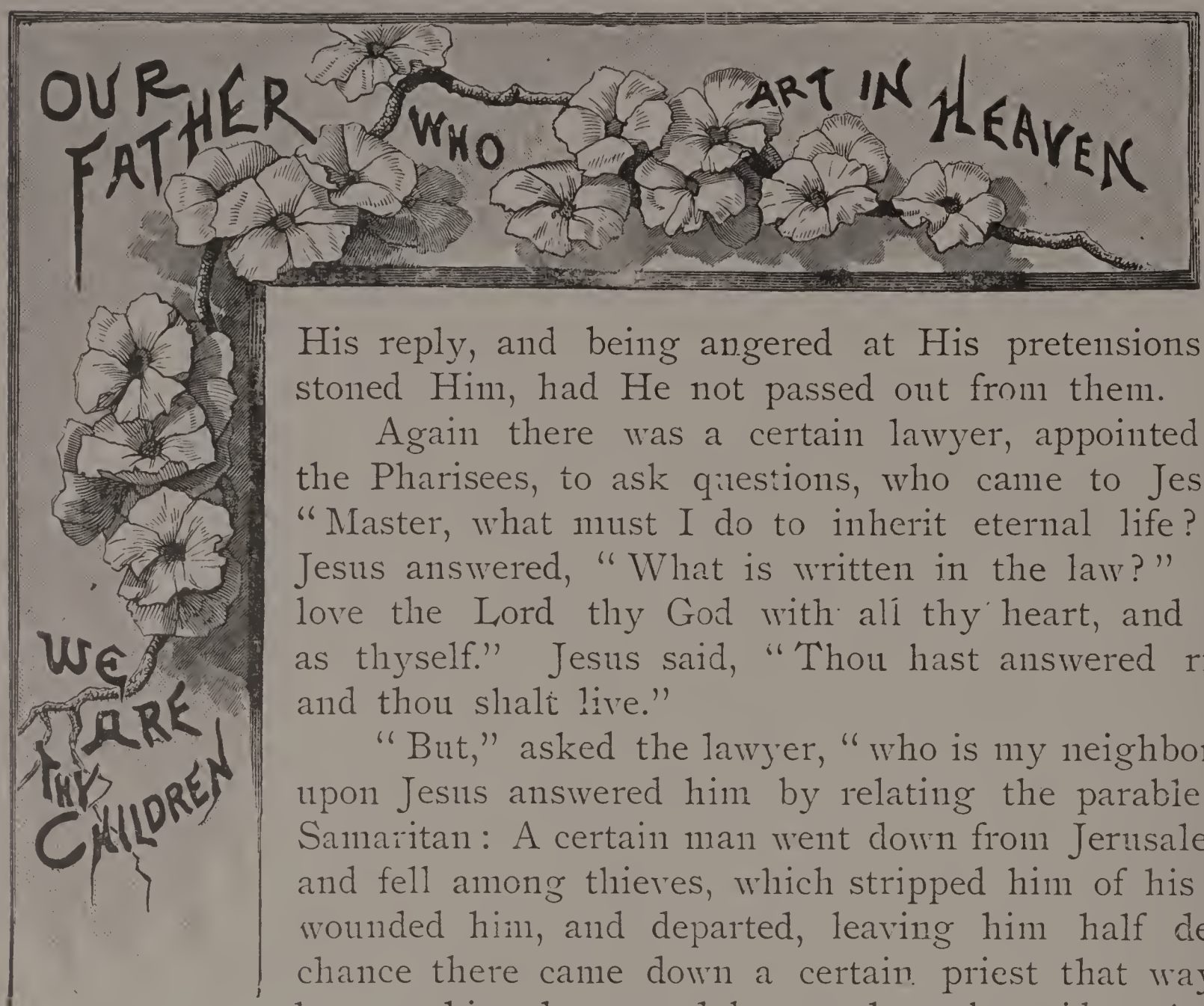
As the ten lepers started away they discovered that they had been suddenly cured of their affliction; only one of them, however, returned to give thanks to Jesus for the benefits He had miraculously conferred, and this one was a Samaritan. Inference, from the text, leads to the belief that the other nine were Jews, but they hastened away without so much as uttering thanks for their restoration, and thus was Christ able to show to His disciples that a good deed was not to be measured by popular prejudices, but that His mission was to do good to all people, regardless of race, creed or condition.

JESUS DISCOURSES IN THE TEMPLE, AND RELATES THE PARABLE OF THE GOOD SAMARITAN.

The feeling against Jesus, in all the region about Jerusalem, was so intensely bitter, that to escape His enemies, who were setting snares for His feet, He left His disciples and travelled by a secret way for a short while, until suddenly He appeared in the Temple during the Feast of Tabernacles. Here were assembled so many of His friends that even the officers dared not lay their hands upon Him. When the congregation had gathered, there were so many anxious to hear Jesus that He consented to talk to them, and thereupon delivered to them a wise discourse, though not in such words as were easily understood by a majority of those present. He told them that His stay on earth would soon be ended, and that it was nearly time for Him to return to the Father that had sent Him. "After I am gone," said He, "you will look for Me, but will not find Me, and where I go you cannot come." To those who believed on Him He gave the glorious promise of eternal life, but those who believed not He declared should die in their sins.

The Pharisees contended with Him and denied that He had power to bestow eternal life, for, said they, "Did not Abraham and all the other righteous prophets die, and do you consider yourself greater than they?" But Jesus explained to them that the life which He had power to bestow was not the life in the body, but in the soul; that spiritual life which endureth in heaven, and

JESUS PREACHING IN THE SYNAGOGUE.



which d vell. eth evermore with God. The Jews, however, were not pleased with His reply, and being angered at His pretensions would have stoned Him, had He not passed out from them.

Again there was a certain lawyer, appointed probably by the Pharisees, to ask questions, who came to Jesus and said, "Master, what must I do to inherit eternal life?" To which Jesus answered, "What is written in the law?" "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Jesus said, "Thou hast answered right; this do and thou shalt live."

"But," asked the lawyer, "who is my neighbor?" Whereupon Jesus answered him by relating the parable of the good Samaritan: A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when He was at the place, came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise, for all men are our neighbors and our duty is to help all mankind, since we are as one in the Lord.

MARTHA AND MARY.

When Jesus left Jerusalem He went to Bethany, less than a day's journey toward the east, where He was invited by a woman, named Martha, to her house that she might receive His counsel. When the Lord came to the house, Mary, a sister of Martha, received Him, and sitting down at His feet, besought Him to teach her how she

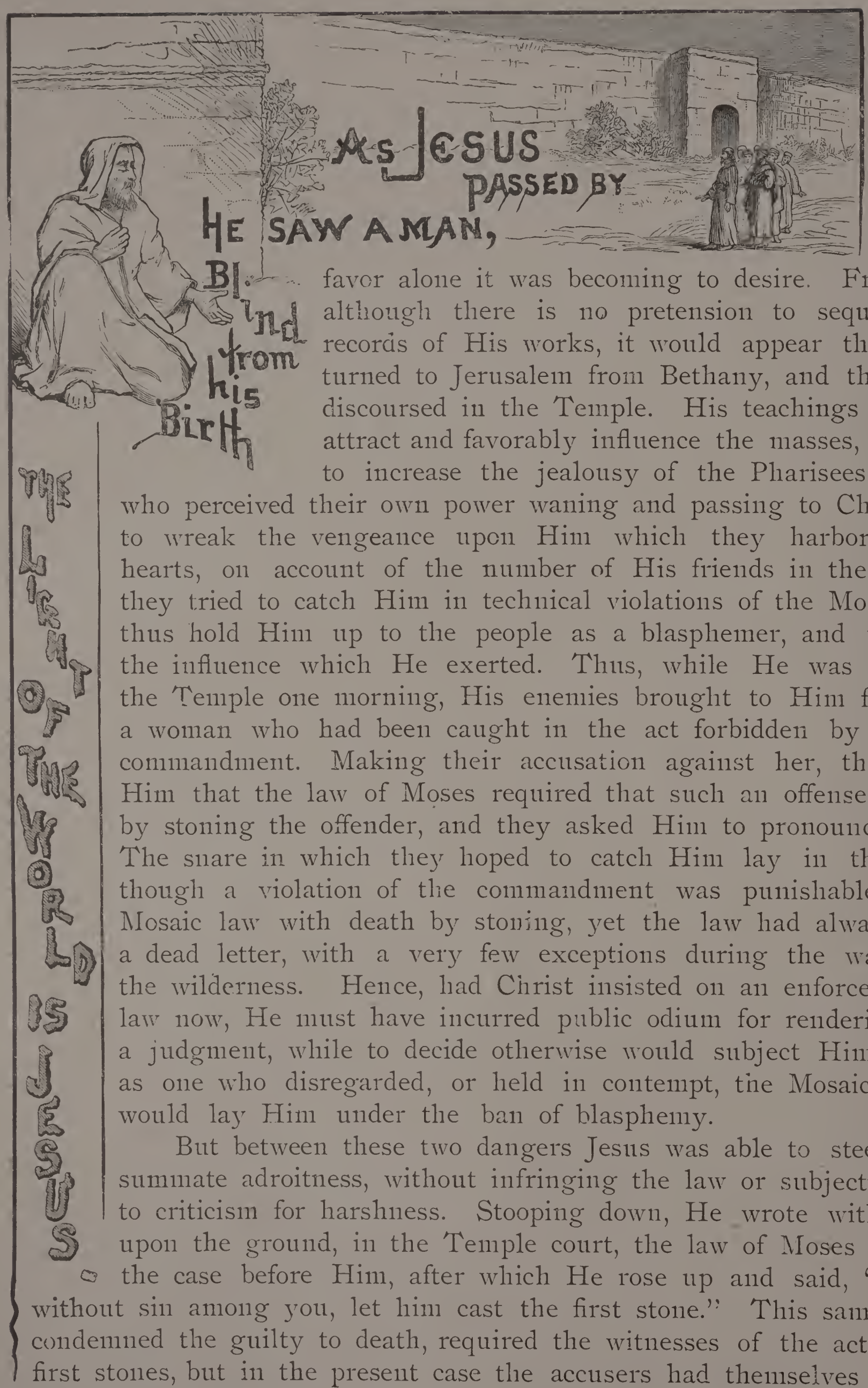
Jesus in the Home of Mary and Martha—Luke 10:39

might do His will and become entitled to a share in the joys promised the faithful. So engrossed was Mary in a delightful conversation with Jesus that she forgot her duties in the household, so that the preparation for supper was left wholly with her elder sister. Somewhat vexed at this, Martha came in and, rebuking Mary, said also to Jesus, "Lord, dost Thou not care that Mary hath left me to do all the work alone? Bid her, therefore, that she come and help me." But Jesus answered by counselling her not to trouble about the household work, when there were other matters of more importance requiring her attention. The concern of her soul was the better part chosen by Mary, and this care would bring her due reward, for there is consolation in that which can never be taken away.

JESUS IN THE HOME OF MARTHA AND MARY.

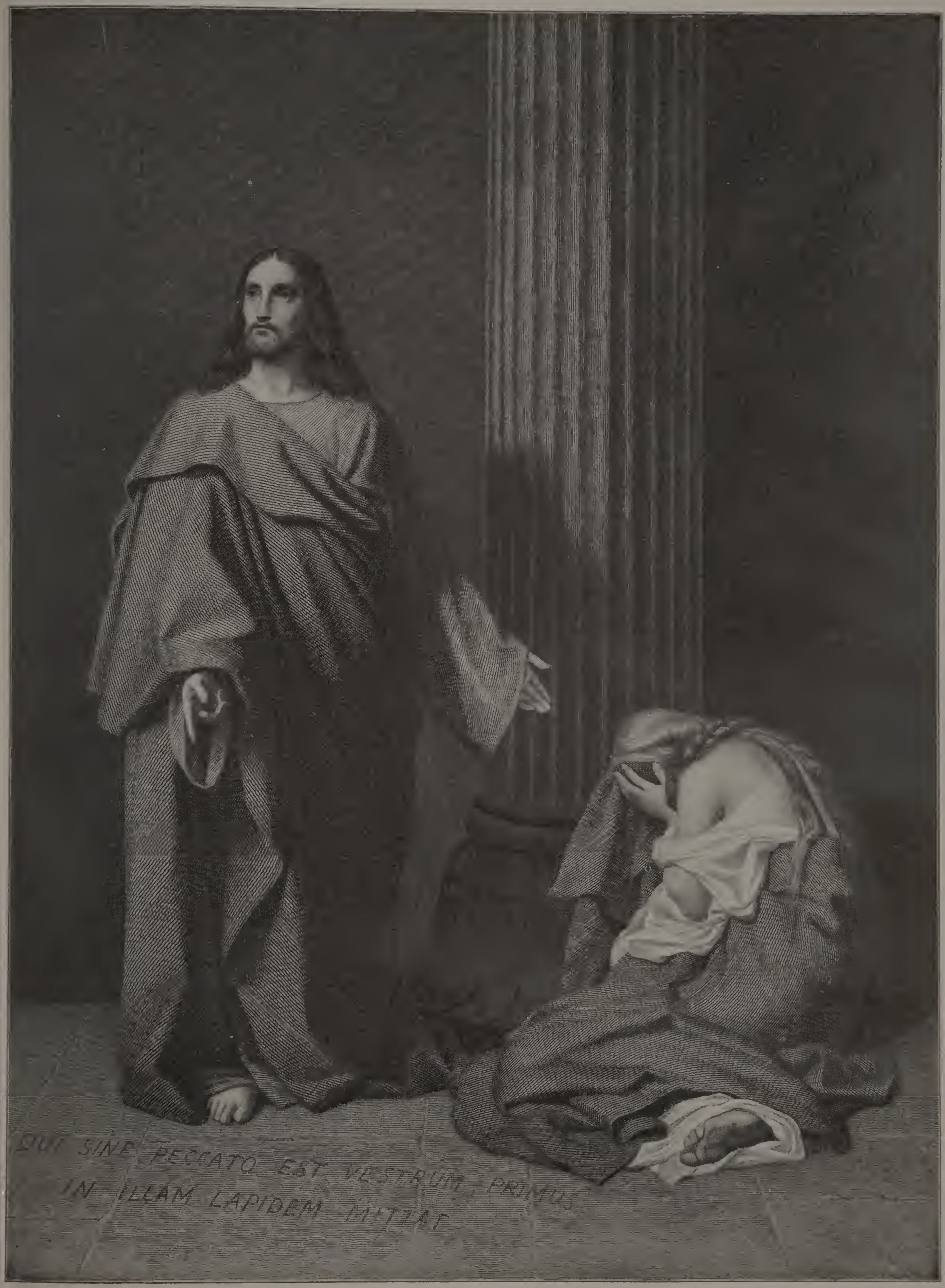
After this, and before leaving the neighborhood of Jerusalem, Jesus chose seventy disciples in addition to the twelve first appointed, and sent them out to preach the gospel, giving them the power to perform miracles and to do all things in His name. Before going away, however, they asked Him what manner of prayer they should offer to receive the Holy Spirit, to which He answered, Thou shouldst pray after this manner: "Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom and the power, and the glory, forever. Amen."

He admonished them against praying like the Pharisees, who sought the most public places and lifted up their voices to such a pitch as to attract the attention of all who might be near, for this was to gain the favor of man rather than of God. Therefore He bade them to retire into some secret place



when they wished to pray, that their minds might be concentrated upon God, whose favor alone it was becoming to desire. From the text, although there is no pretension to sequence in the records of His works, it would appear that Jesus returned to Jerusalem from Bethany, and that He again discoursed in the Temple. His teachings continued to attract and favorably influence the masses, which served to increase the jealousy of the Pharisees and scribes, who perceived their own power waning and passing to Christ. Afraid to wreak the vengeance upon Him which they harbored in their hearts, on account of the number of His friends in the assemblage, they tried to catch Him in technical violations of the Mosaic law and thus hold Him up to the people as a blasphemer, and unworthy of the influence which He exerted. Thus, while He was teaching in the Temple one morning, His enemies brought to Him for judgment a woman who had been caught in the act forbidden by the seventh commandment. Making their accusation against her, they reminded Him that the law of Moses required that such an offense be punished by stoning the offender, and they asked Him to pronounce judgment. The snare in which they hoped to catch Him lay in the fact that, though a violation of the commandment was punishable under the Mosaic law with death by stoning, yet the law had always remained a dead letter, with a very few exceptions during the wanderings in the wilderness. Hence, had Christ insisted on an enforcement of the law now, He must have incurred public odium for rendering so harsh a judgment, while to decide otherwise would subject Him to censure as one who disregarded, or held in contempt, the Mosaic law, which would lay Him under the ban of blasphemy.

But between these two dangers Jesus was able to steer with consummate adroitness, without infringing the law or subjecting Himself to criticism for harshness. Stooping down, He wrote with His finger upon the ground, in the Temple court, the law of Moses applicable to the case before Him, after which He rose up and said, "He that is without sin among you, let him cast the first stone." This same law which condemned the guilty to death, required the witnesses of the act to cast the first stones, but in the present case the accusers had themselves so frequently



"GO, AND SIN NO MORE."—*John 8:11.*

He that Is Without Sin among You, Let Him First Cast a Stone at Her—John 8:7

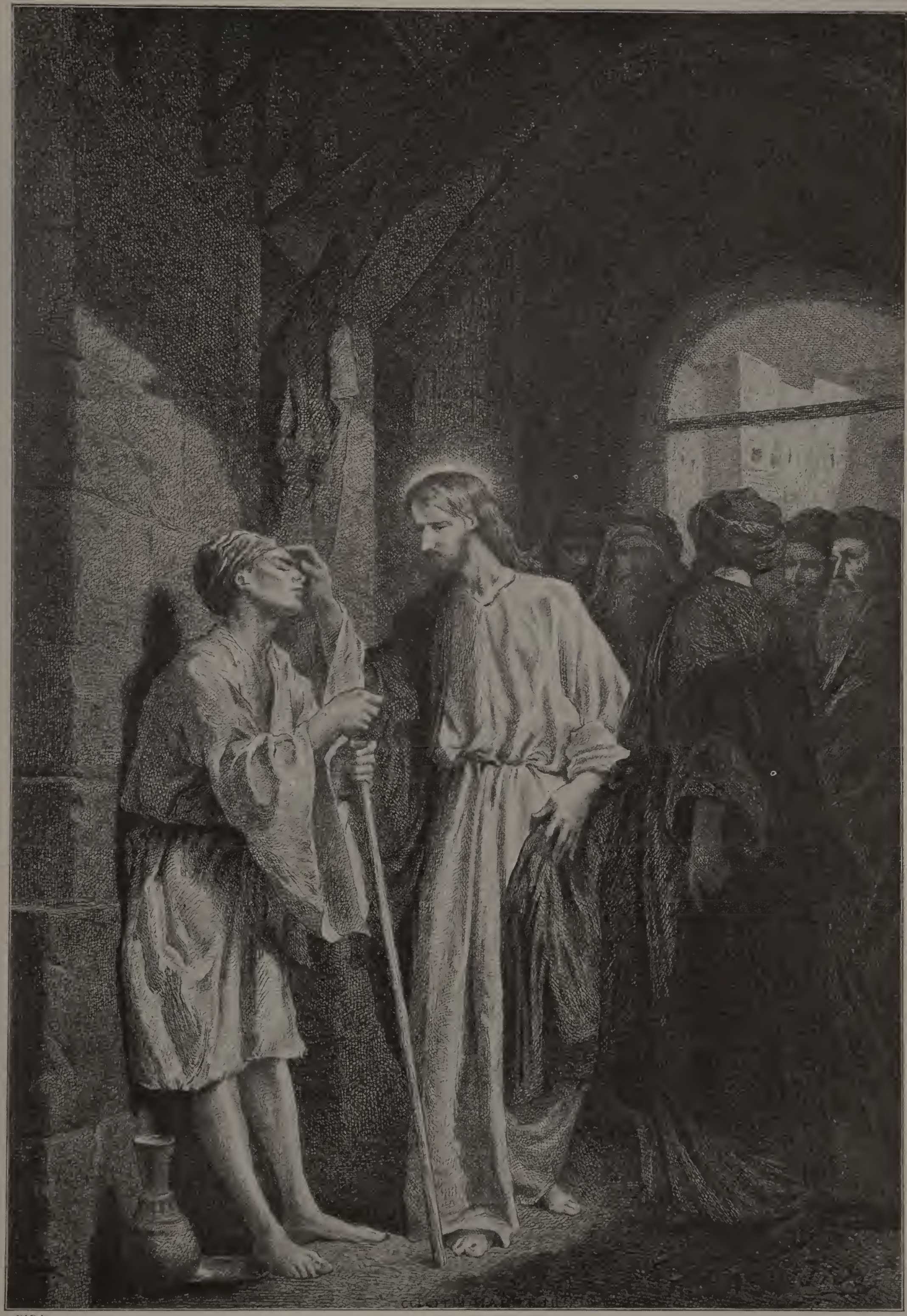
"HE THAT IS WITHOUT SIN LET HIM CAST THE FIRST STONE."

violated the same law that they felt the quiet rebuke which Christ had given them and slunk away. When they had all gone away abashed with confusion, Jesus turned to the woman and asked where were her accusers, and seeing no man near to respond, He said, "Since there are none to condemn thee neither do I condemn thee; go and sin no more."

As Jesus was returning on a Sabbath from the Temple to His lodgings at the Mount of Olives, which was on the outskirts of Jerusalem, he met a blind beggar sitting at a gate in His way. The disciples who accompanied Him seem to have first discovered the afflicted man, for they, seeking instruction from the example, asked Christ to whom should the sin which rendered the man blind be laid, whether to his parents or to himself, to which Jesus replied by denying that the condition of the sightless one was due either to his own folly or to the evil conduct of his parents, but revealed to them that it was an instance of God's manner of dealing with those who love Him, in that the blind man had been set in the way that he might bear witness to the power and mercy of God made manifest in the Son; whereupon Jesus took up some clay from the ground, and mixing it with His spittle, made a poultice with which He bound up the blind man's eyes, and then told him to wash in the Pool of Siloam. The man went away at once to the pool, and when he had washed the clay from his eyelids his heart leaped for joy at finding he had recovered his sight.

The miracle wrought on the beggar became quickly noised throughout Jerusalem, so that hundreds came to see the man and to ask by what means his sight had been restored. To all these questions he replied by a simple recital of the facts, and by giving all the credit to Jesus, though he did not at the time appear to know who Jesus was.

The Pharisees and scribes were quick, as usual, to find something in the gracious act to condemn. Hence they at first said, "This man is not of God because He keepeth not the Sabbath day." But there were others who reasoned on the matter, and who asked, in admiration and surprise, "How can a man that is a sinner do such miracles?" Thus there was a division of opinion among the people, which soon grew into a serious dispute. Some of the more vindictive and jealous of the Pharisees refused to believe that any miracle had been performed. They accordingly called the beggar's parents and questioned them, to which inquiries they received assurances that he was indeed their son, and that he had been born blind, but they, afraid of the clamor that had been raised over the miracle, disclaimed any knowledge of how he had recovered his sight, saying, "He is of age; go and ask him." To the blind man himself the Jews next spoke, telling him that to God alone he should give praise, for Jesus was a sinner and a blasphemer. But he, more courageous than his parents, answered, "Whether He be sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." And when the Jews annoyed him with their repetitions as to how he regained his sight, the beggar in turn



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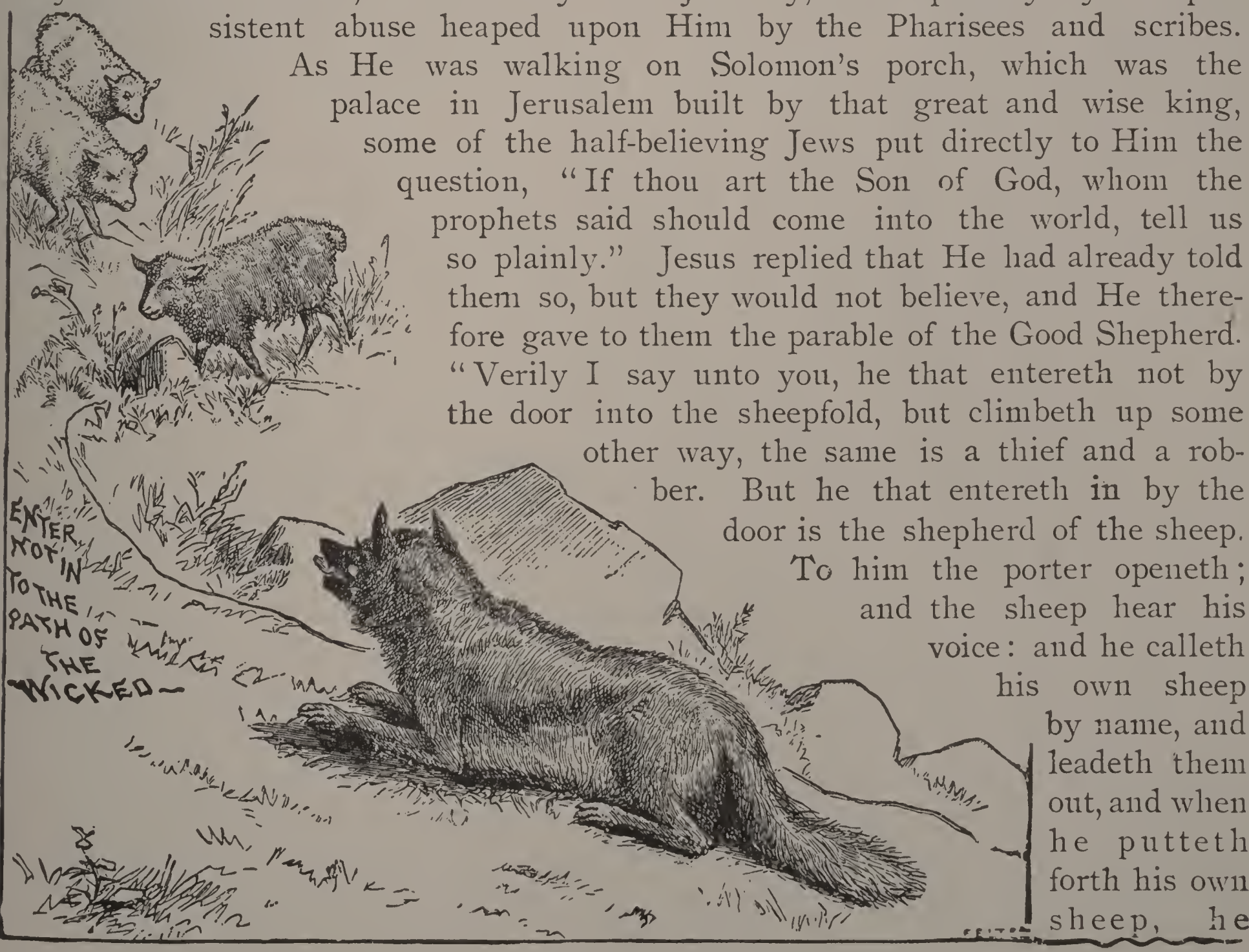
THE MAN BLIND FROM BIRTH.

began to argue that Jesus, by the miracle He had performed, had given proof of His power to do those things which can only be performed by a special gift from God. Said he, "Since the world began was it heard that any man opened the eyes of one that was born blind? If this man were not of God, He could do nothing."

This testimony to the works and goodness of Jesus so incensed the Jews that they laid hands on the blind man and cast him out of the city, and refused him permission to enter their synagogues. Up to this time, though convinced that Jesus was a wonderful man, who must needs have derived this power from God, he did not know, nor did he even suspect, that Jesus was the promised Messiah. But a few days after his rejection by the Jews, he met Jesus, who accosting him, asked. "Dost thou believe on the Son of God?" To which the beggar replied, "Who is He, Lord, that I might believe on Him?" Then Jesus revealed Himself to him as the one who had restored his sight, and also as the promised Saviour. And the beggar believed on and worshipped Him.

PARABLE OF THE GOOD SHEPHERD.

Many of the Jews were now more kindly disposed toward Jesus, but still they had their doubts, increased by their jealousy, and especially by the persistent abuse heaped upon Him by the Pharisees and scribes. As He was walking on Solomon's porch, which was the palace in Jerusalem built by that great and wise king, some of the half-believing Jews put directly to Him the question, "If thou art the Son of God, whom the prophets said should come into the world, tell us so plainly." Jesus replied that He had already told them so, but they would not believe, and He therefore gave to them the parable of the Good Shepherd. "Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out, and when he putteth forth his own sheep, he



goeth before them and the sheep follow him: for they know his voice, and a stranger they will not follow, but will flee from him: for they know not the voice of strangers." The Jews, failing to understand the meaning of this parable, Jesus explained to them that He was the door of the sheepfold; that whosoever came through Him should become one of the heavenly fold; that He was also the Good Shepherd who would give His life for His sheep, for He knew all His sheep and would bring them safe within the fold at the last day. "Therefore," said He, "doth My Heavenly Father love Me, because I lay down My life, that I may take it again. No man taketh it from Me, but I lay it down of Myself: I have power to lay it down and to take it again. This commandment have I received of My Father." This prediction of His death the Jews only partly understood, but His defense of the claims which He set up as to His being equal with God increased their anger to such an extent that they would have seized Him with violent hands, forgetful of the works He had done and the promises made in the parable of the Good Shepherd to protect His flock. But before they could execute their dire intent, Jesus suddenly disappeared from their midst and went away to a place beyond the Jordan where John had baptized.

RAISING OF LAZARUS.

While preaching at the baptizing place of John—possibly where the Saviour had Himself been baptized—Mary and Martha sent Jesus word that their brother, Lazarus, was lying very ill at Bethany, and begged Him to come and minister to him. But though Jesus regarded the two sisters and Lazarus as His very dear friends, He did not respond at once to the call for His services, having a wise purpose in view to prompt Him to delay. He therefore continued preaching in the same place two days longer, at the end of which time He said to His disciples: "Let us go into Judea again." The disciples, however, remonstrated against His going again into that country, reminding Him that it was only a short time before the Jews there sought to stone Him, and to return now must expose Him to great danger. But Jesus calmed their fears by assuring them that to Him was given the knowledge of what should come to pass, and again by telling them that Lazarus was now sleeping (dead). and that He must go and raise him out of his sleep (restore him to life), by which He should again give proof to them that He was indeed the Resurrection and the Life.

Thomas, called Didymus, did not receive with satisfaction the assurances given him by Jesus, but his devotion was such that he determined to go with his Lord and, if need be, die with Him at the hands of the hate-inspired Jews. While on their way to Bethany, which was less than two miles to the east of Jerusalem, they learned that Lazarus was already dead, as Jesus had foretold, and had been laid away in a sepulchre for four days. The neighbors had offered such comfort to Mary and Martha as they were able to give, but in the

BIDA.

JESUS LEADING THE BLIND MAN.

bitterness of their afflictions the two sisters refused all consolation, feeling in their hearts that their beloved brother might have recovered had Jesus responded promptly to their call. As He approached near, Martha was first to discover Him, and running out of the house she greeted Jesus, crying: "Lord, if Thou hadst been here my brother had not died. But I know that even now, whatever Thou wilt ask of God, He will give it Thee." Jesus received her kindly and sought to console her with the promise, "Thy brother shall rise again." Then Martha thought that Jesus referred to the resurrection on Judgment day. Mary had not yet shown herself, being oppressed so by grief that she remained closeted, but when Jesus asked for her she came upon a summons from her sister, and kneeling at the feet of Jesus said, as had Martha, "Lord, if Thou hadst been here my brother had not died." The scene was so moving that all those near fell to weeping, mingling their sorrowing sympathy with the profound grief and trustfulness of the two sisters. With eyes suffused with tears Jesus asked where the body of Lazarus had been laid, whereupon they answered him, "Come and see." At this Jesus fell to weeping, thus pouring out His great soul in loving sympathy, which the Jews perceiving, said, "See how He loved him!" And again they asked, "Could not this man, who opened the eyes of the blind, have saved Lazarus from dying?" Jesus, followed by the two sisters, His disciples, and many friends of the deceased, went forward until He came to the sepulchre, which according to the custom of the times, was an excavation in the side of a hill before which a stone was rolled to hide the body from view. Among the more wealthy it was customary to fit a stone before the sepulchre and to cement it in such a manner as to exclude the air, after which a private seal was placed on the stone. In the burial of Lazarus it appears from the text that a grave had been excavated, over which a slab was placed which might be easily removed, for the family was too poor to give the body a better sepulchre. As the party reached the grave, therefore, Jesus ordered the covering to be removed; but Martha, whose faith was not so unbounded as she had declared, said "Lord, Lazarus has been dead now four days, by which time his body must be decayed and offensive."

"LORD, IF THOU HADST BEEN HERE MY BROTHER HAD NOT DIED."

Jesus rebuked her by saying in reply, "Did I not tell thee that if thou wouldst believe in Me, thou shouldst see how great God's power is?" So the stone was removed and Lazarus was exposed, wrapped in his burial garments, with a linen napkin bound about his head, as was the custom of burial among the Jews. Jesus now called in a loud voice, "Lazarus, come forth!" whereupon he that was dead immediately uprose, with the winding cerements still about him, and stood before the Resurrector with the flush of life full upon him; the grave clothes were speedily removed from his feet and hands, and Lazarus stood forth to thank God and receive the joyful manifestations of his sisters.

The Jews who were witnesses of this wondrous miracle were moved to a confession of Christ, and went away telling it to all whom they met. When the Pharisees heard what had been done they were more jealous than before, gathering together and asking one another what should be done to counteract the influence Jesus was exerting among the people. "If we let Him alone," said they, "all the people will believe on Him and make Him their King. This will arouse the Romans to anger, and Cæsar will send an army into our country to reduce us to subjection." Thus they conspired among themselves to destroy Jesus, and sent emissaries out to make charges against Him.

Caiaphas, the high-priest, who was leader of the rulers, before a council that had been summoned, argued the political expediency of putting Christ to death as a substitute for the whole people, for, he contended, it were manifestly better that Jesus should be executed than that through His influence the people be committed to acts which would invite the wrath of Rome. This proposition came as a prophecy, evidently prompted to utterance by God Himself for His own good reason, though Caiaphas knew not the full measure of his words.

"WOMAN, THOU ART MADE WELL OF THY SICKNESS."

JESUS ESCAPES TO THE WILDERNESS OF EPHRAIM.

On account of the plots formed against His life Jesus retired out of Bethany to the wilderness of Ephraim, whither He was accompanied by His disciples. After remaining in Ephraim a short while He travelled through Peræa, preaching in the villages which lay in His route, and afterwards turning toward Jerusalem, where He should be offered up for the sins of all people. We are not told through what cities His route now lay, but it is evident that He chose a populous district, where He would be sure of large audiences, and where also the people were inclined to give ear to His teachings.

As He was preaching in one of the synagogues on a Sabbath, He perceived an old woman in the audience who was afflicted with what had been pronounced an incurable disease, for a period of eighteen years. Walking was extremely painful to her; yet, so anxious was she to see Jesus, that the burden of her affliction and the pangs which shot through her feeble body with every movement of her limbs, did not restrain her from going to the synagogue, though she had entertained no hope of being cured by the Great Physician. Seeing that she was concerned chiefly about her soul, Jesus called out to her, saying, "Woman, thou art made well of thy sickness." He afterward laid His hands upon her, and immediately she was restored to perfect health and began praising God.

The ruler of the synagogue, however, was very angry at Jesus for having performed this good miracle on the Sabbath day, for, like all others of his class, he was a stickler for the Mosaic law in its literal construction, giving no regard to the spirit and intent of the law-giver. Jesus administered to him a stinging rebuke, to which the ruler could make no reply: "Thou hypocrite, doth not each one of you, on the Sabbath, take his ox or his ass from the stable and lead him out to water him? And if it is right to do what is needful for the ox or the ass, is it not right that this woman, who has been suffering for eighteen years, should be made well on the Sabbath day?"

PARABLE OF THE GREAT SUPPER.

And Jesus now spoke many parables to the people, for He saw that they could comprehend His teachings more readily by giving them practical illustrations and bringing the moral of each directly home to their understanding. Thus, on one occasion, while He was visiting at the house of a chief Pharisee, who was almost persuaded and yet not quite willing to give over his wordly way of living, Jesus related the parable of a man who had provided a great supper: When the table had been made ready for a large number of invited guests, the host sent his servants out to bid those who had been invited to come to the feast, but one after another made excuses, assigning as many reasons as there were guests invited, why it was inconvenient for them to accept. The man was very angry when he found that none of those whom he had asked to dine with him would come to his feast, but that the victuals

provided might not spoil, he ordered his servants to go out quickly again into the streets and to invite every person they might meet, particularly the poor, lame and blind. When the servants had thus brought in a great number of unfortunates, the man found that there was still room for many more at the table, and he accordingly ordered his servants to go out again and invite as many more as his tables would accommodate, but he enjoined them not to bring any one of those whom he had first invited, for he declared that now they should not taste of any of the meats and good things that he had prepared. By this parable Jesus impressed His hearers with the means God had provided for salvation. The man who had made the feast was God Himself, whose servants were the ministers of the gospel. These had first invited the Jews, but as they would not come, the invitation had been extended to all people who would receive His teachings, regardless of their poverty and infirmities.

PARABLE OF THE PRODIGAL SON.

There was a certain man who had two sons; the younger of whom, having grown to manhood's estate, came to his father and asked for his share of the inheritance, that he might go out into the world and henceforth pursue his own way. Accordingly, the father made a division of his property and gave the younger son his share. The young man, having a large sum, and reckoning nothing of how it had been accumulated, so that he knew not its value, went to a far country and there, instead of wisely investing his inheritance, entered upon a course of riotous living whereby his substance was soon squandered, and he was left friendless and in poverty. His misfortune was greatly increased by reason of a famine which now prevailed in the land to which he had travelled, so that he was in danger of starving. To appease his growing hunger the young man engaged himself as a swineherd, and while attending his charge he sought to stay his craving with the swill and grain upon which the hogs fed.

In his reduced condition the prodigal began to think of the conduct which had brought him to this sorry plight, and, though appreciating his faults, he thought of the care and comfort which the servants of his father had, and of the bread they had to spare, with plenty abounding on every side of them. So he resolved to return to his father, acknowledge his faults and his unworthiness to be called the son of so good a man, and to beg that he might be permitted to engage as one of his hired servants. Carrying this resolution into effect the young man left the land of famine, and after a long time of journeying, and innumerable hardships, he came at last within sight of the old homestead. Ragged, dirty, emaciated by hunger, begrimed with dust of the road, unshorn, and misery written in every feature, yet the returning prodigal was not without recognition; for even when he was yet a great way off his father recognized him; not in the soiled clothes, unkempt hair, and beggarly garments, but in that fatherhood which knows its own by voice; yea, by intuition. And

perceiving that it was his son, the forgiving father ran out to meet him, and when he drew near he fell upon the boy's neck and with kisses, and tears of compassion, welcomed him back with a joy which the heart may feel but tongue cannot express.

Overcome with shame for his unworthiness, the erring son freely confessed his sin, and begged that he might be received only as a servant, which humble

DEPARTURE OF THE PRODIGAL SON.

place he did not even deserve. But the rejoiced father made no other reply than to order the servants to bring quickly the best robe with which to adorn him in place of the tattered raiment that disfigured his precious body; to put a ring upon his hand and shoes upon his feet; "and bring hither," said he, "the fatted calf, and kill it: and let us eat and be merry; for this my son was lost and is found again." So then a general rejoicing began among the servants and family, and there was music and dancing and laughter, until the noise

reached the elder brother, who was out in the field. Wondering what was the cause of this great jubilee he came hastily toward the house, and meeting a servant eagerly inquired of him what it all meant. To this the servant answered with some show of pleasurable excitement, "Thy brother has come! and thy father had killed the fatted calf, because he hath received him safe and sound!" Stung with jealousy, because of the marked favors bestowed upon his brother, while he himself had not even been invited to the welcoming, the elder one refused to go in, whereat his father came out and entreated him to give over his jealousy and extend a brotherly hand of greeting to him who had been lost. But he answered, "Father, for all these many years of my life have I served thee faithfully; neither have I at any time wilfully disobeyed any of your commands; and yet you never gave me so much as a little kid with which I might make a feast for my friends, but so soon as my brother returns, after squandering his inheritance in every form of wanton riot, you receive him with such display of affection as you never bestowed on me, and have killed for him the fatted calf, that should have been reserved for a more deserving feast.

RETURN OF THE PRODIGAL SON.

Though all the elder son had said was true, the good and loving father was all the more pained, and with beseeching speech he prevailed with his jealous son, saying: "Thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

By this parable Jesus illustrated the compassion of God, and the joys of His Heavenly Father when any that are lost in sin shall renounce the evil of their way and return to Him, the source of all love; for the good He has

always with Him, hence that greater joy must be manifest when the evil are reclaimed.

PARABLE OF THE RICH MAN AND LAZARUS.

The Pharisees, though outwardly affecting great respect for the Mosaic law, praying loudly in public places to excite popular belief in their great piety, were at heart base, treacherous, selfish, and above all, given to every manner of luxury which wealth could provide. To picture these faults in unmistakable colors, that would expose them to themselves as well as to His followers, Jesus related another parable, as follows: There was once a very rich man, who, having no care for further acquisition, or heed for those less blessed than himself, spent his time dressing with fastidious care in the finest of linens, to be admired of men, and in dining with such sumptuousness as to excite the envy of his neighbors. And there was a certain beggar, named Lazarus, who, covered with sores and other afflictions which rendered him helpless, was laid by his little more favored friends at the rich man's gate that, perchance, he might subsist off the crumbs thrown to him by the servants from the great feasts. While lying thus exposed, and dependent upon a doubtful charity, the poor man was visited by dogs, that came to lick his sores, and which were alone lowly enough to be

THE SWINEHERD.

his companions. But soon the despised unfortunate died, and the touch of grief never once swept across the strings of the human heart, but in heaven there was a tear of pity wept, and there was the minstrelsy of rejoicing, too, at a soul released from its sorrowing tenement: and so angels came to carry away the soul of Lazarus, where it might repose in the bosom of an unspeakable delight, wrapped in the mystery, but goodness, of God.

And soon the rich man also died; and there were wailings over the costly ceremements which hid his poor body of senseless clay; dirges of music flooded the room wherein he lay, aud floated out among the naves and lofty arches of the great palace, to an assemblage that had come to pay its last homage to the rich man. And now the crowd divided to permit a passage for the pall-bearers as they filed solemnly by, carrying the body to its final bourne, an imposing sepulchre carved out of the rock, where neither thieves nor prying eyes could penetrate. But while all this pomp and circumstance of wailing, homage and burial was being enacted, the soul of Dives was already in another world paying the penalty of a wasted life. From out the sleep of death the rich man was awakened by the torments prepared for the wicked, and as he raised his eyes in agony, lo! afar off he saw the spirit of Lazarus in the arms of Abraham, revelling in the joys of righteousness; and Dives cried out, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." But to this appeal Abraham could only answer, "Son, remember that thou in thy lifetime receivedst thy good things, while Lazarus, in all the misery of his poverty and afflictions, was suffered to remain at thy gate without attention either from thee or thy servants. Now, he is in paradise, and thou art in the

LAZARUS BEFORE THE RICH MAN'S DOOR.

torment of the selfish and worldly-minded. But even were Lazarus disposed to respond to thy cry, there is a wide gulf between thee and him, which no soul may pass, either to go or come."

Upon hearing this, Dives besought Abraham that he might send one from the dead to warn his five remaining brothers against the sins which had brought him to this place of torment; but the prophet answered that so engrossed were they in the evils which wealth provokes, and so wedded to the course of a luxurious and selfish life, that even if one were sent from the dead to tell of their folly and danger, yet would they not repent.

THE PHARISEE AND PUBLICAN.

Jesus re-enforced His illustrations of Pharisaic hypocrisy by relating another parable, no less appropriate at the time, and quite as applicable to the present age: Two men went up into the Temple to repeat their prayers according to their customs, one of whom was a Pharisee and the other a publican. The former, arrayed in rich raiment, which was a mark of his vanity, stood in an open place, and thus poured out his selfish cant and boasting; "O God, I thank Thee Thou hast not made me as other men are, extortioners, unjust, adulterers, or even as this publican, who comes also at this time to offer up his petitions. I am more devout than other men, and fulfil the law, because I fast twice each week and give the tenth of what I possess to the support of the Temple service; therefore am I deserving of all Thy favors." The publican however, entertained no selfish motives, nor did he seek to justify his actions before God, but realizing how much he owed to his Maker, and the unworthiness of every man before God, humbled himself and cried out, in his desire to be made better, "God, be merciful to me a sinner." "I tell you," said Jesus, "this publican was justified rather than the Pharisee; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

THE RICH YOUNG MAN.

Scarcely had Jesus ceased speaking to them these parables illustrating the vanity of riches, when there came running to Him a young man, who, kneeling at the Lord's feet, asked, "Good Master, what shall I do to inherit eternal life?" To which Jesus answered, "Why callest thou Me good? There is none good but One, that is God." Though He knew that the young man was insincere in his professions to humble himself or to forsake the luxuries and follies which his inherited wealth had accustomed him to, Jesus yet condescended to answer him, rather for the example which He might make to those about Him. Thus said He: "Thou knowest the commandments; hast thou observed all these?" "Yea," replied the young man, "I have obeyed all of these from my youth." Jesus now looked upon him with compassion, for He knew that the harder sacrifice had not been made, and hence the observance which the young man confessed was in letter rather than the spirit of self-denial and worshipful heart. Jesus therefore said to him: "One thing thou

lackest yet: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow Me." But the young man was grieved to hear these hard conditions, for he was very rich, and turned away, for he would not accept them.

Thus was an example in real life offered, whereby Jesus was able to show

"AND THE YOUNG MAN TURNED AWAY SORROWFULLY."

to his disciples the persistency with which a man will cling to his worldly possessions, even though it be at the sacrifice of his soul. Therefore those which are first in this world, honored of men for their accumulations and the vain-glorious display which they make to excite praise, shall be last in the Kingdom of Heaven.

While Jesus was thus teaching, many of the people who accepted Him as

the promised Messiah brought their little ones and begged that He might lay His hands on their heads and bless them. As the crowd pressed forward the disciples rebuked those who had brought their children, and bade them go away and cease interrupting the Teacher, whose mission was among men. But Jesus was angered by the rudeness of His disciples, and cried out to them and the waiting mothers as well: "Let the little children come unto Me, and forbid them not, for of such is the Kingdom of Heaven." And He took up the prattling babes in His loving arms, and laid His dear hands upon the heads of others and blessed them.

"WHATSOEVER IS RIGHT I WILL PAY YOU."

PARABLE OF THE LABORERS.

And He spake another parable saying: The Kingdom of Heaven may be compared to a householder who went out early in the morning to hire laborers to work in his field. The first men whom he met agreed to work for him for the wages of one penny per day. These he engaged, and then went into the market place and hired others, but without stipulating what he should pay them. Each hour of the day, from the first to the eleventh, the man went through the streets and engaged men to work in his fields, saying to each, "Whatsoever is right I will pay you." When the day was done he ordered his steward to call all the laborers and pay them their hire, beginning with the last engaged. Therefore those that were engaged at the eleventh hour were paid first, and each man received a penny. Seeing how liberal the man had been to those who had not worked above one hour, those who worked twelve hours expected to receive a sum proportionate to the time of their service, but upon receiving their pay they found that they, too, had received only the penny for which they had agreed to work. Thereupon they bitterly com-

plained of their employer's injustice, saying "These whom you first paid have wrought but one hour, and thou hast made them equal to us, which have borne the burden and heat of the entire day." But the man reminded the complainants that he had fulfilled his promise, and that they had no right to charge him with injustice when he had paid them the sum which they freely engaged to work for. "Is it not lawful," said he, "to do what I will with mine own?"

This parable was recited to illustrate the character of God's mercy; that the promise of eternal life was held out to all men, and that there were no measures of glory whereby men should be rewarded in proportion to the length of their service in God's vineyard; but that all who were absolved from guilt, through the acceptance of the Holy Spirit, even if the change from sin to righteousness were made within the last hour, yet the reward was as great as the mercy of God could make it.

A Son of Abraham.

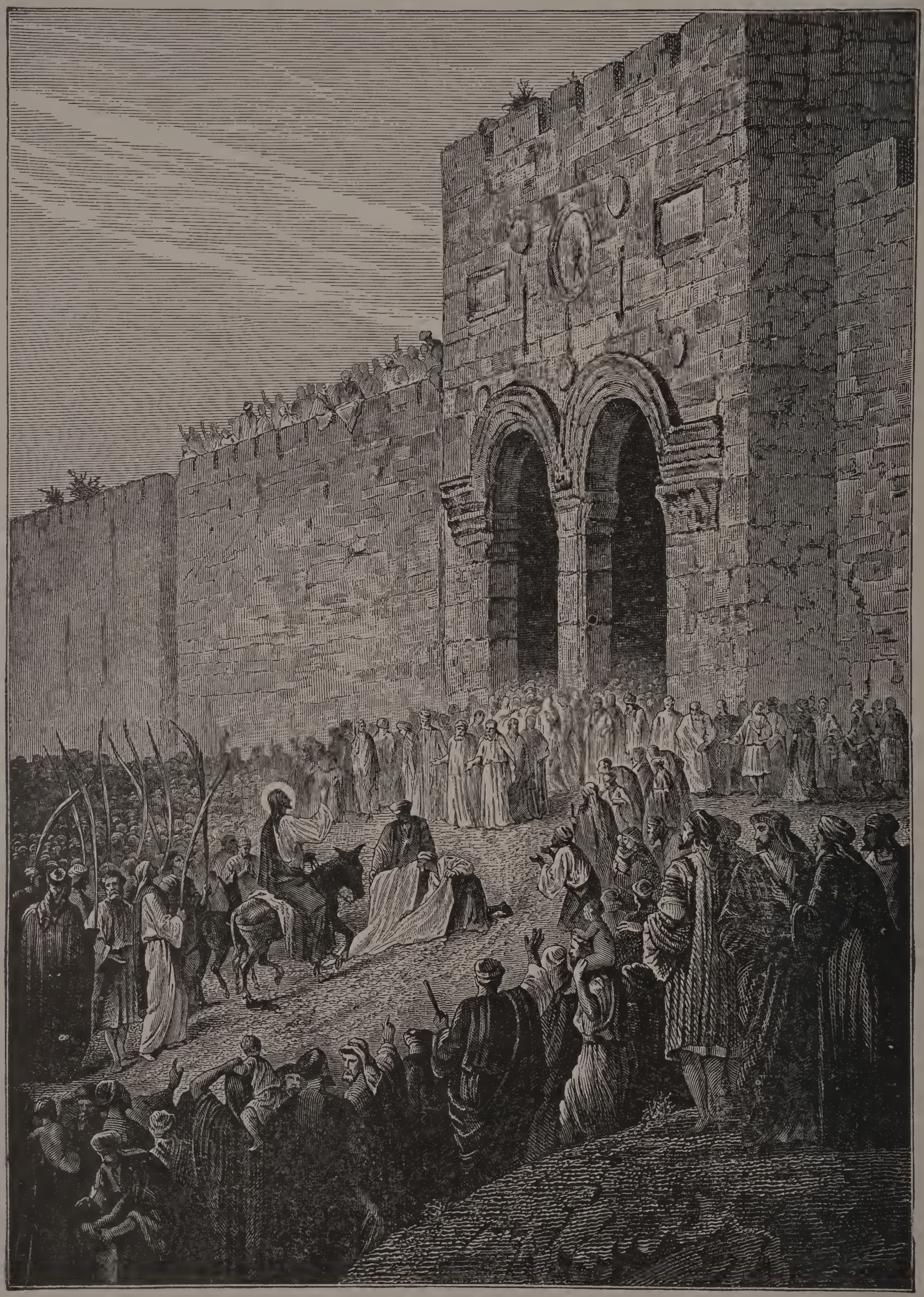
CHAPTER XXXI.

ZACCHEUS ACKNOWLEDGES CHRIST.

IN His journey toward Jerusalem to attend the Feast of the Passover, Jesus passed through Jericho, followed by a vast concourse of people, some being attracted by curiosity, whilst others were become worshippers and became His followers because of their steadfast faith. There was a certain rich man in Jericho, named Zaccheus, who held the office of chief tax-gatherer, a place of appointment under the Roman government. This man, having heard much concerning Jesus, became very anxious to see Him, but on account of his extremely short stature he could not catch even a glimpse of the Divine Master, over the heads of the taller people who made up the crowd. To gratify his curiosity, therefore, Zaccheus ran before the moving mass of the people, and climbed up into the branches of a sycamore tree which he knew stood in the path over which Jesus must pass. When the Saviour approached near, He looked up and perceiving Zaccheus, knowing also the reason of his lofty position, addressed him in a kindly manner, saying, "Zaccheus, make haste and come down, for I must abide at thy house to-day." The spirit of faith was immediately made manifest in Zaccheus, who, answering the summons, said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." This speech was an acknowledgment of the Messiahship, for Zaccheus well knew what implacable hatred the Jews felt for the tax-gatherers, and knowing Jesus to be a Jew he sought to make amends for any

HOLMAN HUNT.

THE LIGHT OF THE WORLD.



JESUS ENTERING JERUSALEM AMID HOSANNAHS.

rejected the day of grace. Just as this affliction might be, Jesus was none the less sorrowful, and He wept while contemplating the woe which was foretold to Him should come to those who were His persecutors.

Entering into Jerusalem and the Temple, He still met with the same reception, the people crying, "This is Jesus, the prophet of Nazareth of Galilee!" and coming to Him in the Temple to be healed. What most incensed the chief priests and scribes was to hear the *children* crying in the Temple, "Hosanna to the Son of David;" and, as before, they asked Him to silence them; but He only reminded them of David's words, "Out of the mouth of babes and sucklings Thou hast perfected praise." In the evening He returned to Bethany.

PARABLE OF THE VINEYARD.

Day after day the multitude which came together to hear Jesus continued to increase, until both the Temple and court were filled to overflowing. In addressing the scribes and Pharisees He usually confined Himself to an expounding of the law, but to the great majority He discoursed in parables which brought His teachings into bold relief to their simple comprehension, and thereby gave them practical demonstrations of the truths He proclaimed. Thus He recited the parable of the vineyard:

There was a certain land owner who planted a vineyard upon his lands, and fenced it against depredations from roaming herds. He also built a wine press and suitable buildings for housing the workmen and caring for the vintage. Having thus prepared the soil and planted it, he let the lands to certain husbandmen, and leaving servants to collect the rents, he made a journey into a far country.

When the fruits were ripe the land owner's servants went to the husbandmen to demand the money which was due, but instead of the tenants making payments as they had agreed, they seized the rent collectors, one of whom they beat, another they stoned, and murdered another. Other collectors were sent to collect the rent, but they were likewise brutally treated and received nothing. At length the land owner's son went in person to request payment of the money that was due, but when the wicked husbandmen saw him coming, and knew his errand, they said to one another, "This is the heir; come, let us kill him, and seize on his inheritance. And they caught and slew him, and threw his body out of the vineyard."

Having related this parable, Jesus asked His hearers what the landlord should do when he returned and learned how the husbandmen had treated his servants? And He explained to them that the landlord was God, and the husbandmen were those who had done evil to His servants in the world's vineyard; while the son whom they murdered was Himself, for it was the intention of the wicked to kill Him because He was the heir, sent about His Father's business.

PARABLE OF THE WEDDING FEAST.

And He gave them another parable, wherein He likened the Kingdom of Heaven to a certain king who desired to celebrate the wedding of his son.

THE WEDDING GUESTS.

This king prepared a great number of invitations which he sent out by his servants, that his friends might come and make merry with him in his hour of gladness. But none of the persons invited responded, whereupon he sent his

servants for them, bidding them to say to those whose company he requested, "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage." But they refused the invitation and went about their business affairs, indifferent to the king's wishes and commands. This treatment so offended the king that he sent his army to punish those who had insulted his servants and disobeyed his orders. Having done this he bade his servants go out again upon the highways and to summon to the feast all the people they could find, whether good or bad for the baked meats must be eaten.

THE GUEST WITHOUT A WEDDING GARMENT.

By this general invitation a very large number of guests were brought in who made merry with the king. Among those who had thus come to the feast however, was one who had not prepared himself with a wedding garment, and being discovered by the king he was commanded to tell why he had not observed the requirements of every guest at a royal marriage feast. The unfortunate man, not being able to furnish an excuse for his negligence, hung his head in shame, whereupon the king commanded his servants to seize and bind him, and to throw him out, for he was unworthy to be of the company invited.

In this parable God was represented as the king who had prepared the wedding feast, and the son was Jesus Himself, whom the Father desired to honor. Those first invited were the Jews that rejected Him, and those afterward brought in from the highways were the people of other nations who would receive His teachings and fulfil the law of righteousness. The man who neglected to provide himself with a wedding garment represented the hypocrite, who, while outwardly appearing like a true believer, was at heart without faith, and therefore unworthy of Christian fellowship.

THE POOR WIDOW'S MITE.

While Jesus was preaching in the Temple, He perceived how the people made their contributions for the purchase of sacrifices, and for defraying the expenses of the Temple services. Large chests were provided, in the top of which an aperture was made to receive coins; into these the people, both rich and poor, deposited such sums as they were pleased to contribute. Some of the very wealthy made a display of their riches by depositing large sums in the presence of persons who they were sure would publish their great charity. Among the contributors Jesus observed a poor widow approach the box and with trembling hand, deposit two mites—equivalent to one cent of our money—which was all that she had. Jesus now called to His disciples, and taught them a lesson in true charity, no less valuable to us because it is old. Said He: "Verily, I say unto you, that this poor widow hath cast in more than all they who had made their contributions to the sacred treasury; for while others gave of their abundance, she cast in all that she had, even to the last means of her living."

DESTRUCTION OF THE TEMPLE FORETOLD.

Every evening, after the teachings of the day were finished, Jesus went either to Bethany or the Mount of Olives to pass the night. On returning to Jerusalem one morning, Jesus addressed His disciples on the glory and magnificence of the Temple, which, builded by the hands of man, must, like all other human creations, perish in the mutations of time. He, therefore, told them that the day was coming when this beautiful house of worship would be demolished and of the ruins there would not be left so much as one stone upon another, but all its materials would be scattered wide apart. This prophecy alarmed the disciples, and when Jesus again returned to the Mount of Olives they began to question Him when these things should come to pass, for they believed He referred to the time when the world itself should be destroyed. Without correcting this impression, though His forecast of the Temple's destruction referred to the capture and sack of Jerusalem in the wars which should be waged, He improved the occasion to prepare them for some of the momentous events which must occur, by which not only the Temple, but themselves also, would fall by the violent hands of the Lord's enemies. Said He: "Take heed that no man deceive you; for many shall come in My name, saying: I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

PARABLE OF THE TEN VIRGINS.

To impress them more forcibly with the meaning of this prophecy, and the need of every man to prepare himself in the days that are allotted him for the call to judgment, Jesus gave them a parable in which He compared the Kingdom of Heaven to ten virgins who took their lamps and went out to meet a bridegroom. In those days it was customary, after a marriage had been celebrated at the bride's house, for the bridegroom to bring his new spouse to his own home, in the early hours of the night, conducted by a procession of his friends. As the procession approached, another came out to meet and congratulate the wedded pair, bearing in their hands lamps, or torches, as the symbols of the light of friendship to guide them in the path of life. In the parable that Jesus gave, he represented five of the virgins as wise, and five that were foolish. The former filled their lamps with oil before starting out to meet the bridegroom, besides carrying a quantity of oil with them to fill their lamps anew when they should be exhausted; but the latter were so neglectful that they took no other supply than that which was already in their lamps. At midnight, while waiting the expected procession, a messenger came, crying, "Behold, the bridegroom cometh; go ye out to meet him." Then the ten virgins rose up and trimmed their lamps, and prepared to receive the twain, but the five foolish virgins found that their lamps had

THE FOOLISH VIRGINS.

now no more oil in them, and they therefore begged of their five wise companions a supply that they might light their lamps and thus meet the bridegroom and participate in the feast of congratulation. But the five who were wise answered: "Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." And the five that were foolish hastened away to procure oil to fill their lamps, but while they were gone the bridegroom came, and the five wise virgins with those that had accompanied them went into his house and shut the door against any others that might want to enter. When the five that were foolish returned, with their lighted lamps, they found entrance to the feast denied them, and though they cried, "Lord, Lord, open to us," yet the bridegroom hearkened not to their pleadings, and declared he knew them not.

PARABLE OF THE TALENTS.

And Jesus spoke another parable to illustrate the duty which every one owed God, according to the abilities and advantages which he may possess: A certain rich man, having occasion to visit a far country, called his servants together and charged them what they should do until his return. To one he gave five talents, to another two, and to a third only one talent, charging them to make profitable use of the sums committed to their care and to employ the money wisely until his return, for he would demand of them an accounting.

When the master was gone, he who had received the five talents cast industriously about for means to invest the sum which had been intrusted to his judgment, and soon found such profitable investment for his five talents that he gained for his master five other talents. The second servant was no less successful, for he used the two talents given him so wisely that he, too, doubled his fortune. But the third servant, being jealous of the preference shown for his two fellows, was indifferent to the interests of his master, and instead of seeking an investment of the single talent intrusted to him, went and buried it, and spent his time in idleness until his master's return. When the rich man returned he called his three servants and demanded of them a report of how they had employed their time and the money intrusted to them during his absence. Whereupon the first servant said: "Master, thou gavest me five talents, which I used so wisely that I have gained as many more; and here are the the ten talents which I therefore bring to thee." And the second servant answered in like manner, and brought to his master four talents, having gained as much more as had been intrusted to him. But the third servant, with shame and regret, could only say: "Master, thou art a hard man, and fearing thy anger should I lose what had been given me to use, I buried it in the ground, and there kept it safely till thou shouldst return. Therefore I now bring it to thee."

The rich man now rewarded each according to his deserts. To the first

two he said, "Well done, thou good and faithful servants; since you have been faithful to me in this, I will promote you to the care of greater things, and you shall sit with me on my right hand." To the slothful servant he said: "Since thou hast been unmindful of my interests, and wasted thy time in idleness, thy punishment shall be in losing that which was already thy own, for you deserve nothing, not even the care and protection of a master." So saying he gave the single talent to the two servants who had been faithful; and ordered the slothful and jealous one out of his presence and into utter darkness, where there was wailing and gnashing of teeth.

THE UNPROFITABLE SERVANT.

Jesus now described to His disciples and those gathered about Him the day of judgment, when God will demand of His servants an account of how they have used the opportunities which are given to each. "On that day the Son of Man shall come in His glory, and all the holy angels with Him. Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. . . . Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal."

DESIGNS AGAINST THE LORD'S LIFE.

The teachings, no less than the miracles of Christ, so largely increased His popularity among the common class of people, that He was openly proclaimed the true Messiah, and publicly worshipped as such. But as He grew

in popularity among the general public, so did the enmity with which He was received by the scribes and Pharisees correspondingly increase, and they left nothing undone to arouse prejudices against Him, and to bring charges that would put Him on a defense for his life. They were in fear of the populace, however, and had, therefore, to cover their wicked designs, so that they held secret meetings, at which plans for His apprehension were debated. The Feast of the Passover was not yet concluded, and knowing that in the evening Jesus retired to Bethany, the scribes met at the house of Caiaphas, the high-priest, to discuss the advisability of seizing Him, either on the way, or while He was reposing at His friend's house in Bethany.

While they were considering this plan, Judas Iscariot, the disciple whom Jesus had already declared would betray Him, came to them and offered, for a reward of thirty pieces of silver—which was the sum fixed by the law, for the life of a slave—to betray Him into their hands.

On the evening before this compact was made, Jesus was in Bethany at the house of Simon, where also were being entertained several of His disciples. Simon neglected the hospitalities of washing his guests' feet, but a poor woman, possibly a member of the household, observing the omission of this customary mark of respect, brought an alabaster box filled with the most costly ointment, and while the company sat at supper, she poured some of the precious unguent upon His head; whereat Judas objected to such an extravagant waste of an ointment that was so expensive, urging, with the hypocrisy which Christ well understood, that "this ointment might have been sold for much, and given to the poor." To this Jesus replied, "Why trouble ye the woman? for she hath wrought a good work on Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Thus did He forecast the speedy termination of His mission, and give a rebuke to him who was to be His betrayer. But Judas was angered, and the vengeful and jealous disposition of the man, no less than his conscienceless cupidity, tempted him to become the betrayer at the first opportunity, and with this double purpose in view he therefore sought out the enemies of Jesus and proffered his traitorous enterprise.

THE LAST SUPPER.

The day now came for celebrating the Feast of the Passover, which was the concluding service of the celebration which had occupied several days. This latter celebration was performed by each man of the observants taking a lamb to the Temple, where it was killed by priests, as a sacrifice before the altar. The fat was burned upon the altar, but the body of the lamb was carried home and after roasting was eaten by the family at night. Jesus and His disciples had arranged to keep the feast together, and when the time arrived some of the apostles asked of Him where they would meet to observe the feast. To this He answered, "Go into Jerusalem to a certain man, and say unto him, 'The Master saith, My time is at hand, I will keep the Passover at thy house with My disciples.'" The disciples did as they were bidden and made ready the lamb, and when the supper was thus prepared they sat down to eat, with Jesus occupying the seat of honor. After first asking a blessing for the food that had been set before them, He broke from a loaf twelve pieces of bread, one of which He gave to each disciple saying, "Take and eat; this is My body." And he poured out as many cups of wine, and as He passed the drink to His company He said, "Drink ye all of it; for this is My blood, which is shed for the sins of the world." They wondered at the meaning of this ceremony, for they did not understand that this was given as a symbol of His sacrifice, which was now near at hand. And He told them that this was the last Passover He would celebrate with them until He should Himself become a sin-offering for all people. But still the disciples did not comprehend His sorrowful words,

"DRINK YE ALL OF IT."

though they each believed He was now ready to set up an earthly kingdom, and the time was therefore at hand for Him to declare His rulership. Thus believing, they fell to disputing as to who should be most favored with appointments in this new kingdom. Seeing their selfish ambition and perceiving that none of the disciples understood His words, Jesus said, "Among those of this world the rulers are greatest, but it is not so in that kingdom which I come to declare, since he who would be chief must begin by being most humble, as if he were the servant of all."

Having thus spoken, Jesus arose from the seat of honor, and, casting aside His garments, took up a towel, which He bound about His waist. Thus

"LORD, WILT THOU WASH MY FEET?"

attired in the costume of a servant, He poured some water into a basin and began to wash His disciples' feet, and to wipe them like a true serving-man. Some of the disciples offered no objection, but when Jesus came to Simon Peter that apostle said: "Lord, wilt Thou wash my feet? who am unworthy to do Thee the honor of such a service!" To which Jesus replied: "What I do thou knowest not now; but thou shalt know hereafter." But Peter would not yet consent to being made the object of his Lord's humility, and declared that he would not suffer it to be so. At which, Jesus partly rose up and fixing His great eyes of melting love and pity upon Peter, spoke with that sorrowing speech which echoes yet in every human heart, "If I wash thee not, then

In the Garden of Gethsemane—Mark 14:32-42

thou hast no love for Me, nor sign of My brotherhood." Then Peter submitted to be thus honored, and as an evidence of his devotion, he begged that his hands and head might also receive the signs of Jesus' love.

When He had thus washed the feet of all His disciples, Jesus resumed the clothes which He had laid aside, and seating Himself, again addressed them. He told them that the washing was a sign of purification, yet there was one among them whom he declared had not been cleansed of his sins. Said He: "Ye call Me Master and Lord, which is proper, but if the Lord shall humble Himself to wash your feet, why should ye not also wash the feet of one another? For I have given you an example that ye should do as I have done to you." Continuing again, Jesus said: "Though I have given you the sign of purification, yet there is one among you that is not cleansed, for he it is who shall betray Me." At this accusation the disciples were much surprised, and each in turn, anxious to prove his fidelity, inquired eagerly: "Lord, is it I?" When Judas likewise asked if it was he that should prove the traitor, Jesus replied softly, that the others might not hear His answer: "Thou hast said it." Peter was much grieved by this prediction, and besought John, who was leaning on Jesus' breast at the time, to ask his precious Master who it was that would do so infamous a thing. To this inquiry Jesus replied: "It is he to whom I shall give a piece of bread when I have sopped it in a dish." Soon after the sop was given to Judas, and after eating the bread, he went out directly to the scribes and chief priests to accomplish the betrayal according to the contract which he had made with them.

"RISE UP AND LET US BE GOING."

When Judas had gone from the presence of the disciples, Jesus talked with them for a while on the sad events which were now so near at hand,

and He said: "Now is the Son of Man glorified, and God is glorified in Him, Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are My disciples."

Not understanding what Jesus meant by His declaration, that in a little while He would leave them, Peter asked: "Whither goest Thou?" And Jesus answered again, "Whither I go thou canst not follow Me now; but thou shalt follow Me afterward." With the spirit of devotion to his Lord, Peter passionately asked: "Why cannot I follow Thee now? I will lay down my life for Thy sake." To rebuke this display of attachment, which He knew was but the zeal of the hour, Jesus said: "Wilt thou indeed lay down thy life for My sake? Thy passion is scarcely stronger than the mist of the morning, for before the sun riseth again thou shalt have denied Me three times." But Peter protested that Jesus knew not the endurance of his love, declaring that though death should be the penalty of his devotion, yet would not he deny his Lord.

Having instructed His disciples, Jesus and they sang a song of praise together, the benediction was then offered, and the holy party left the scene of the last Paschal feast and retired to the Mount of Olives.

THE PASSION IN THE GARDEN.

The Lord and His disciples went down from the place where they had celebrated the Passover, across the brook Kedron, and entered the Garden of Gethsemane (signifying the *oil press*), where, in the darkness of the deep foliage, they stopped and conversed a short while. Jesus now took James, John and Peter, the three who had seen Him transfigured, apart from the others, and retired to another part of the garden. These three he set to watch for the coming of Judas and the soldiers, while He went a stone's-throw away and there, in the solitude, He poured out His great soul in prayer. Overwhelmed with terror at the burden which had been laid upon Him to bear, He gave voice to the agony of His human nature. Falling upon His face, as a sign of His humility, He cried in sorrowing accents, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." In this cry for God's compassion we see the perfect blending of humanity with His divinity, in which we behold Him humble and obedient even unto death, as the representative of sinful man. So, in the triumph of resignation to whatever fate the Father might will He should meet, for the remission of sin, we behold the proofs of His divine nature. Even the foreknowledge of His death by crucifixion, at once the most painful and ignominious of executions, did not appal Him, when the divine nature was appealed to, though he shrank from the ordeal which His human attributes must pass through.

When he had prayed long, and felt the strengthening grace of God, Jesus rose up and went to His three beloved disciples, whom he found wrapped in sleep. Awakening them He said, "Why sleep ye? Arise and pray, lest ye be tempted to do wrong." So saying, He retired again and resumed His supplication; but when He had returned a second, and even a third time, He found the three disciples whom He set to watch sleeping, being weary with care and the night far spent.

When Jesus aroused Peter, James and John for the third time, He said, "Rise up, and let us be going; behold, he who will betray Me is coming near."

JESUS TAKEN CAPTIVE.

At the same moment, torches were seen among the trees, and a multitude appeared, consisting of officers of the Temple, and others, hastily armed

GARDEN OF GETHSEMANE AND THE PASSION TREE.

with swords and staves, sent by the chief priests under the guidance of the traitor Judas; for he well knew the garden, where he had spent many an hour with Jesus. The Lord gave Himself into their hands in such a manner as to prove how entirely the surrender was His own act. Twice they recoiled from His presence, and fell to the ground before Judas took courage to give the signal to seize Him, by the traitor's kiss. At the sight of the officers binding his Master, Peter drew his sword, one of the only two that the disciples had, and struck off the right ear of one of the high-priest's servants. Christ rebuked his untimely zeal, in obtruding such puny help upon Him who could have commanded the heavenly hosts, and provoking violence from the

THE KISS OF BETRAYAL.

captors, at the same time healing the servant's ear. Then turning to the officers, He remonstrated against their show of force, as if He was a thief, when they might have taken Him any day as He was teaching in the Temple. To both parties He explained that this hour of triumph was granted to them and to the powers of darkness, in order that the Scriptures might be fulfilled.

The apostles were afraid to share or even watch His fate, as He had foretold. "They all forsook Him and fled." The concern of Peter to make good his boast, and the love of John, induced them alone of all the rest to follow at a safe distance.

The Divine prisoner was led first to the house of Annas, the father-in-law of the high-priest, Caiaphas; perhaps to avoid committing the rulers publicly, till it was decided whether they would risk a public trial. But there seems now to have been no wish to draw back; and Annas sent Him bound to Caiaphas, who had already openly advised His death.

Peter and John continued to follow the procession until they came to the high-priest's house, into which John ventured to enter, and to also request of a female servant at the door admittance for Peter also, which was granted. Directly upon the latter's entrance the servant discovered that he was one of Jesus' disciples, and being charged with the same, Peter rudely denied it. Alarmed and conscience-stricken, he retired to the porch, just in time to hear the first warning note—the cock's crow. Soon after, another maid pointed him out to the by-standers, saying, "He also was with Jesus of Nazareth;" and Peter's fears only led him to a more resolute denial. About an hour later the evidence against him was completed by a kinsman of Malchus, the servant whose ear he had cut off. This man declared that he had seen him in the garden. Peter's continued de-

THE BETRAYAL.

nials only furnished fresh proofs for the by-standers by means of his Galilean dialect, and thus convicted, he added oaths and curses to the protestations, "I know not the man." At that moment the cock crew again; Jesus turned and looked on Peter from the room where He was waiting in bonds, "and Peter went out and wept bitterly."

With all the zeal, earnestness and affected devotion which Peter had manifested, when the hour of real trial came he was like a majority of men, more regardful for his own safety than for the One he professed to love above his own life. But in this denial he received a wholesome lesson that prepared him for harder sacrifices, and which led him thirty years later to follow Jesus in the path of martyrdom with a stoicism and fidelity that may well absolve him from the odium cast on the weakness of his denial of Christ.

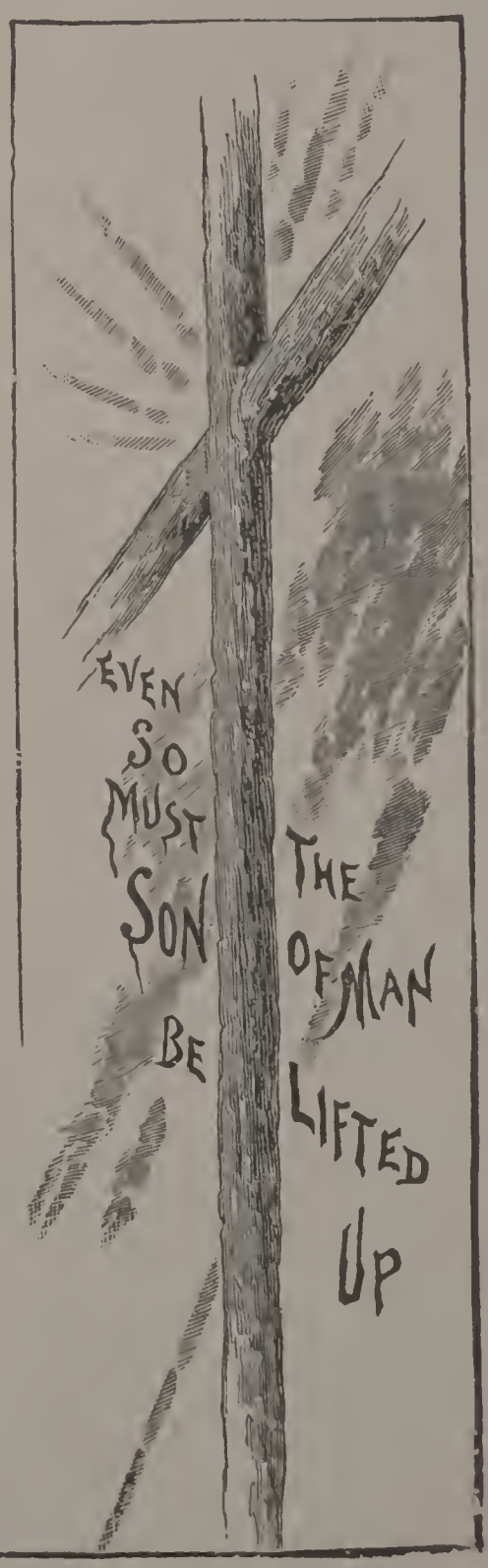
Jesus Condemned to Death—John 19:16

"I FIND NO FAULT IN HIM."

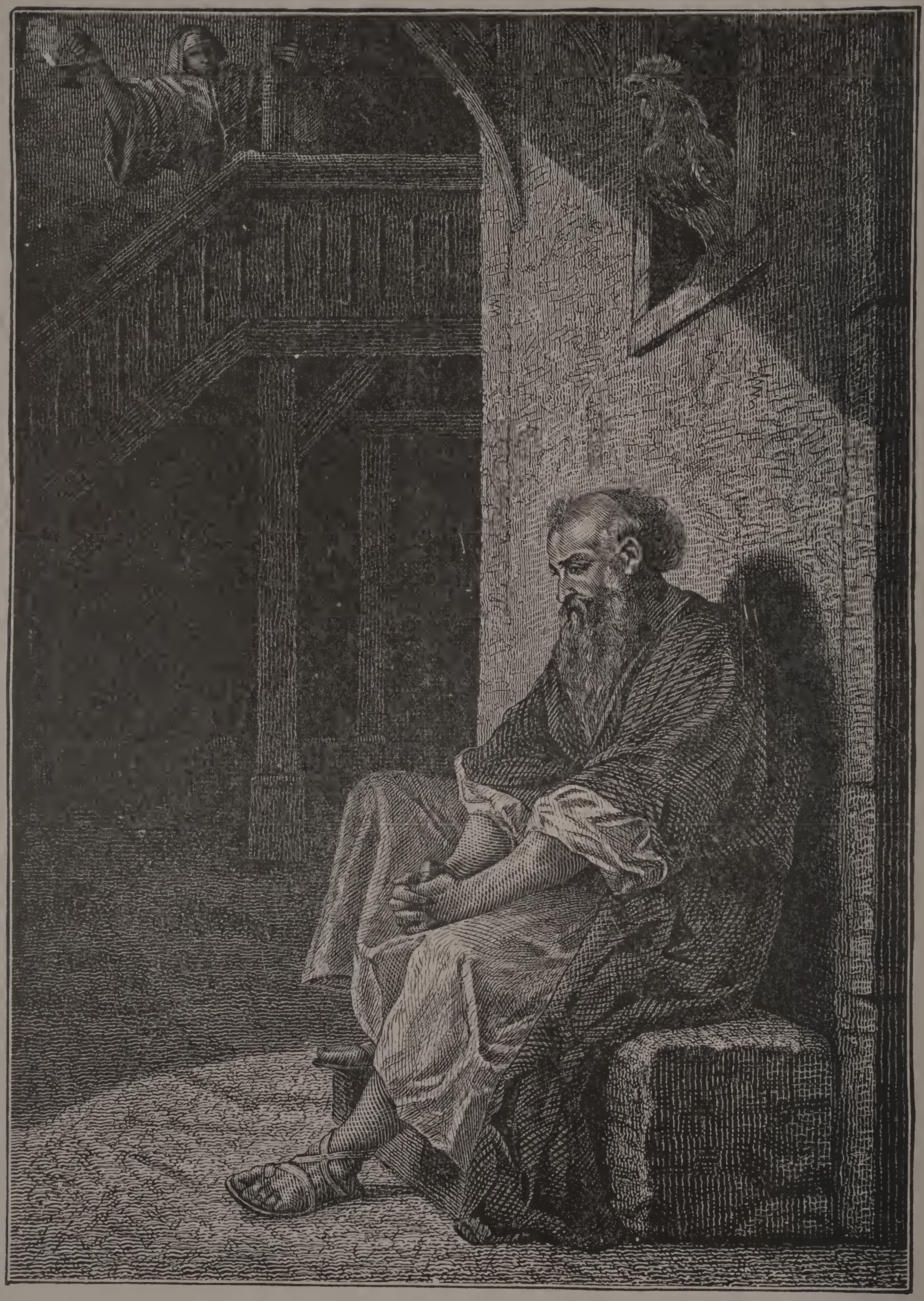
CHAPTER XXXII.

THE TRIAL OF JESUS.

HIEF priests, elders and all of the council, having brought Jesus to the priest's palace, cast about for witnesses to convict Him. After many endeavors to hire false testimony, they found two men who were willing to testify, and being brought into the presence of Jesus, gave this evidence: "This fellow (Jesus) said: 'I am able to destroy the Temple of God, and to build it in three days.'" At this Caiaphas arose and asked Jesus what answer He had to make to this accusation of blasphemy, but Jesus refused to make any reply, as He had no reason to do, since He knew the will of those leagued against Him for His life, and also because the testimony thus given was not in the nature of an accusation for blasphemy.



Not being able to elicit an answer to his first inquiry, Caiaphas questioned Him again, saying: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." To this Jesus responded:



"AND PETER WENT OUT AND WEPT BITTERLY."

"Thou hast said so: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Not understanding the meaning of His words, and having already prejudged Him, the high-priest rent his clothes, as a sign of distress, and appealed to the council to condemn Him as a blasphemer, found guilty by His own declaration before them. Said he, "What further need have we of witnesses? behold now you have heard His blasphemy. What judgment will you give?" And they with one voice answered, "He is guilty; let Him be punished with death." This verdict having been rendered, the officers in the court spat in His face, struck Him many vicious blows, and mocked Him by asking who it was that had offered Him these indignities.

"I FIND NO FAULT WITH THIS MAN."

Jesus having been condemned, the next step, according to the Mosaic law would have been to take Him outside the city and there publicly stone Him to death, but the Jews being under Roman power, had no authority to execute the sentence of death upon any one, without first having the sentence confirmed by the Roman procurator. Jesus was therefore led before this officer, Pontius Pilate, at the seat of justice called the prætorium. It was early in the morning when Jesus was brought to this officer, who came out to ask them what charge had been brought against the prisoner. They replied that he was a malefactor, but refused to deal with Him as such upon their own responsibility, which forced Pilate to question Jesus so as to make up the charge himself and bring Him under the Roman law. Thereat Pilate asked Jesus, "Art Thou King of the Jews?" To which the reply was made, "My kingdom is not of this world, but of that which bears witness to the truth." To the inquiries addressed Him Jesus made such satisfactory replies that Pilate was compelled to declare

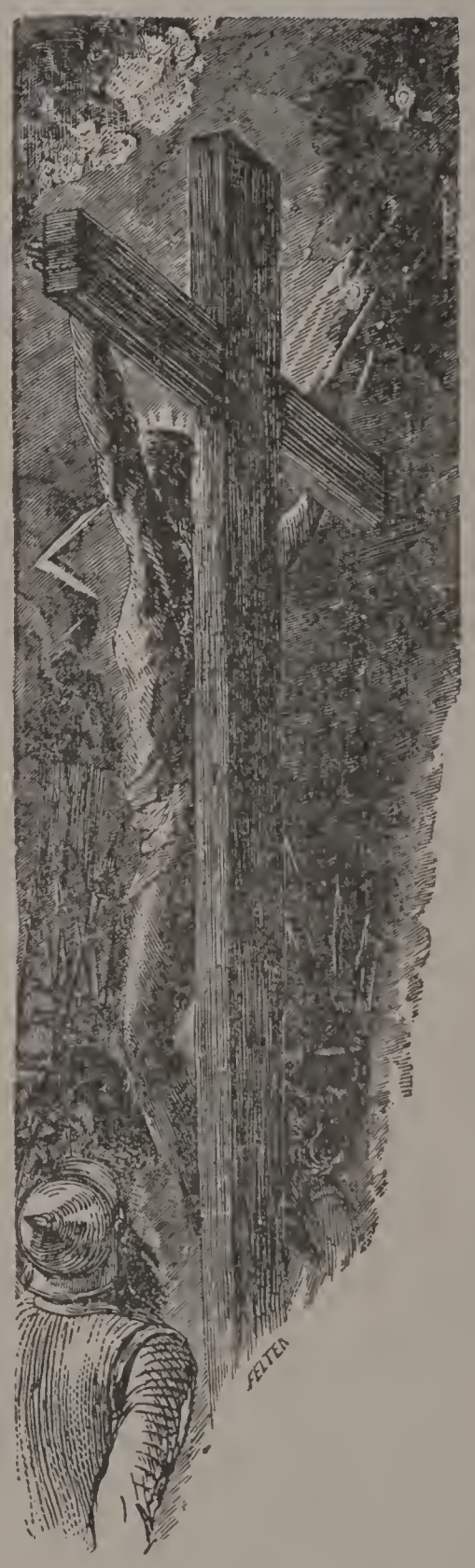
to the Jews that he could find no fault in Him. At this the scribes and elders became very vociferous in charging Jesus with having stirred up the people from Galilee to Jerusalem, with the intention of setting Himself up as a king.

On this new charge of sedition Pilate sent Jesus to Herod Antipas, governor of Galilee, but who was at the time in Jerusalem, having come up to participate in celebrating the Passover. Herod rejoiced at obtaining the interview which he had long sought in vain, and put many questions to Jesus, in the hope of His working some miracle. Provoked, however, at receiving no answer, and seeing the vehemence of Christ's accusers, Herod with his soldiers made a mockery of His regal claims, and sent Him back to Pilate arrayed in the imperial purple. The occasion was seized for a reconciliation between the king and the procurator, who had long been at variance, and the words of David were fulfilled, "'The kings of the earth set themselves, and the rulers took counsel together, against the Lord and against His Anointed.'

Finding himself compelled to decide the case, Pilate tried an appeal to the generous feelings of the people. It was a customary act of grace, in honor of the Passover, for the Roman governor to release some prisoner whom the people chose. Knowing that the charge against Jesus sprang from the envy of the priests, and that the people had shown such enthusiasm for Christ, he proposed to release Him whom they had so lately hailed as their king. But the plan was defeated by a cunning manœuvre of the priests. There was another prisoner, named Barabbas, a murderer and robber, and the leader of one of those insurrections against the Roman government which were frequent during the later days of Judah. The feelings of the people were easily inflamed in behalf of this patriot brigand, while they probably saw by this time that Jesus was not about to fulfil their hopes of a miraculous restoration of David's kingdom. Pilate awaited their decision with an anxiety the more intense because while sitting on the tribunal he received a warning message from his wife, who had just awakened from a harassing dream about the "Just Man." He repeated the question, "Which of the two shall I release to you?" And they replied, "Not this man, but Barabbas!" Again he tried to bring them to reason, and to revive their interest in Christ, by asking, "What will ye then that I shall do to Him *whom ye call the King of the Jews?*" The answer was ready, "*Crucify Him.*" Still Pilate made a third appeal—"Why, what evil hath He done?" And, again declaring that he found no fault in Him, he proposed the strange compromise, to scourge Him and let Him go! But the loud cries of "Crucify

Him!" prevailed over reason and conscience; and Pilate released Barabbas, and yielded up Jesus to their will.

But first a ceremony was enacted between the governor and the Jews, vain on his part, but of awful significance on theirs. Pilate washed his hands before the people, protesting, "I am innocent of the blood of this just person; see ye to it;" and they accepted the tremendous responsibility: "His blood be on us and on our children." Jesus was now handed over to the Roman soldiers, whose brutality was inflamed with contempt for the present king of the despised Jews. To the torture of the scourging, which preceded crucifixion, was added the mockery of the crown of thorns, the purple robe, and the reed for a sceptre, while the soldiers mingled their parody of the forms of homage with blows and spitting in His face.



The scene seems to have suggested to Pilate one more effort to save Jesus, in which, if unsuccessful, he would at least indulge his levity by an insult to the Jews. As a proof that he believed Him innocent, he brought Him out and showed Him invested with the insignia of royalty. But the insult excited rage and not compassion, and the cry was again, "Crucify Him!" "Take ye Him, and crucify Him; for I find no fault in Him," rejoined Pilate, knowing that they dare not take him at his word; while they cried that He deserved death according to their law, because He made Himself the Son of God.

Pilate's reluctance had for some time shown a mixture of superstitious fear, which these words raised to the highest pitch. Leading Jesus back to the hall he asked Him, "Whence art Thou?" but he received no answer. When he urged the question by speaking of his power to crucify or to release Him, Jesus told him that he could have no power at all over Him unless it were given him from above, and with Divine authority He therefore declared the guilt of His betrayers the greater. With all this clamor for Jesus' life Pilate was resolved to release Him, and would have done so had not the cry gone up: "If thou let this man go, thou art not Cæsar's friend." The dread of being thus denounced to Tiberius, for acquitting one charged with sedition and an intention of usurping the throne, was more than the selfish ambition of Pilate could endure; so, bringing the judgment seat from the prætorium to a public place on the pavement, he mounted it and gave sentence against the Precious One whom he had before declared innocent. But with the judgment he mingled an insult to the Jews by saying, "Behold your king!"

When the sentence of Pilate had been pronounced the Jews cried out: "Away with Him! Crucify Him!" "What!" said Pilate, "shall I crucify your king?" But the mob shouted back, "We have no king but Cæsar!"

Jesus was now stripped to the waist, His hands bound to a pillar, so that He was forced into a stooping posture, and then beaten with heavy cords until great black welts rose on the tender skin, while blood flowed from many cruel cuts. He was next led into a room of the governor's palace and divested of His clothing, in the place of which they put on Him the purple robes of royalty, as a mockery, and plaited a wreath of thorns, which they forced on His head as a crown. Into His hand, for a sceptre, they put a reed, and having thus clothed Him with a mock show of kingly power, they offered Him all manner of indignities. While some cried, "Hail, King of the Jews!" others spat on Him, and the more cruel slapped Him with their hands and struck Him with the reed jerked from His grasp.

"THEY MOCKED HIM, SAYING, HAIL, KING OF THE JEWS!"

Seeing them thus amuse themselves with an innocent victim, Pilate hoped that the Jews would be satisfied to let Jesus go, and therefore appealed to them again, saying, "Behold the Man! I bring Him out to you once more to declare that I find no fault with Him." But to this plea for compassion and justice the chief priests only demanded more loudly than before that He be crucified, in compliance with which Pilate gave Jesus over to them.

THE REMORSE AND SUICIDE OF JUDAS.

When Judas saw that Jesus was condemned, and that the chief priests were leading Him away to be crucified, the bitterest remorse seized him. The money which he had received as the price of his treachery became as coals of

Bearing His Cross to Calvary—John 19:17

fire burning his hands, and as the sight of some nameless, dreadful thing to haunt his conscience. No doubt he had believed that the Divine power which Jesus possessed would protect him in the last hour, and thus while bringing no harm upon an innocent person he would be able still to enjoy the proceeds of his infamous compact. With trembling steps and sickened heart he therefore hurried to the chief priests with whom he had bargained and tendered them back the hateful pieces of silver, at the same time urging the innocence of Jesus. But it was too late. They refused the money and reminded him that the responsibility was not theirs, but all his own. Crazed with self-condemnation, he dashed the coin upon the pavement of the Temple and fled from the presence of mankind to a high bluff near Jerusalem, where, hastily adjusting a rope about his miserable neck, he attached the end to a tree and leaped off into space. The traitor there hanged for a time, until his body fell upon the rocks below and was dashed to pieces. More awful than this self-inflicted punishment was the sentence pronounced upon him by the Lord, while Peter expunges his name from the list of the apostles "that he might go to his own place."

JUDAS CASTS THE PIECES OF SILVER AT THE FEET OF THE CHIEF PRIEST.

With scrupulousness which is a most striking example of religious formalism glossing over moral deformity, the chief priests decided that the thirty pieces of silver, as the price of blood, must not be put back into the treasury; so they purchased with the money a potter's field outside the city limits, to be used as a burial place for strangers, whereby was fulfilled the prophecy of Zechariah. It is most probable, and appears to be so implied by the text, that the field so purchased was the place where Judas hanged himself,

since it received the name Aceldama, which, in the Hebrew, signifies *the field of blood.*

THE CRUCIFIXION.

The crucifixion of Jesus having been decided upon, and the day appointed for the execution arrived, He was clothed with His own raiment and led out by soldiers from the place of confinement and compelled to take up the cross upon which He was to suffer. After carrying it a short distance His strength failed and He fell beneath the burden. At this juncture there appeared a Cyrenian, named Simon, coming into Jerusalem from the country, and him the soldiers ordered to bear the cross to the place where it was to be set up. The procession, which numbered several thousands, contained many women who raised their voices in lamentation, and to these Jesus turned and bade them to cease their weeping for Him, but rather to lament for the woes that were to follow.

"AND HE, BEARING HIS CROSS, WENT FORTH."

That the execution of Jesus might be attended by all the ignominy possible, there were brought at the same time two thieves also for crucifixion, that He might die as a common malefactor between them. And thus driven by soldiers, beside two notorious reprobates, our Lord approached the spot chosen for His death. This place, so sacred to the hearts of all who love God, is not definitely known, though it must have been near to one of the gates of the city. The spot was called by the Hebrew name, Golgotha (*place of a skull*), and by the four Evangelists, Calvaria, or Calvary; though tradition seems to fix it upon a hill, there is no proper reason for supposing this to be true; on the contrary, considering the lay of the land about Jerusalem, it is most probable that the place of execution was upon a level stretch of ground.

When the crowd reached the place appointed, the condemned were stripped

The Body of Jesus Taken to the Tomb—John 19:38

and fastened to as many crosses, which were of the form familiar to us under the name of the Roman cross, though not nearly so high as commonly represented. The feet of the sufferer were only a foot or two above the ground—a fact of some weight, as showing that Jesus suffered in the midst of His perscutors, and not looking down from above their heads. The body was either nailed or bound by cords to the cross, or in both ways. Our Lord was nailed, both by the hands and feet, as the prophets had foretold; a method more exquisitely painful at first, though tending to shorten the torture. When the cross was already standing, the sufferer was raised up and affixed to it; but otherwise, as in our Saviour's case, He was fastened to it as it lay upon the ground, and the shock when it was dropped into the hole or socket, must have been terrible. To deaden the sense of these tortures, a soporific was usually administered; but our Lord refused the mixture of wine and myrrh, lest it produce intoxication. He still observed the meek silence which Isaiah had foretold, till all the horrid details were accomplished, and He hung upon the cross between the two malefactors, on His right and on His left, being thus emphatically "numbered with the transgressors." It was then that He uttered the first of the seven sayings, which have ever been revered as His dying words, a prayer for His murderers—"*Father, forgive them, for they know not what they do.*"

It was customary in executions of this kind to write the name of the culprit upon a scroll, and attach it to the cross above the head. In this case Pilate took another opportunity of mortifying the Jews, for to the name of Jesus he added the words, "King of the Jews," in Hebrew, Greek and Latin, for which reason we have four different translations of the words by as many apostles, Matthew, Mark, Luke and John. The priests sought to induce Pilate to change the title to, "*He said*, I am King of the Jews, but he retorted angrily, "What I have written I have written." For three hours Jesus hung on the cross exposed to the taunts and insults of the rabble and

rulers, while many asked Him to save Himself, or to fulfil His prophecy to restore the temple of His body in three days. Even one of the thieves hanging upon a cross at His side joined in the cry against Him, but the other reproved the revilings of his comrade, and while confessing the justice of his own punishment, bore witness to the innocence of Jesus, and cried out, "Lord, remember me when Thou comest into Thy kingdom." To this prayer Christ returned the gracious answer, "To-day shalt thou be with Me in Paradise."

THE SORROWING WOMEN AT THE FOOT OF THE CROSS.

Death on the cross was slow, sometimes not within three days, so while Jesus was hanging and bearing His mortal pains, soldiers remained to watch. They took the garments which had been stripped from Him and divided them among themselves, except His coat, for which they cast lots in fulfilment of the prophecy.

Though toward noon the crowd which surrounded the suffering Saviour had greatly diminished, there still remained the three sorrowing Marys bathing His feet with their tears. To His mother He now spoke words of encouragement, and assured her that she would find another son in John, his beloved disciple, who would henceforth provide a home for her.

It was now noon, but such a noon as had never been seen in Judea. The position of the Paschal full moon precluded the possibility of a solar eclipse; and yet a supernatural darkness rested upon all the land, from the sixth hour to the ninth hour, as if to veil the last agonies of the Redeemer from the eyes of man. But far deeper than that darkness was the gloom that weighed upon the Saviour's soul, as He bore the whole burden of the Divine wrath for the sins of all men. To that awful mystery our only guide is in the words, with which at the ninth hour He broke the solemn silence, "My God! My God! why hast thou forsaken me?" words already used prophetically by David in the great Psalm which describes the Messiah's sufferings—words which never

The Body of Our Lord Laid in the Tomb—John 19:42

since have been, nor ever will be again, wrung from any human being, except through sinful despondency or final impenitent despair; for He endured His Father's desertion that we might never have to bear it. Their sense was lost on the bystanders, who, remembering the connection of the promised Elijah with Christ, caught at the sound "Eli" (*My God*) as a call for the prophet. At this moment the sufferer's mortal frame endured its last agony of intense thrist, and, to fulfil one more prophecy, He exclaimed, "I thirst." One of the bystanders filled a sponge from a vessel standing near with the mixture of acid wine and water which was the common drink of the Roman soldiers, and lifting it on a stalk of hyssop, put it to His mouth, while the rest said, "Let us see if Elijah will come to help Him." Though offered in derision, it was doubtless refreshing to His sinking frame.

THE ENTOMBMENT.

And now all that man could inflict had been endured; all that the Son of God could do and bear for man had been done and suffered. The end of His agony and the completion of His redeeming work are both announced by the loud cry, "IT IS FINISHED;" the soul which had animated His mortal body is yielded back to God with those words of perfect resignation: "Father, into Thy hands I commend My Spirit;" and bowing His Head upon His breast he expired.

The death of Jesus was followed by the most awful portents, which threw the multitudes in Jerusalem into a condition of abject terror, and led many of His enemies to declare that a most holy one had been sacrificed. The priests of the Temple, as they entered the Holy of Holies at the very hour of His dying, saw the veil of the Temple rent in twain, while a mighty earthquake shook loose the rocks on the bluffs about Jerusalem, and sent them thundering down the hillside to the city walls; graves were also burst open, and many of those who died believing on Him were permitted to visit the earth.

again and show themselves walking through the city. The soldiers who were on watch, abashed with fear, said one to another, "Surely this man was the Son of God."

The following day was the Mosaic Sabbath, and chanced also to be the second day of the Feast of Unleavened Bread, when the first-fruits of harvest were offered in the Temple. For this reason the Jews were unwilling to let the bodies of Jesus and the two thieves hang on the cross, which would have been to them a desecration of the day. Accordingly, they asked Pilate to send soldiers and kill the three sufferers before the next day should begin. Pilate then sent some of his men to complete the execution by breaking the limbs of the victims.

THE LAST LOOK OF LOVE.

It was toward the ninth hour, or three o'clock, when the soldiers came to perform their disagreeable office. They found the two thieves still alive and suffering horribly, and dispatched them by the torture of breaking their legs, but when they approached Jesus they were astonished to find Him already dead. It was, therefore, considered unnecessary to bruise the limbs, but to make sure of His death one of the soldiers pierced His side with a spear, and from the wound thus made flowed blood and water (serum). In this was a fulfilment of the prophecies, "A bone of Him shall not be broken," and "They shall look upon Him whom they pierced."

In the evening a rich man of Arimathæa, named Joseph, a member of the Sanhedrim, who had now come to believe on Jesus, went to Pilate and begged that he might receive the body for burial. The request being granted, Nicodemus, who had favored Jesus from the time the first complaints were made against Him to the Jewish council, brought a mixture of myrrh and aloes to embalm the corpse, after the manner of preparing the bodies of the Jewish kings for sepulture.

Mary Magdalene Weeping at the Tomb.
"Woman, Why Weepest Thou? Whom Seekest Thou?"—John 20:15

The near approach of the Sabbath left little time for the funeral ceremonies, so Joseph took down the body of Jesus, and wrapping it hastily in fine linens, and bestrewing it with odoriferous spices, they laid it in a sepulchre which Joseph had recently had hewn out of a rock in a garden near by; then to secure it over the Sabbath day, a large stone was rolled against the opening, after which Joseph, Nicodemus, Mary Magdalene, and Mary the sister of Christ's mother, all of whom had engaged in thus preparing the body for final burial, departed for their several homes until the Sabbath was ended. The mother of Jesus was so overcome with grief that she was led home by John directly after the Lord's death, and was not with the others at this temporary interment.

"Could not be holden of Death."

CHAPTER XXXIII.

THE RESURRECTION OF CHRIST.

NEVER was the measure of sorrow so full as on the succeeding Sabbath day (Easter eve) of the 16th of Nisan, corresponding with April 7th of our reckoning, which was spent by the disciples and other of Jesus' friends in overwhelming grief; a grief not only prompted by the loss of a beloved brother, teacher and friend, but by the greater oppression which sprung from the knowledge that He who had been crucified had died for all, that in His death and sacrifice the world might be redeemed to life everlasting. In their profound sorrow they were partially sustained by the hope that He would rise on the third day, as foretold; but with all their faith they do not implicitly believe in the fulfilment of a bodily resurrection. The chief priests and Pharisees, impressed by the wonderful events and portents that had accompanied His death, seemed now to have more confidence in the fulfilment of the prophecy of a resurrection than the disciples, and in their alarm they sought permission of Pilate to set a watch of soldier about the sepulchre and even placed a seal upon the stone that covered the tomb, under a pretense that if not so guarded the body might be stolen away, and the disciples then claim that Jesus had risen from the dead.

In the middle watch of the Sabbath night, suddenly there appeared to

AXEL ENDER.

By special permission of the artist.

RESURRECTION MORNING.

the soldiers on guard at the tomb a dazzling light, out of which came an angel that broke the seal of the sepulchre, and then rolling away the stone, sat upon it. So great was the soldiers' alarm at this wonderful apparition that they fell down in a faint, but soon recovering themselves, they ran away from their post of duty to Jerusalem and reported what had befallen them.

SEALING THE SEPULCHRE.

The morning of the third day, after the Jewish Sabbath—the Saturday of our reckoning—had scarcely dawned, when the two Marys and certain other women, among whom was one named Joanna (or Salome, as some writers call her), started toward the tomb, taking spices and linens with which to embalm the body, contriving in their minds, as they walked thither, how they should remove the stone. It was before sunrise when they reached the sepulchre, the light of day having just begun to break in the eastern portals, and to throw athwart the high

heavens pencils of golden beams. As they came near, their surprise was very great to discover that the large stone had been rolled aside, by which they believed that some one had come in the night and taken away the precious body of their Lord. But to make sure, they stooped and peered into the half-darkened tomb when, behold, they saw an angel sitting at the far end of the grave clothed in a long white garment. Affrighted at the vision, they would have run away, had not the angel spoken assuring words, saying: "You seek Jesus who was crucified. He is not here, but is risen. See the place where they laid Him. Go, therefore, and tell His disciples that Jesus is risen from the dead; He will go before you into Galilee, and there you shall see Him."

MARY AT THE SAVIOUR'S TOMB.

With mingled fear and joy the women hastened away to carry the glad news to the disciples, but as they went they met Jesus Himself, who addressed them, saying: "Rejoice ye, for it is I." Their happiness was inexpressible, save in the manner in which they greeted Him, for with tears of joy they fell at His feet and worshipped Him, pouring out their souls in thankfulness. After this tender greeting, Jesus bade them, as had the angel, to go seek the disciples to tell them what had happened. Accordingly they carried the joyful tidings to John and Peter, both of whom, however, received the news with incredulity, but they, nevertheless, ran to the sepulchre to satisfy themselves. John was first to reach the tomb, which he found open but hesitated to enter, possessed of some indefinable fear. Peter, more ardent and excitable than his companion, immediately entered the sepulchre, where he found the linen clothes with which the body had been wrapped, and also the napkin that was used to bind about the head of his Lord. John now also entered the tomb, and seeing the things that had been left there, at once

believed all that had been told by the Marys, but Peter only wondered, for he had not fully understood the prophecies which Jesus had given of his resurrection on the third day.

The news of Christ having risen spread rapidly throughout all Jerusalem. The soldiers had made the first report, but this was partially suppressed by the chief priests, who gave them a sum of money to declare publicly that while they were asleep some friends of Jesus had entered the sepulchre and stolen the body. This report was circulated, but while it satisfied many of the Jews, and especially the enemies of Jesus, it did not check the rapidly spreading news that He had indeed risen, and appeared to the women who had gone to the tomb early in the morning.

Mary Magdalene was next to visit the sepulchre, and as she stood weeping at the entrance and looked in, she perceived two angels standing, one at the foot and the other at the head, where the body of Jesus had lain. They asked her why she was weeping, to which she replied: "Because they have taken my Lord away, and I know not where they have laid Him." But as she was turning away in her despair she saw Jesus standing before her. Perhaps half-blinded by tears, or not observing particularly, she did not recognize Him, believing that the person was a keeper of the garden, and therefore addressed Him as such. The one word "*Mary*," which Jesus now uttered, served to fully recall Himself to her, and the recognition being now complete, she rushed forward to embrace Him. He did not suffer her, however, to worship Him as she had desired to do, saying: "Touch Me not, for I am not yet ascended to My Father," but He sent her to foretell to His disciples that He would soon ascend to heaven. With all this concurrent testimony, all the apostles, save John, still doubted the reports of Jesus having risen, but their disbelief was soon to be fully removed.

On the evening of the same day that He was risen two of His disciples were journeying to Emmaus, conversing, as they went, of the crucifixion and reported resurrection of Jesus, and condoling with one another in their great sorrow.

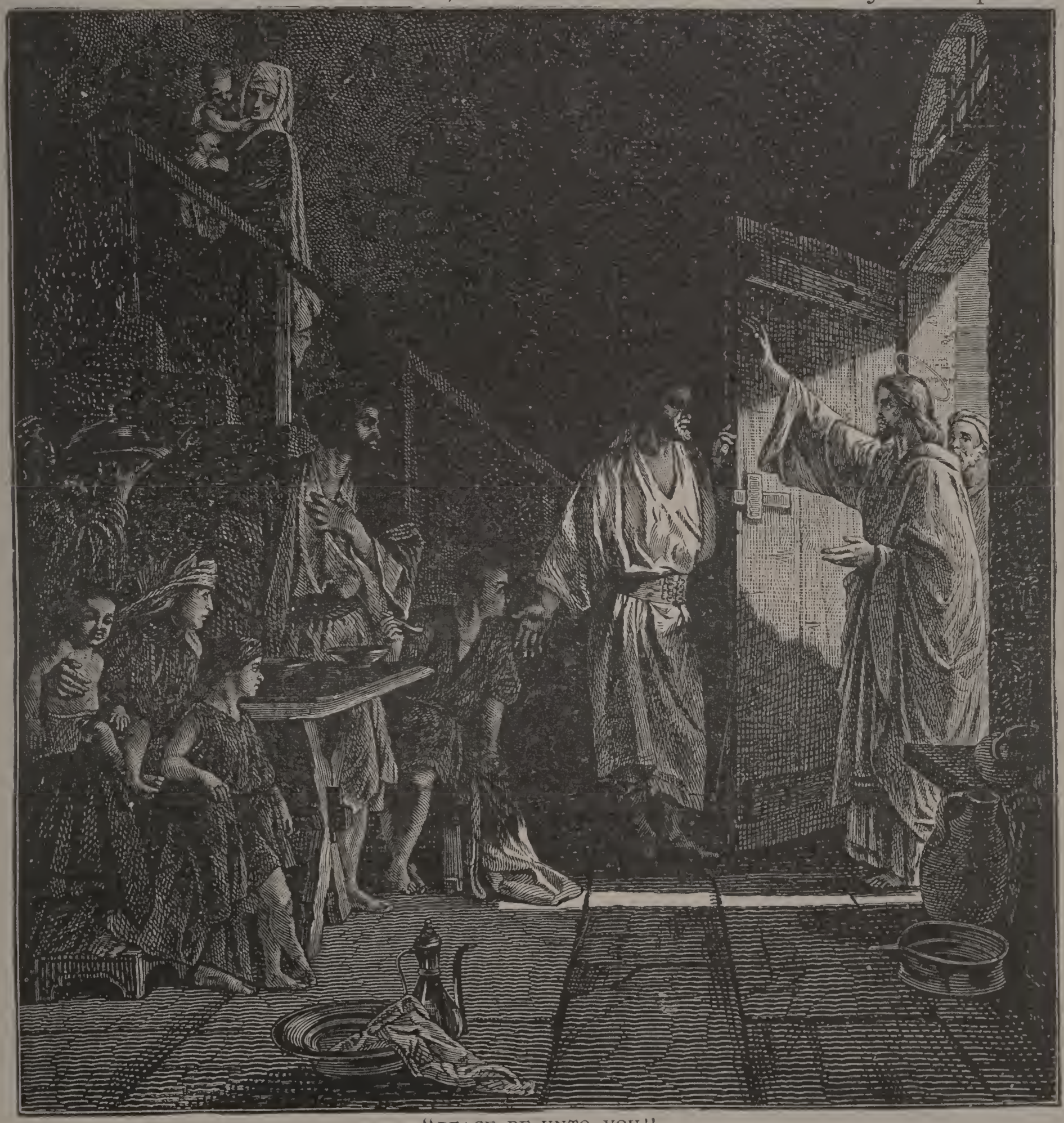
While they were thus talking Jesus overtook them, travelling on the same road, and asked what was the subject of their conversation, and why they appeared so sad. To this inquiry Cleopas, one of the two, answered, "Art Thou a stranger in Jerusalem, that Thou hast not heard of the things which have happened there in the past few days?" "What things?" inquired Jesus. "Why," replied they, "the things concerning Jesus of Nazareth, who was a prophet, and did great miracles before all the people; how the chief priests and rulers have taken and crucified Him." Continuing, they said, "We have hoped that He was the One who would set the children of Israel free from the Romans; and, besides all this, to-day is the third day since He was put to death, and it is told us that He is risen."

ON THE ROAD TO EMMAUS.

Jesus now fell to talking with the two disciples, who failed to recognize Him because, it is said, He was so greatly changed in His appearance. He told them that the things of which they had spoken were only strange because they had not understood what had been written by the prophets; "For," said He, "have not these spoken how Christ should be put to death and rise again on the third day?" Finding that the two disciples were not learned in the history of the Jews, and of the prophecies that had been uttered, He recited to them all the things that were foretold, and how the same had been fulfilled. Thus they conversed until it was very late in the evening, and they had gained their destination, and having found Jesus an interesting companion, they invited Him to spend the night with them. At supper time the three went together to eat, probably at an inn, where Jesus took up a loaf of bread, and after giving thanks, broke and gave to them. By this act, and the blessing which He invoked, they discovered that their mysterious companion was none other than Jesus Himself, but sim-

ultaneously with this revelation He suddenly vanished from their sight, leaving them in a condition that was mingled with surprise, wonder, joy and confusion.

Though the two apostles were fairly overcome with astonishment, and knew not what so strange an occurrence signified, their faith in the reports as to Christ's resurrection was increased, and to inform themselves they rose up from



"PEACE BE UNTO YOU."

the supper-table and hastened back to Jerusalem to a house where the other apostles were gathered together. To these they related what had occurred, but their story was received with many expressions of disbelief. While they were speaking of these strange things suddenly Jesus appeared in their midst, who,

seeing that they were much frightened, believing Him to be a spirit, addressed them, saying, "Peace be unto you. Why are you troubled? and why do doubts arise in your hearts? behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath no flesh and bones as you see Me have." Unable to reply, because of their astonishment, they sat mute, wondering and yet joyful, until He asked them for something to eat, whereat they offered Him a piece of broiled fish and some comb-honey, which He ate before them. Having thus refreshed Himself, Jesus began to teach as He had before being crucified; reminding them again that as He had been sent by the Father to preach to the world, so now did He Himself send His disciples on a like errand. Having thus instructed them He disappeared, and soon after another disciple, named Thomas, who was not present with the others when Jesus manifested Himself, now entered the room. He was greeted with joyful cries from his companions, "We have seen the Lord, we have seen the Lord." These assurances, added to the reports which he had already received from those who declared Jesus had risen, yet failed to convince the doubting Thomas, who said, "Except I shall see in His hands the print of the nails, and put my finger into the wounds, and thrust my hand into His side, where the spear pierced Him, I will not believe He is risen."

Eight days after His appearance to all the disciples Jesus again manifested Himself at another gathering of the apostles, at which Thomas was present. As He came into their midst Jesus spoke to Thomas, saying, "Reach hither thy hand and thrust it into My side, and be no longer faithless, but believe that I have risen again." Hearing that voice, as well as seeing His beloved form, was now enough to convince Thomas, who responded, in the fervor of his adoration, "My Lord and my God." Jesus now taught his disciples again in their duties as holy messengers sent by God to teach the way to heaven.

Some time after this, but how long the apostles fail to tell us, Jesus aga showed Himself in Galilee at the Sea of Tiberias. There were, at this mani festation, seven of the disciples together, who were engaged in fishing, and had been casting their nets during the whole night before without success. In the morning, as they returned homeward in their boats, they discovered a man standing on the shore who called to them, saying, "Children, have ye any meat?" But they were compelled to answer "No," since they had been unable to take so much as a single fish in their hard labors over night. Christ bade them cast their nets on the right side of the boat, assuring them that by so doing they would be rewarded by a goodly haul. And they did so and caught such a large number of fish that they were not able to draw the nets. This

wonderful result caused John to exclaim, "It is the Lord!" Upon hearing this, and perceiving that it must be so, Peter, who was naked, hastily put on his fisher's coat, and casting himself into the sea swam to the shore to greet Jesus. The other disciples remained in the boat, and slowly dragged the great net filled with fishes to the land, reaching which they found a fire kindled and fish laid thereon cooking, while bread was provided for all to eat. Peter helped to secure the fish, which were one hundred and fifty-three in number, and of such large size that the disciples wondered the net was not broken.

THE ASCENSION.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—ST. LUKE xxiv. 15.

Forty days after His crucifixion, the last meeting of the Lord and His disciples occurred on a mountain in Galilee, an event that He had spoken of prophetically before the crucifixion. As He had begun His public teaching in Galilee, so was it appointed that in Galilee He should end it. Therefore all the disciples were called together upon a high hill near Bethsaida, and to them Jesus now delivered His last discourse. He reminded them that God had given Him all power in both heaven and earth, but that His power was for good and not to do evil; this power, in measure, He now delegated to the disciples, and bade them go and preach the gospel to all nations, and to baptize them in the name of the Father, Son and Holy Ghost, and to do all things heretofore commanded. While He addressed His disciples many others came to the place, being, no doubt, attracted by rumors which they had heard of Jesus having risen, and particularly by the spectacle of twelve men assembled upon the mountain. To these, who numbered five hundred, it was given to know that Jesus had indeed returned in the flesh, and they therefore became witnesses to the truth of His resurrection.

THE ASCENSION OF JESUS.

After delivering to His disciples a solemn discourse on their duties as ministers of the gospel, He led them down the mountain and to Bethany, which was on the opposite side of the Mount Olives from the city of Jerusalem, and there, having given them His parting blessing, a bright cloud interposed between them and Him, like the chariot and horses of fire that separated Elijah from Elisha; and upborne by this car of golden cloud, He was carried away to heaven.

Meanwhile the disciples scarcely recollected that this was but what He had Himself foretold: "What and if ye shall see the Son of Man ascend up where He was before?" They stood gazing up after Him as if He had been lost forever, till they were awakened from their stupor by the appearance of two angels standing by them, and declaring that this same Jesus, who was taken from them into heaven, should so come in like manner as they had seen Him go into heaven—words which can only refer to the final advent of our Lord, and which teach us that He shall be seen descending from the riven sky as plainly, and as unexpectedly, as He passed into it from their eyes. With this agrees His own warning of "the sign of the Son of Man, coming in the clouds of heaven, with power and great glory," and the words of the final Scripture prophecy, "Behold He cometh with clouds, and every eye shall see Him."

We cannot more fitly conclude this narrative of our Saviour's life on earth, in which we aimed to bring into one view the records of the four Evangelists with as much brevity as possible, than by calling attention to the two points insisted on by St. John:—First, that we have only a small part of our Lord's sayings and doings in the presence of His disciples, for the world itself could hardly have contained the record of the whole; but, finally, that all we do possess has been written with this sole object, "that we might *believe* that Jesus is the Christ, the Son of God, and that, believing, we might have life through His name."

"Go ye into all the World."

CHAPTER XXXIV.

ACTS OF THE APOSTLES.

AFTER the ascension of Jesus the eleven apostles returned to Jerusalem, and fulfilling His command, awaited there a manifestation of the Holy Spirit. This period of waiting they spent in an upper room each evening, praying and giving thanks to God for the gift of His precious Son, and during the day they gathered in the Temple to preach the resurrection and ascension of our Lord. The meetings of the apostles were increased by one hundred and nine disciples who came to join in the praise-giving, so that the number of worshippers was one hundred and twenty, who received the designation of *brethren*. At one of these assemblages, Peter delivered an address, wherein he reminded his brethren that Jesus had stricken the name of Judas from the list of His chosen apostles, and desired that another be elected in his place. Therefore, said he, "Of those who have been faithful unto Jesus since His baptism it is proper that we select one to fill the place of Judas, and who will go with us to preach the gospel as our Lord commanded." This suggestion being received with approval, the disciples selected two men worthy of the appointment, whose names were Joseph, also called Barsabas, and Matthias, and after praying the Lord to direct them in their choice, they cast lots to determine which of the two should be the successor of Judas. The result was favorable to Matthias, who was henceforth counted as one of the twelve apostles beloved of God.

Ten days after the ascension was the Feast of Pentecost, which was the annual celebration of the harvest gathering, and as all faithful Jews observed this day, the disciples met together at one place to offer up their thanks While

thus engaged suddenly they heard a sound like the rushing of a great wind from heaven, which filled the house with lambent flames shaped like forked tongues and rested upon the head of each disciple. This was the manifestation of the Holy Spirit, as had been promised, and immediately each disciple began to speak in a foreign tongue, which was the sign given that they were now prepared to preach to all nations.

Now there was present at this wonderful meeting many Jews and others who had come from far countries where different languages were spoken, so when they heard the disciples preaching in these several tongues they inquired in their astonishment, "Do not all these men live in Galilee? How, then, are they able to speak the languages of those countries from whence we come?" Some of those from Jerusalem, however, unable to understand what was spoken, made sport of the disciples and declared that they were drunkards, come to profane the services. Peter rebuked them for this unjust accusation, and, addressing himself to Israel, said, "Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: Jesus of Nazareth, a man approved of God among you by miracles and wonders, which God did by Him in the midst of you, as ye yourselves all know; Him have ye taken and by wicked hands have crucified. But God hath raised Him up and hath given Him power over death. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

When the audience heard this declaration they became much distressed, and, grieving for what had been done, said to Peter and the other apostles, "Men and brethren, what shall we do?" The reply came thundering back, loud but compassionate, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children; and to all that are afar off."

Many gladly received this promise and were baptized, and in the evening there were added to the original Church of one hundred and twenty souls three thousand redeemed Jews, and the number rapidly grew under the powerful preaching of Peter and the wondrous signs which God showed the people.

THE FIRST MIRACLE OF JOHN AND PETER.

On one of the days of this spiritual outpouring among the people, John and Peter were going together to the Temple to continue their exhortations, when reaching what is called the Beautiful Gate of the Temple, they saw a poor man who had been lame from his birth, lying there asking for alms. His appeal for help excited the compassion of the two apostles, who told him to look upon them, probably to scrutinize his countenance and discover if he

were worthy of their assistance. Having thus satisfied themselves, Peter said, "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk," and taking the beggar by the hand he assisted him to rise, whereat the man immediately received strength, and felt so thoroughly restored that he began leaping and praising God, and followed the worshippers into the Temple. The people who saw this miracle performed were much excited and many at once confessed their sins, accepting it as an evidence of the Divine commission of the apostles, and of the truths they taught. The success of the apostles was therefore so great that the old spirit of jealousy was again excited in the priests and Sadducees, who resorted to extreme measures to prevent the further teaching that Jesus was the Christ, and through Him was the resurrection of the dead. The apostles were seized by soldiers and cast into prison, where they remained until the following day, when they were brought to trial for preaching what was called a pernicious doctrine.

THE TRIAL OF THE APOSTLES.

On the next day there was a meeting of the council, or Sanhedrim, before which Peter and John were summoned to answer the complaints made against them. To the inquiry first addressed them, concerning the healing of the lame man, "By what power and in whose name have ye done this?" Peter replied, that "it was in the name of Jesus whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." "This," said he, "is the stone (Jesus) which was set at naught by your builders (chief priests), which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

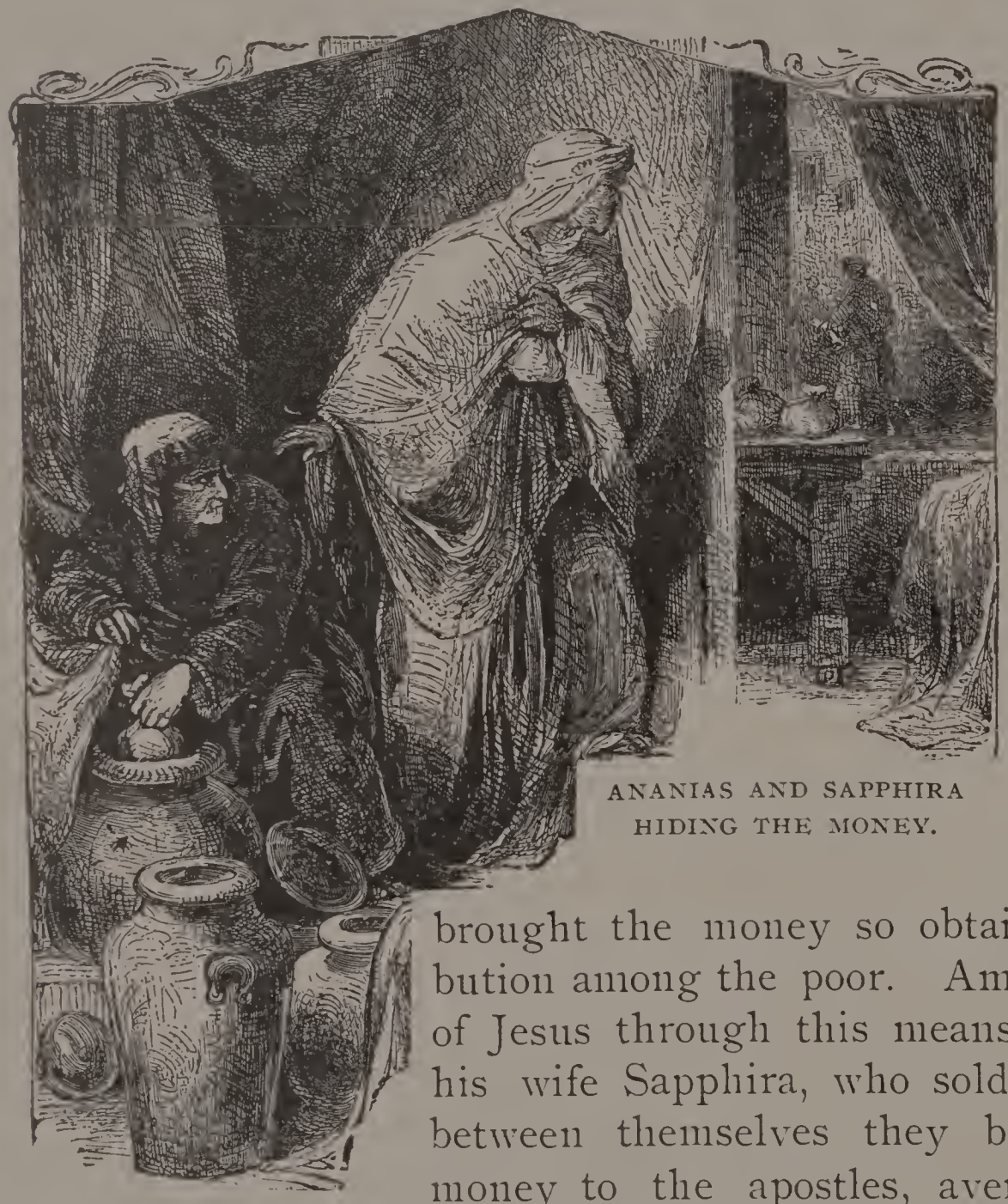
This fearless answer confused Annas and Caiaphas, the high-priests, which was increased by the healed man being brought before them, and the further proof of the true mission of Peter, knowing him to have been an ignorant man but now given to speak with the eloquence and wisdom of the most learned. With all this evidence, however, they would no doubt have condemned the apostles, save for the fact that there were now five thousand converts to the new teaching who stood ready to defend their faith and the lives of the preachers as well.

The council was adjourned without taking further action, to give opportunity for the members to discuss, among themselves, a plan for repressing the apostles. In debating the matter they admitted the miracle performed by John and Peter, and acknowledged that it was imprudent to attempt to deny it in the face of their own convictions and the thousands of witnesses who had testified to its performance. The only course left them therefore was to attempt intimidation. Accordingly, they called Peter and John again before them, and threatened to visit upon them an extreme punishment if they persisted in preaching to the people. Peter boldly answered, "Whether it be right in the

sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The council would gladly have made good their threats but for the ominous attitude of five thousand persons that had been converted by the apostles, so, after renewing their warning, the council wisely let them go.

THE DREADFUL PUNISHMENT OF ANANIAS AND SAPPHIRA.

The apostles, having been liberated, went immediately to their many friends and assembled them together to give thanks for their escape and for the numerous conversions that had blessed their work. While they were thus engaged in prayer the building in which they were gathered suddenly began to shake, whereat Peter and John knew that Jesus was with them and that He had thus manifested His presence and will to aid them in all things.



ANANIAS AND SAPPHIRA HIDING THE MONEY.

After this the disciples preached even more boldly than before, and their labors grew constantly more fruitful. Of their many converts, a great number who owned houses or lands, sold their possessions and brought the money so obtained to the apostles for distribution among the poor. Among those who sought the grace of Jesus through this means was a man named Ananias, and his wife Sapphira, who sold their lands, but by agreement between themselves they brought only a portion of the money to the apostles, averring, however that they freely gave all that had been received. Ananias came first to Peter with the portion he had intended to give, and made his avowal that for the whole of his possessions this was all the money he had received. But Peter, having miraculous fore-knowledge of what was done, said to him: "Ananias, was not the land thine own before it was sold, so that thou didst not have to sell it? And was not the money thine own after it was sold, to keep it if thou didst want it? Why hast thou let Satan tempt thee to lie to the Holy Ghost?" And when Peter had thus rebuked him for falsifying to God with the belief that such falsehood would procure for him the position of a true disciple, Ananias fell down dead, punished with the Divine wrath. His body was speedily taken up by some young men present, who, after attiring it in

grave-clothes, carried it away for burial. A few hours after this tragic event Sapphira, not knowing what had happened, came to the place where the disciples were. And Peter asked her, saying, "Tell me, was the money thy husband brought us, all that you received for the land?" She answered, "Yes." And Peter said to her, "Why have you agreed together to try and deceive the Spirit of the Lord? Behold, the men are at the door who have just buried thy husband, and they shall also carry thee out." Then she too fell down at Peter's feet and died instantly. And the young men who had just buried Ananias returned in time to carry out her body also and lay it beside her husband.

This summary vengeance taken by God inspired great fear among those who had been insincere, and prevented those given to worldly conceits from entering the Church, but its effects were salutary in the end, since it kept out those of impure motives, and increased the faith of others, so that the work of conversion continued. Daily the apostles assembled on the portico of Solomon's Temple, and not only preached to the people but performed many miracles. Multitudes came into Jerusalem to hear Peter, who healed the sick that were brought to him, and many of those afflicted were restored to health by being carried upon their beds close enough to the apostle for his shadow to fall upon them.

DEATH OF SAPPHIRA.

The jealousy and indignation of the Sadducees, at seeing the gospel spreading so rapidly, became so intense that at length they defied popular sentiment, and rudely seizing the two most prominent apostles, John and Peter, first thrust them into prison, where they were speedily joined by their no more fortunate brethren. On the same night, however, an angel opened the doors of the prison and set all the apostles free, and in the morning they were again on the portico preaching and healing as before.

When the Sanhedrim met on the following day they received a report of the miraculous deliverance, which they themselves confirmed by an examination of the prison bars and the guards. Fearing to do them open violence the council had the apostles brought again before them and put the same question as before, "Why speak ye of Jesus contrary to our commands?" Then Peter and the other apostles answered and said, "We ought to obey God rather than men. That Jesus whom you slew on the cross, God has raised up again, as a Saviour, to give the Jews new and penitent hearts, and forgive them their sins. And we, His apostles, are sent to tell you of these things."

When the high-priest and the rulers heard what the apostles said, they were filled with madness against them, and talked with one another about putting them to death. Then stood up one of the rulers, a learned man named Gamaliel, the preceptor of Paul, who was much thought of by all the Jews, and he commanded that the apostles should be sent out of the council for a little while. When they had gone, Gamaliel said, "Ye rulers of Israel, be careful what ye do to these men. For a good while ago, a man named Theudas rose up, pretending that he was some great person, and about four hundred men followed him and obeyed what he told them. But before long

AN ANGEL RELEASING THE APOSTLES.

he was slain, and all who had obeyed him separated from one another. Afterward another man, named Judas, of Galilee, persuaded many persons to follow him, but he also perished, and those who had gone with him were scattered. And now, I say to you, Let these men alone and do them no harm; for if what they teach be untrue it will soon come to nothing; but if God has sent them to speak no one may resist His servants."

The wisdom of Gamaliel prevailed with the council, to overcome the decision that had already been made to put the apostles to death, but he could not prevent wholly their punishment, for they were severely scourged, as was permitted by the law, and again forbidden to preach in the name of Jesus.

SEVEN DEACONS CHOSEN TO DISTRIBUTE ALMS.

Instead of the stripes which they received repressing their ardor, the apostles gloried in having suffered for Jesus' sake, and seem to have redoubled their exertions, for the service which they now held both in the streets and Temple was continuous. Nor was their labor less rewarded, for so many now became converted that it became necessary to effect some kind of organization for the Church government. This step became more urgent by reason of complaints which the poor made to Peter that they were not receiving a proper share of the common fund. At a council, therefore, held by the apostles, it was decided to elect seven deacons, chosen from among those held in highest favor by reason of their upright character, whose duties were to distribute the contributions among the worthy and to superintend the "service of tables," which would relieve the apostles and thus allow them to devote their entire time to prayer and the ministry. The seven that were so chosen were Stephen, Philip, Prochorus, Nicanor, Timon, Nicolas and Parmenas. Stephen, the most zealous of the number, not only attended to the poor but gave much of his time to preaching and performing miracles, the gift of which was given him when he became a deacon.

So energetic, bold and successful did Stephen become as a teacher in public places, that not only the Sadducees, but the Pharisees also, became violently jealous of him. Charges of blasphemy were preferred, upon which he was apprehended and brought to answer before the Sanhedrim. After hearing the false witnesses speak and perceiving the intent of the council, Stephen spoke in his own behalf not with cringing words or petitions for mercy, but with the same fearlessness that had characterized his preaching. He repeated to his judges the story of Moses, of Abraham, of Jacob and of Joseph, how they had suffered at the hands of wicked men for opinion's sake, but that in the end they had triumphed, while their enemies were made to eat of the bread of sore affliction. Stephen concluded his speech after this manner, "The wickedness of your fathers have ye inherited; as they did, so do ye now. Which of the prophets did they not persecute? And even now yourselves have slain Jesus, the Messiah, that Just One Himself."

STEPHEN IS STONED TO DEATH AND BECOMES THE FIRST MARTYR.

When the men in the council heard these words, they were filled with rage against Stephen, and gnashed on him with their teeth like wild beasts. But he, looking up toward heaven, saw a glorious light there, and Jesus standing at the right hand of God. And he said, "I see the heavens opened, and Jesus standing at the right hand of God" Then they cried out with loud voices against him, and stopped their ears that they might not hear his words; and they brought him out of the city and stoned him. While they were stoning him, he kneeled down on the ground and prayed, saying, "Lord, forgive them for this sin."

Punishment by stoning was instituted by Moses and was comparatively common among the Jews as long as their nationality existed. The law required that the witnesses against the offender should cast the first stone, but in the case of Stephen there were several witnesses, who, to allow more freedom for their arms took off their outer garments, or togas, and gave them to a young man to hold while they should bruise out the life of this holy disciple of Jesus. This young man, who took charge of the divested garments, was Saul, the son of a rich man, an intense hater of the Christians, but of whom he afterward became an equally earnest supporter, as we shall presently see. This man, who was an officer of the Pharisees, most probably, seems to have been stimulated to a greater passion by the sight of blood, and he entered into a persecution of the Christians with such fierce zeal, scourging them in the synagogues, and committing men and women to prison, that the disciples were compelled to flee to other countries for refuge, but wherever they went they continued preaching the gospel.

Philip went into Samaria, where he performed many miracles, and accomplished so many wonderful cures among the sick and lame that great numbers embraced the religion which he taught, and were baptized. Peter and John, hearing of his good success in Samaria, soon followed, and the three labored there with such good results that thousands were added to the Church. It was here that they met an impostor named Simon, who, by methods of his own, not understood at the time, performed many wonderful things which the people regarded as a manifestation of Divine power. This man was also converted by the preaching and miracles of Peter, and became thoroughly repentant for the wickedness he had practised.

CONVERSION OF THE EUNUCH.

After remaining some time thus in Samaria, by command of the Lord, Philip quitted the country and went to Gaza, a city to the west of Jerusalem. While on his way he was overtaken by an Ethiopian eunuch, who was returning from Jerusalem, where he had been to worship at the Temple. This man was an officer under Candace, Queen of Ethiopia, who was in the line of succession from the Queen of Sheba. As he came near, Philip perceived that the eunuch was reading aloud from the Scripture, which made him bold to inquire, "Dost thou understand what thou readest?" To which the eunuch replied, "How can I, except some man shall explain to me?" And he then invited Philip to sit with him in the chariot, which was thankfully accepted. Philip now began teaching him and explaining the way of salvation through Christ, which so affected the eunuch that when they came to a stream of water he begged the apostle to baptize him. Philip acceded to this request, and led the eunuch into the water, where he baptized him in the name of Jesus. Immediately after Philip was caught up by the Holy Spirit and disappeared, but the eunuch continued on his way filled with joy, and giving praise for this

manifestation of God's love for him. Philip's next appearance was at a city called Azotus, where he preached for a time with wonderful success, and continued his triumphal career through all the western cities until he came to Cæsarea.

THE WONDERFUL CONVERSION OF SAUL.

News of the success which attended the apostles in all parts of the Holy Land reached Jerusalem every day, and particularly of the numerous conver-

"LORD, WHAT WILT THOU HAVE ME TO DO."

sions then being made at Damascus. This so aroused the ire of Saul that he sought and received of the high-priest at Jerusalem permission, through concurrence of the priests at Damascus, to seize any disciples which he might find there and to bring them to Jerusalem for punishment.

Armed with the necessary authority, Saul set out at the head of a guard of soldiers for Damascus, with his heart steeled against mercy. But as he approached near the city suddenly an intense light flashed out from heaven

full upon the persecutor, which so dazzled him that he fell to the ground in great fear, and as he lay there he heard a voice crying to him from out the streaming rays, "Saul, Saul, why persecutest thou Me?" And Saul knew that the voice came not from one of this earth, so he answered, "Who art thou, Lord?" How much more frightened must he have been on hearing the reply, "I am Jesus, whom thou persecutest." Humble now, and perhaps realizing on the sudden how great had been his iniquity, and how much he deserved punishment, in a trembling voice Saul cried, "Lord, what wilt Thou have me to do?" "Arise," was the command, "and go into the city, and it will be told thee what to do." Then Saul arose, but his sight was so blinded and his body so weak from fear, that he could not walk, so that his soldiers had to carry him into Damascus, and for three days he could not see, neither did he eat nor drink.

ANANIAS SENT TO RESTORE SAUL'S SIGHT.

At the time of Saul's visit to Damascus, there lived in the city a man named Ananias, who had been converted to Christianity some time before, and was an energetic disciple. To this man the Lord spoke, commanding him to go at once into a street called Straight, and there ask at the house of one Judas, for a person named Saul: "He is now praying to me, and has seen thee in a vision, coming to him, and putting thy hand on him, that he may receive his sight." Ananias was not only surprised at thus hearing the voice of God, but especially to receive such a command, and he even expostulated, saying, "I have heard many speak of this man, and of the great evil he has done to Thy people in Jerusalem; and he has come here with letters from the chief priests, giving him power to bind in fetters all who believe on Thee." But the Lord said, "Go, as I have told thee, for I have chosen him to preach My gospel to the Gentiles, and to kings, and to the children of Israel. And I will show him what great sufferings he must bear for My sake."

Then Ananias obeyed and went into the house of Judas, and putting his hands on Saul, said, "Brother Saul, the Lord Jesus, who appeared to thee as thou wast coming to Damascus, has sent me to put my hands on thee, that thou mayest receive thy sight and be filled with the Holy Ghost." And immediately Saul's eyes were opened and he could see; and he rose up and was baptized.

THE JEWS SEEK TO KILL PAUL.

After being thus converted, and seeing the hand of God in all that had been done for him, Saul, who is henceforth called Paul, began at once preaching in the synagogues with all the fervor and faith that had characterized Peter and John. The people were, of course, amazed at this sudden change, and were at first disposed to believe he had adopted this appearance of conversion in order the better to discover who were professing Christians. The power of his speech, however, won many to join the disciples, while his accusations against those who had denied and crucified Christ so angered the

Jews at Damascus that they sought his life. Their threats and passions increased until a watch was set upon him, and they would no doubt have seized and stoned him had not some of his friends secreted him in a house, and at night let him down in a basket over the wall so that he might escape from the city.

Paul went from Damascus to Jerusalem and sought the disciples who still remained there, but they were afraid to fellowship with him until Barnabas, one of their number, told them of the strange circumstances of Paul's conversion, and how the hostile Jews were conspiring against his life. Paul was soon compelled to flee from Jerusalem, and he went to his native city of Tarsus, in Asia Minor, where he continued to preach for some time.

Peter and John likewise went from town to town, preaching and healing the sick and founding churches, until there were at this time, A. D. 50, nearly one hundred established congregations. One of these Peter founded at Lydda, where he miraculously healed a man named Eneas, who had been bed-ridden from palsy for eight years. This miracle led him to the performance of one greater, and by which the Church was increased along the Mediterranean coast.

THE RESURRECTION OF DORCAS.

Near Lydda was the seaport of Joppa, which is a considerable city at this day. Residing there at the time was a woman named Dorcas, who was widely known for her great charities, and for all those accomplishments which ennoble woman. It chanced that she fell sick, and after a short illness died. Her death was bewailed by all the inhabitants of Joppa, many of whom came to pay honors to the body. It was dressed with much care, and embalmed with sweet spices and camphor, and clothed with rich winding sheets, and laid in an upper chamber preparatory to burial. Some of the disciples of the city, learning that Peter was then preaching in a neighboring town, and performing many miracles, sent two messengers bearing a request for him to come quickly to Joppa. To this Peter promptly responded, and was taken at once to the chamber where the beloved body lay. Here he found many widows and others whom she had helped in their troubles, and these began to offer their eulogies on the numerous godly merits she had possessed. But Peter, with some impatience, bade them leave the room, and then kneeling down he prayed, after which he arose and calling to the dead body said, "Dorcas, arise!" At the sound of his voice the woman sat up and appeared as one who had just awakened from a refreshing sleep. Peter now called to those without the room, and when they entered Dorcas received them, restored to life, and health as well. The fame of this miracle spread rapidly, and caused many to join the Church in Joppa, besides resulting in the greatest good throughout all the cities of western Palestine.

CONVERSION AND BAPTISM OF CORNELIUS—PETER'S VISION.

During the time of Peter's stay in Joppa, a singular thing occurred to Cornelius, a Roman centurion who loved God, by which he was brought to

Peter for baptism. This man was noted for his generosity to the poor, on which account he had great favor with the Lord and his people as well. It is related that about the ninth hour of the day Cornelius beheld a vision of an angel approaching him, which he addressed, "What is it, Lord?" The angel replied, "God has heard thy prayers, and seen the alms which thou hast given. Now send men to Joppa for a man named Peter, who is staying at the house of Simon, a tanner, which is by the seaside; when he has come he will tell thee what thou oughtest to do." Thus saying the angel vanished. Cornelius at once called two servants and one of his soldiers, in whom he had the most confidence, and, first relating what had befallen him, he sent them quickly to Joppa, which was only one day's journey distant.

On the following day Peter went up on the house-top to pray, as was his custom. All the house-tops in that country are flat, and are used for promenading in the warm summer evenings, as well also for devotions, on account of the privacy which they afford. On this occasion, while Peter was praying, he suddenly felt a great hunger, and at the same time he beheld a wondrous vision: the sky above appeared to open and a great sheet held at the four corners was let down before him filled with numerous wild beasts, birds and insects. And as he was looking a voice came out of the clouds, saying, "Rise, Peter, kill and eat." Now, held within the sheet were many animals which the edict of Moses had pronounced unclean, and seeing this, Peter remonstrated, saying, "Not so, Lord; for I have never eaten any thing that is common or unclean." But the voice spoke thrice, "What God hath cleansed, that call not thou common." The meaning of this vision was not revealed at once to Peter, though he soon afterward knew that it was given as a sign that the gospel was not to be withheld from other nations, notwithstanding that the Jews looked upon all other people with a feeling of loathing.

While Peter was striving to interpret the significance of the vision the servants of Cornelius appeared before the gate and inquired for him. At the same moment God spoke to him, saying, "Three men are looking for thee; arise and follow them, for I have sent them." And Peter went down to the men, and said to them, "Behold, I am he whom ye seek; for what reason have you come?" They answered, "Cornelius, the centurion, who is a just man and one that fears God, and is well thought of by all the Jews, was told by a holy angel to send for thee to come to his house, that he might hear the words which thou wouldst speak." Then Peter called the men into Simon's house, and kept them that night; on the morrow he went with them, and some of the disciples who lived at Joppa went also.

The next day they came to Cæsarea. Cornelius was expecting them, and had invited his relations and near friends to be with him when Peter should come. And as Peter entered into his house, Cornelius fell down and worshipped him. But Peter spoke to him, saying, "Stand up; for I am only a man like thyself." Then Peter went in with him and found there many per-

sons gathered together, who, like Cornelius himself, were not Jews, but Gentiles. And Peter said to them, "You know that the Jews say it is wrong for them to make friends with the men of other nations, because the Jews think themselves better, and call others common and unclean. But God has taught me, in a vision, not to call the men of other nations common or unclean. Therefore I came to you as soon as you sent for me, and now I ask for what reason you wanted me to come?"

THE ANGEL CONDUCTING PETER OUT OF PRISON.

Cornelius answered, "Four days ago I was fasting and praying in my house, and, behold, an angel stood before me in bright clothing, and said, Cornelius, God has heard thy prayers, and seen thy kind acts to the poor. Send therefore to Joppa for a man named Peter. He is staying in the house of Simon, a tanner, by the seaside. When he comes, he will tell how thou and all thy family can be saved. Immediately then I sent for thee, and thou hast been kind to come. Now we are all here together to hear what God hath commanded thee to say."

Peter accepted the invitation of Cornelius and preached to him and his friends of their duties to God, and recited the story of Jesus' good works and His cruel death with such effect that the entire house was converted and baptized, and he remained with them several days glorifying God.

PETER IS CAST INTO PRISON, BUT AN ANGEL DELIVERS HIM.

The wonders performed, and particularly the rapid conversion of the people to Christianity by Peter, stirred up the anger of the Hellenists anew after it had slumbered for about five years. Herod, the tetrarch, but who was called king, ruling as the representative of Rome, became specially vindictive and

began a vigorous persecution of the Christians. James, one of the apostles, was first seized and publicly beheaded, amid the plaudits of the brutal populace. Peter was shortly afterward arrested, but the Feast of the Passover being at hand his execution was deferred until the celebration should be concluded. He was thrown into prison and, as a measure of particular precaution against his escape, he was chained to his guards by means of iron bands around his wrists and ankles, connected with chains fastened to similar bands about the limbs of his keepers. But these could not avail against the will of God. On the night preceding the day fixed for his death, Peter was awakened by the gentle touch of an angel, as he lay sleeping between the guards, and he heard a voice, "Rise up quickly." He opened his eyes to see a brilliant light filling the naturally dark cell, and beheld before him a radiant angel, who now said, "Dress thyself, and put on thy sandals and follow me." Peter saw also that the men sent to guard him were in a profound sleep—but the chains! This perplexity was only for a moment, for as he sought to rise, the bands which held his limbs broke asunder, the great iron gate which barred the way to liberty swung back noiselessly of its own accord, and following the angel Peter walked out and down through the quiet streets until they came to the vicinity of a friend's house, named Mary. Here the Divine liberator left him, and Peter went to find shelter where he knew were his friends. Mary was the mother of Mark, and to her house came many Christians every day to worship together. But it was with great secrecy, for the emissaries of Herod were everywhere seeking to glut their vengeful hatred with Christian blood.

Peter knocked at the door of Mary, when Rhoda, a young woman who chanced to be at the house at the time, went to answer the summons. She did not quickly open the door, but suspecting that it might be one of Herod's spies, she crept cautiously and gave a challenge, "Who is it?" Peter responded in such a manner that Rhoda knew immediately that it was he, and so overjoyed was she to know that he was near again, that she forgot to open the door, but in her gladness now ran back to Mary and the company to tell them that Peter was without. They thought she must be mad, and so told her, for was not Peter in prison, and was he not to furnish the bloody spectacle of a victim to Jewish hatred before the populace on the morrow? But Peter kept knocking until they came and admitted him, and heard from his own lips the story of his miraculous deliverance.

When morning dawned the guards awakened to find to their horror that Peter had disappeared, but how they could not divine. The iron bands were intact, and the great gate was bolted through which no one could have passed. Herod soon heard of the disciple's escape and sent immediately for the keepers. These he questioned concerning the manner of Peter's escape, but obtaining no satisfactory replies he ordered that they be forthwith put to death. But Herod himself did not long survive, for the Lord afflicted him with a loathsome disease from which he soon died after great suffering.

PAUL IS CALLED TO ANTIOCH

When most of the disciples fled from Jerusalem, after the stoning of Stephen, about A. D. 35, some of them went to Antioch, a city of Syria, where they preached to the Gentiles and made a great number of conversions. Learning of their success there Barnabas also went to Antioch after Paul's departure for Tarsus, as it was not safe for either to remain longer in Jerusalem. After remaining in Antioch some months, Barnabas sought Paul and brought him there also, as it was a most fruitful field for Christianizing labor. Hear they preached daily for a year, in which time several thousand persons united with the Church, and here also was the name *Christian*, as a follower of Christ, first given. At the end of a year, a prophet named Agabus declared that a famine would prevail throughout the land in the succeeding season, to prepare against which Paul and Barnabas raised such funds as they were able to collect from their friends, and took the money to Jerusalem for distribution among the needy Christians in that city, but they were absent only a short time, having made their return to Antioch as soon as possible on account of the bitter feeling which still existed against them in Jerusalem.

A FALSE PROPHET IS STRUCK BLIND.

After preaching another year in Antioch, Paul went to Salamis, on the island of Cyprus, taking with him Barnabas, a native of the island, and another disciple named Mark, but they were ill received by the Cyprians at Salamis, so, after a short stay and little preaching, they removed to Paphos, a town on the same island. Directly after their arrival at Paphos, the deputy of the city, Sergius Paulus, sent for them to instruct him in the way of salvation. But there was a Jew named Elymas who had great influence with the deputy, and as he was a rabid hater of the Christians, he for a time undid all the good work of Paul. This so incensed the apostle that he sought Elymas and accosted him, saying "O thou, who art full of mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Immediately the light went out from his eyes and he had to seek some one to lead him. On account of this miracle Paulus was convinced, and he became an earnest Christian, whose influence brought many others to accept the gospel.

PAUL AND BARNABAS ARE DRIVEN FROM ANTIOCH.

Paul and Barnabas left Paphos after a season and went to a town called Perga, on the river Centrus, in Asia Minor. Here they were received with such hostility that Mark, of faint heart, left his companions and returned to Jerusalem. Paul and Barnabas made their stay also short in Perga, and went to Antioch in Pisidia, or Asia Minor, which, like the Antioch of Syria, was founded by Nicator, the son of Antiochus. Here Paul preached in the Jewish synagogues and first announced to the Jews the gospel of salvation to the

Gentiles. He recited, in eloquent language, the history of the prophets, and reminded his hearers, as Stephen had done, of the wickedness and perverseness of the Jewish people. He then explained to them the gospel of Jesus and besought them to embrace it, though at the same time he intimated his prophetic knowledge that they would reject it.

THE PEOPLE SACRIFICED TO PAUL, BUT AFTERWARD STONED HIM.

Paul and Barnabas had to flee from Antioch, but God directed their footsteps aright and they went to Iconium, which is on the western limit of Lycaonia, in Asia Minor. Here they renewed their ministry, and by preaching in the synagogues they gained many converts of both Jews and Gentiles. But their enemies were on the alert, and soon drove them from Iconium, from whence they came to a city, not far distant, called Lystra. While Paul was preaching here a man lame from birth was brought and set down beside the apostle. Paul, perceiving that the afflicted one had faith, in the presence of the large concourse of people before him, cried out in a loud voice: "Stand upright on thy feet!" Immediately the lame man went leaping for joy, and giving praise for his restoration. When the people saw this wondrous miracle, they declared that the apostles were gods, sent down from heaven in the likeness of men, and they called Paul *Mercury*, and Barnabas they believed to be *Jupiter*, which were the names of their two gods. Their belief was so great that the priests brought oxen and sacred vessels, and an altar from the idols' temple, and prepared to sacrifice to them. But when Paul and Barnabas saw what was about to be done they quickly forbade such a sacrilege, assuring the people that they were only men like themselves, but sent to persuade them from worshipping idols, and to turn their worship to the true God. So fickle were these people, that those who had been most earnest in their offerings now became inflamed against them, declaring they were impostors and wicked men worthy of a blasphemer's death. The feeling against Paul and Barnabas continued to increase until the Jews made an attack upon them. Barnabas escaped injury, but Paul was stricken down and stoned until his persecutors believed him dead. They accordingly dragged his body outside of the city and left it for carrion birds to feast on. Some of Paul's friends, however, went to bring the body back and give it burial, but as they were standing about preparing a litter, Paul suddenly rose up and returned with them to the city, restored by God, but he did not tarry long, for the cry was against him. Therefore leaving Lystria, Paul again found Barnabas, and the two continued travelling together through all the cities of western Asia Minor, and though bitterly persecuted everywhere, their zeal was in no wise diminished.

Contention was sharp between them.

CHAPTER XXXV.

PAUL AND BARNABAS DISPUTE

THE second missionary journey of St. Paul began within a very short time after the decision of the elders respecting the Mosaic law. He first returned to Antioch, presumably for certain instructions, and from thence he journeyed through Cilicia, Lycaonia, Phrygia, Galatia, Mysia and the Troad. From this latter place he went to Europe, Macedonia, Athens and Corinth. Barnabas, however, did not accompany him, for on account of a dispute between the two over the desire of Barnabas to take Mark with him, they separated, Barnabas setting sail for Cyprus with Mark, while Paul pursued his way in the company of Silas. Notwithstanding the evil that was done him by the people of Lystra, Paul stopped there again on his second journey, but it is not related that he offered to preach. We are merely told that he found a young man in the city named Timothy, who was known as a devout and God-fearing person, and at his request Paul took him as a companion.

Paul's next stopping-place was at Troas, near the sea-coast, where at night he beheld a vision of an angel standing before him, who said, "Come over to Macedonia and help us." This call, which he knew was from God, he at once responded to, and taking a ship he sailed for Philippi, taking Silas with him, but of Timothy no mention is made. Upon arriving at Philippi the two apostles went on the Sabbath to a place beside the river, just on the outskirts of the

town, where the Jews were accustomed to meet for prayer, from which we are led to infer that there was no synagogue in the place. As they sat here a woman named Lydia, who sold purple cloths, came to attend them, and with her Paul conversed concerning the ministry of Christ and of the gospel. She listened with rapt attention and was soon converted, being baptized, with all her family. After this Paul and Silas, at her request, made her house their home while in Philippi.

PAUL AND SILAS ARE SCOURGED BY THE PEOPLE

The apostles preached daily to the people, but were greatly annoyed by a young woman who had the reputation of forecasting events, by which she earned much money for those to whom she was in service. It is to be inferred that the woman was an idiot, or afflicted with a mild lunacy, which in early times was often regarded as a mark or evidence of collusion with familiar spirits. She followed Paul and Silas about, crying out, "These men are the servants of God, who show us how we may be saved." To avoid this annoyance, perhaps as much as for the good deed itself, Paul at length turned and said to the evil spirit that possessed her, "I command thee, in the name of Jesus Christ, to come out of her." At these words the young woman was relieved and came into possession of her right mind, so that she was no longer profitable to her masters.

"DO THYSELF NO HARM."

Being deprived of an income which the ravings of a poor imbecile brought them, the masters of the girl became so incensed at Paul and Silas that they seized them and made a charge to the rulers that they were teaching the people a false doctrine. On this accusation the ruler commanded that the apostles be scourged and then thrown into prison, that it might be decided afterward what further punishment would be inflicted.

The stripes which they received were very severe and left them quite exhausted, but notwithstanding their pitiable condition they were not only put into a dark and loathsome prison, but their feet and ankles were bound in the

stocks so that they were unable to move. Faith and hope, however, sustained them in this trying hour. In the night they fell to praying and to singing praises to God in the hearing of the other prisoners. In the middle watch, while thus engaged, suddenly there was a great earthquake which shook the prison so violently that the doors flew open and the stocks burst from Paul and Silas's limbs. The keeper being aroused from his sleep, and seeing the prison doors open, thought his prisoners must have gained their freedom, and knowing well the penalty which would be visited upon him for permitting his charge to escape, he seized a sword and was on the point of killing himself, when Paul cried out to him, "Do thyself no harm, for we are all here."

THE JAILOR BEFORE PAUL AND SILAS.

The jailor now knew that some wonderful manifestation had been made, and procuring a light he came trembling into the cell where Paul and Silas were. Kneeling down before them he cried in passionate terms, "Sirs, what shall I do to be saved?" and Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." The jailor listened to Paul's discourse about Jesus and became converted while standing in the dungeon, and carried the news of salvation to his family, who also were baptized. After this he brought food, and washed the wounds of the apostles and otherwise manifested his sympathy and joy. In the morning the rulers sent officers to the prison with an order for the liberation of Paul and Silas, but they refused to accept their freedom. Paul's father was a freeman, although a Jew, though it is not known whether he had been so born or had purchased his liberty, as was often done. He was, therefore, not amendable to the Jewish laws, but was subject only to the Romans. Paul was, of course, a freeman, and it was against the law to scourge a Roman. Thus those who had so severely and unjustly punished Paul were in danger

of having to suffer even death for their acts. Learning these facts, those who had procured his punishment came and begged him to go out of the city, and not prefer charges against them, which Paul at length consented to do.

THE PEOPLE AGAIN THREATEN PAUL.

Paul and Silas went from Philippi to another city in Macedonia called Thessalonica, where they preached for three days in the synagogues. Several Jews and Gentiles were converted, but a great number of the people were angered at the boldness with which they accused those who rejected the Gospel. This angry feeling increased until many of the Jews assembled and went in a body to the house where the apostles were staying, intending to mob them. The man whose hospitality Paul and Silas were receiving was named Jason, and so good a friend was he to the apostles that he hid them and gave himself up to the mob to do with him as they might choose. He was carried before the rulers charged with harboring men who had disobeyed the decrees of Cæsar, and who had declared that Jesus, and not Cæsar, was king. In the mean time Paul and Silas escaped out of the city by night and went to Berea. Jason was made to promise that he would no longer permit the apostles to remain in his house, after which he was let go, but he knew that the time thus gained would be sufficient to permit of the escape of those he had learned to love.

PAUL TEACHES IN ATHENS THE UNKNOWN GOD.

Paul remained in Berea only a short while, when another sedition was stirred up against him, and being advised by his friends to leave, he went thence to Athens, in Greece. Here he found a people apparently advanced in civilization, but who, amid all their culture and splendor, were grovelling and praying to idols. On every side were images set up, some of wood and others made of precious metals; and there were also many splendid temples and altars for the worship of a hundred different idols. Before one of these altars Paul observed an inscription which read, "To the Unknown God."

The following traditions have gathered round Paul's reference to this altar:

It is said that Dionysius, the Areopagite, was at Alexandria at the time of Christ's crucifixion. In that city he witnessed the supernatural darkness which covered the earth at the expiring of the Son of God, and knowing it was not caused by an eclipse, Dionysius concluded that it was the act of some god whose name he was not acquainted with; and on his return to Athens he erected the altar in question to the God who had suddenly wrapped the world in darkness.

According to another tradition, when the Athenians had lost a certain battle there appeared a spectre in the city, who informed them that he had inflicted the calamities upon them because, though they worshipped other gods, and celebrated games in their honor, there was no worship paid to him. The apparition

vanished without leaving its name. The Athenians, desirous of doing honor to all gods, erected this altar, and on it placed the celebrated inscription.

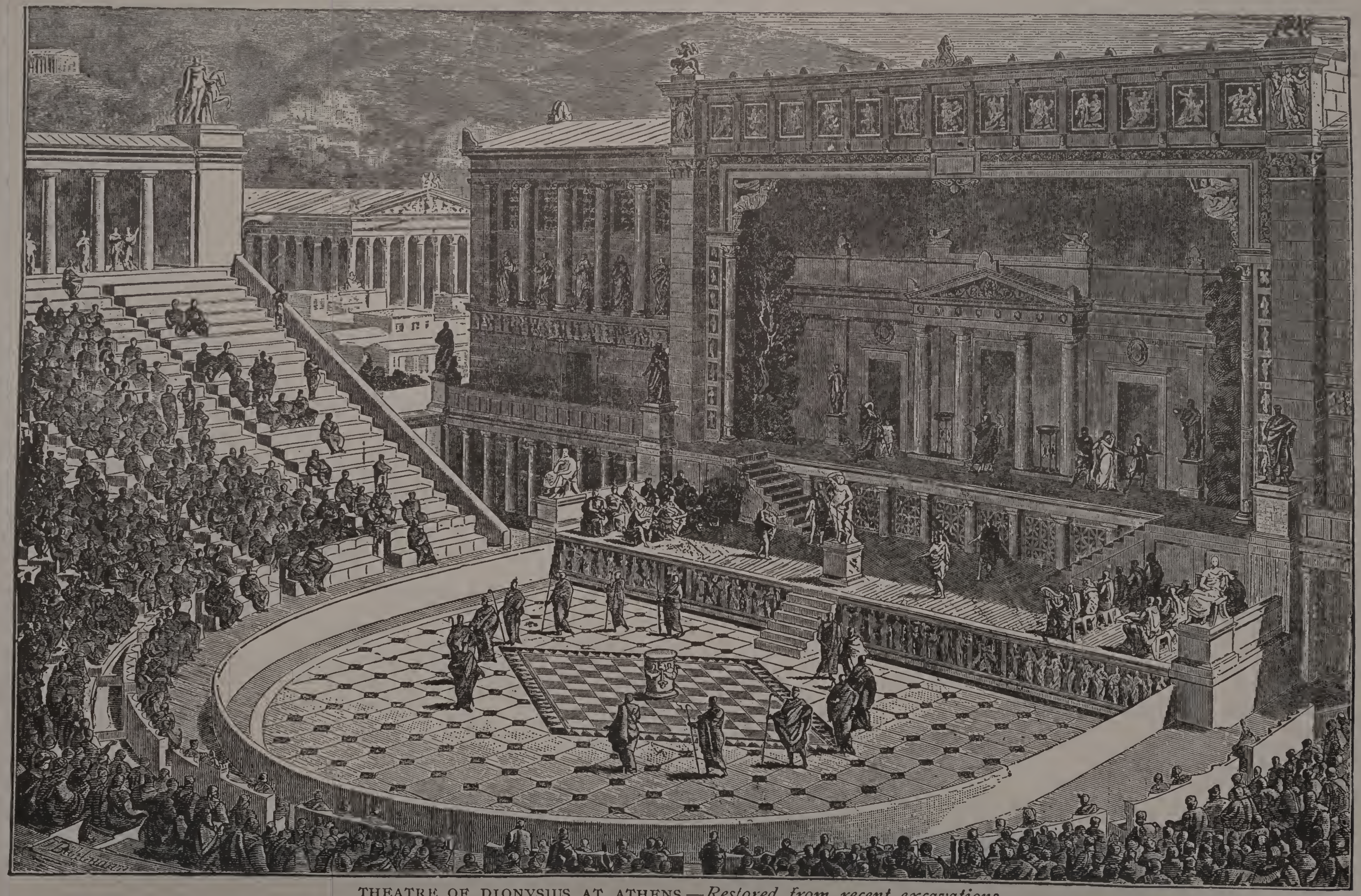
Still another story affirms that the Athenians, on one occasion, being seized with a burning distemper which would not allow them to endure anything on their bodies, addressed themselves in vain to all the gods whom they had been accustomed to revere; but as they received no relief from their known deities they erected an altar "To the Unknown God," apprehending that some strange divinity had smitten them. When they recovered, of course they attributed their cure to the deity whom they had at last done their best to propitiate. Whatever may have been the occasion for the raising of an altar to the Unknown God, Paul declaimed against the sacrilege which it embodied, and preached Christ and through Him the way to salvation. The wise men of Athens for a time thought Him to be some harmless enthusiast, but at length discovered with what strength of reasoning and great power of speech he explained his doctrine, so they invited him to preach to them on Mars' Hill, where the chief court of Athens met. In response to this invitation, Paul met the wise philosophers of Greece, and others who had a curiosity to hear him, and spoke to them of their duties to the true God. Said he, "Him whom you worship as the Unknown God do I declare unto you, for that God is not made of stone, of brass, of gold, or of other substance, but it is He of the spirit, who made heaven and earth, and all that is therein, and to whom you owe everything, not only what you have and enjoy as the accumulation of your industry, but your lives as well." And Paul also spoke to them of Jesus, of his teachings, sufferings, death and resurrection. But when he spoke of Christ rising from the dead many mocked him, though not a few accepted his teachings and became converted, among whom was Dionysius, a member of the chief court.

PAUL PREACHING IN ATHENS.

PAUL IS APPREHENDED AGAIN AT CORINTH.

Paul next journeyed to the city of Corinth, where he was received by a Jew named Aquila, and his wife Priscilla, who were tent-makers. In his youth Paul had followed this trade, for though his father was rich, and he had no need to work, it was customary for all Jews to require their children to learn some trade. For some time, therefore, Paul worked with Aquila and his wife, and while they made tents they had opportunity to converse on holy things. Priscilla was soon converted under Paul's preaching, and became an earnest disciple for disseminating the gospel among her acquaintances. Aquila was also converted, and the two thereafter received from Paul the name of "his helpers in Christ Jesus."

The suffering which Paul had passed through in his mission as a disciple, which he no doubt often related, was perhaps what first won the sympathy of

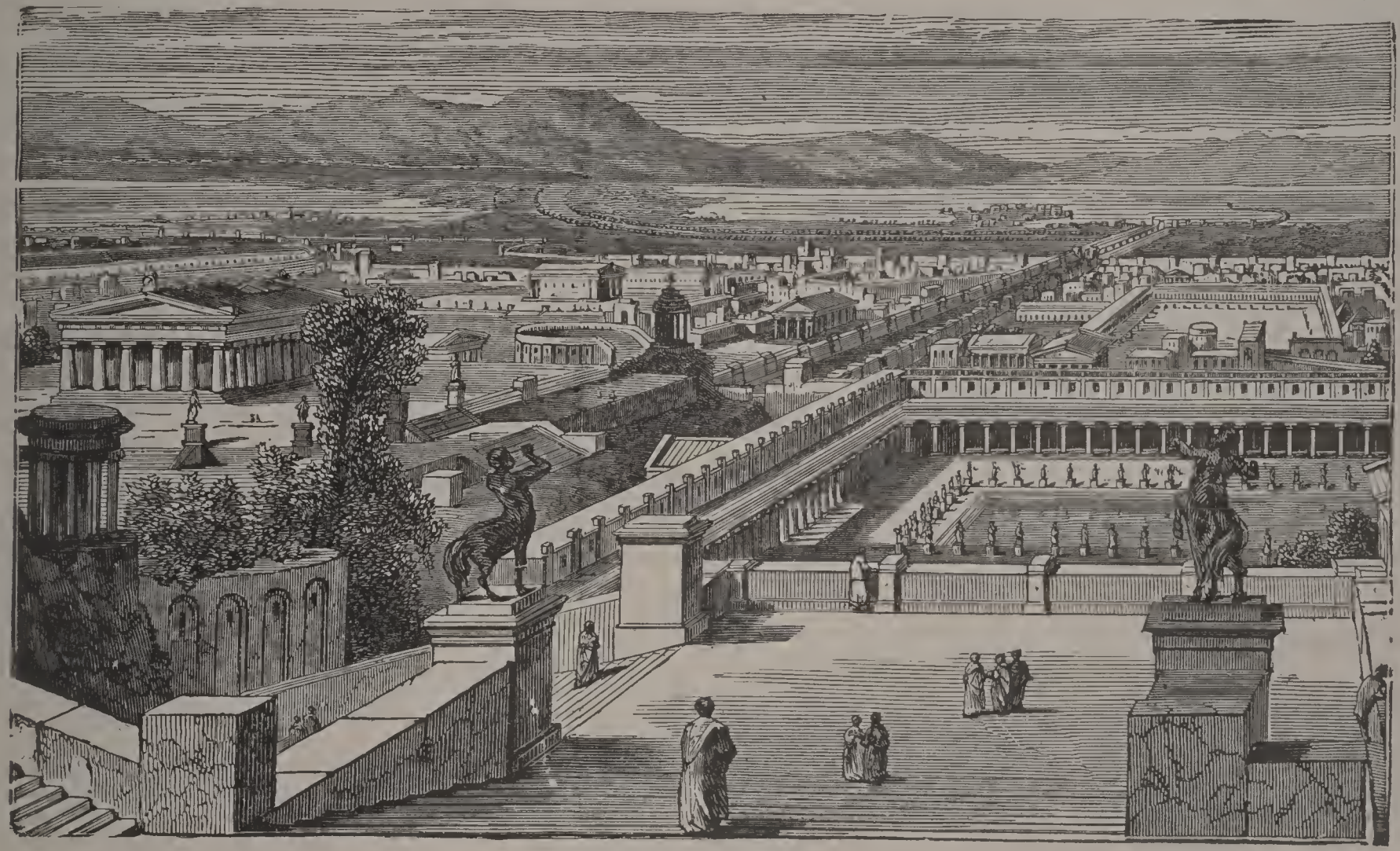


THEATRE OF DIONYSIUS AT ATHENS.—*Restored from recent excavations.*

To the left above the spectators' seats, part of the enclosed colonnade. In the foreground, the orchestra with the thymole ; then the proscenium, and beyond it the stage with its buildings.

Aquila and Priscilla, for they had only a short time before been themselves driven from Rome by the cruel edict of Claudius, which expelled all Jews.

Paul remained in Corinth for eighteen months, working at his trade and preaching each Sabbath, at the end of which time the Jews again preferred charges against him, on which he was arrested and brought before a magistrate named Gallio, upon a complaint that he was preaching a false doctrine. Instead, however, of ordering him to be punished, the magistrate dismissed him, with some reproof to his accusers for apprehending a man merely on account of his religious opinions. But this did not end the trouble, for the Gentiles, offended at Paul's enemies, seize the chief ruler of the synagogue



ANCIENT CORINTH.

and administered to him a severe beating with thongs even before Gallio, which leads us to believe that his sympathies were with Paul if not with his teachings.

AN EVIL SPIRIT PUNISHES IMPOSTOR JEWS.

Leaving Corinth at length, Paul went to Ephesus, accompanied by Aquila and Priscilla, and there with their aid he founded another church. He spent three years in this place, during which time he performed many miracles and converted hundreds of people. It is related that so great were his virtues that handkerchiefs, aprons, and such things as he might handle, when laid upon the sick or those possessed of evil spirits, made them immediately well. Many wicked pretenders took advantage of the reputation which Paul had among the Ephesians for working miracles, and claimed the power also of casting out devils in Jesus' name. On one occasion seven brothers, who were Jews, attempted to relieve a sufferer by exorcising the evil spirit in the name of Jesus, but

the spirit answered them, saying, "I know Jesus, and Paul I know also; but who are you?" Thus speaking, the man of an evil spirit leaped upon them and beat and wounded them until they were glad to flee into a house to escape further punishment. This incident was followed by many pretenders to magic renouncing their profession, and bringing the books which they owned that taught such evil practices to a public place, where they were burned. The value of the books of magic that were thus destroyed was fifty thousand pieces of silver.

A MOB GOES CRYING THROUGH EPHESUS.

But though there was a great outpouring of the Holy Spirit in Ephesus, it did not so continue, for as the conversions multiplied anger and jealousy were excited by those who opposed the gospel, which led finally to Paul being driven from the city. The circumstance, however, was a most singular one, as we shall see: Among the numerous gods and goddesses worshipped by the Ephesians was one called Diana, to whom a magnificent temple was built of cedar, cypress, marble, and gold. So great and splendid was this building that the Ephesians spent one hundred and twenty years in its construction, and for many centuries it was regarded as being the most wonderful, as well as beautiful, thing in the world. The image of Diana, which the temple sheltered, was made of gold, and more splendid even than the temple itself. So devoted were the people to this goddess that a large number of workers in brass and silver spent their entire time in making miniatures of the temple, which were hawked about in the streets by peddlers. Paul inveighed against this practice, and rebuked the people for their idolatry in such earnest words that a great jealousy was stirred up against him.

AQUILA AND PRISCILLA LISTENING TO THE TEACHING OF PAUL.

Demetrius, one of those who manufactured images for sale, was the first to set up a cry for Paul's punishment. He was able to make his influence effective by appealing to his workmen, reminding them that if Paul continued to convert the people their occupation would be gone; and he also reminded the citizens generally that if the worship of Diana were abandoned their beautiful temple, which now excited the admiration of the world, would fall into decay, and their pride would be destroyed.

So inflamed with passion did the Ephesians become under this harangue that with fairly one voice they shouted, "Great is Diana of the Ephesians!" and began at once to search for the disciples. Gaius and Aristarchus, who had been Paul's companions, were first to fall into the hands of the populace, but no further harm was done than to carry them to the theatre where Paul was announced to address the people. Many of Paul's friends urged him not to go to the theatre, on account of the threatening cries of the citizens, who had now become a mob. This advice he finally consented to obey, by which wise action there is no doubt that a sickening spectacle of blood and ruin was prevented.

One of the chief officers of the city appeared in the theatre and called upon Demetrius to prefer his charges against the Christians, at the same time assuaging the excitement of the crowd by saying: "Ye men of Ephesus, what man is there among you who does not know that the people of our city are all worshippers of the great goddess Diana and of her image that fell down from heaven? Now, as no one denies this, you should be careful to do nothing in anger. You have brought here the men, called Christians, who have not robbed your temple, or spoken evil of your goddess. Therefore, if Demetrius, and the workmen who are with him, have any complaint to make against them, let him go before the court and prove what evil they have done. For we are in danger of being blamed by our rulers for this day's disturbance, because we can give no reason why it should have been made." By this speech the officer calmed the passion of the mob, and persuaded them to go to their homes and trouble the Christians no more.

A YOUNG MAN KILLED BY AN ACCIDENT IS RESTORED TO LIFE.

After the people had dispersed Paul called to him the disciples, and bidding them farewell, left them, and went again into the land of Macedonia. When he had preached in the different cities of that country, he came again to Troas, in Asia. And on the first day of the week, when the disciples came together to eat of the bread and drink of the wine, as Jesus had commanded, Paul preached to them, for he was going to leave Troas the next day. There were many lights in the upper chamber where they met together, and Paul continued speaking till the middle of the night.

And there sat in a window, listening to him, a young man named Eutychus, who, as Paul was long preaching, slept, and while asleep fell from the third story and was taken up dead. But Paul went down to him and putting his arms around him, said to those who stood by, "Do not be troubled; he has come to life again." And the young man's friends when they saw that he was alive, took him up and were comforted. When Paul had returned to the upper chamber and eaten with the disciples, and talked with them a long while, even till it was morning, ha left them to go from Troas.

And he and the brethren who were with him sailed to the city of Miletus.

which was not far from Ephesus. And because he did not wish to go to Ephesus at that time, he sent for the elders of the church there, to come and meet him. When they had come, he spoke to them, saying, "You know, from

the first day that I came among you, and for the three years that I stayed with you, how I lived at all times; serving the Lord humbly, yet having many sorrows and trials because of the Jews, who were always seeking to do me some harm. And you know that when I preached to you, I did not keep back anything that it was best for you to hear, even though it were something that might offend you; but I taught you in the synagogues and in your own houses, telling both the Jews and the Gentiles that they should repent of their sins and believe in the Lord Jesus Christ.

"And now I am going up to Jerusalem, not knowing what shall happen to me there, except that in every city, the Holy Spirit tells me, bonds and afflictions are waiting for me. Yet none of these things make me afraid, neither do I care even though I be put to death, so that I may die with joy, and finish the work which the Lord Jesus has given me, as His minister, to do. And now I know that all of you who have heard me preach the gospel so often, shall see my face no more. Therefore, before I go, I want you to confess that if any of you be lost at the judgment day, the fault will not be mine; for I have not neglected to tell you how you may be saved, as God sent me to tell you."

After Paul had said these things, he kneeled down and prayed with them. And they all wept greatly, and put their arms around his neck and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more. And they went with him to the ship in which he sailed away from Miletus. And he came to the city of Tyre, for there the ship was to unload her burden. Finding some disciples there he stayed with them seven days. As he was about to leave them, they, with their wives and children, came with him to the shore; and they all kneeled down together and prayed. And when they had bidden each other farewell, Paul and the brethren who journeyed with him went into the ship, and the disciples returned to their homes. And Paul came to the city of Cæsarea, and went into the house of Philip, one of the seven deacons on whom the apostles had laid their hands; it was that Philip who preached the gospel to the eunuch, as he rode in his chariot going back from Jerusalem to Ethiopia.

While Paul was in Philip's house, a prophet named Agabus came there, who took Paul's girdle, and bound his own hands and feet, at the same time telling him it had been given him to know that he, Paul, would be likewise bound by the Jews at Jerusalem. When the disciples heard this prophecy they fell on his neck with tears and besought him to forego his intention, but he steadfastly refused, saying, "I am ready, as the Lord may will, not only to be bound but also to die at the hands of the enemies of Jesus."

PAUL ARRESTED IN THE TEMPLE.

When Paul parted from his friends at Cæsarea he went straightway to Jerusalem, where he was joyfully received by his brethren. On the day succeeding his arrival he met the elders of the church at a disciple's house and gave them an account of his labors, and of how Gentile nations had received the gospel. On the second day Paul went into the Temple to preach, but scarcely had he opened his mouth when some Jews from Asia laid violent hands upon him, accusing him of blasphemy and annulling the laws of Moses, and of bringing Gentiles into the Temple. A great uproar was immediately raised and the whole city thrown into confusion. A crowd gathered about Paul when he was brought into the streets, many of whom began pelting him with stones and sticks, but his life was saved by a squad of soldiers who rushed in and took him away from the blood-thirsty villains who sought his life. Paul was at once bound with chains and taken toward the castle, but so vindictive were the Jews that they seemed resolved to kill him, and would have done so had not the soldiers surrounded him and thus exposed their own bodies to the murderous missiles that were hurled at him. When once safe within the castle Paul asked permission of the captain to speak, to which the officer replied, "Art thou not that Egyptian who did lead men out into the wilderness?" Shortly before the arrest of Paul a man from Egypt had made his appearance in Jerusalem, declaring that he was a prophet anointed by God to foretell what should befall the people. Many persons were deceived by him, and were led away from their homes after surrendering to him all their property. It was this impostor which the officer supposed Paul to be. When, therefore, Paul convinced him that he was a free-born Jew of Tarsus, the officer gave him permission to speak to the crowd below as he had requested. When the people at length consented to hear him and had become quiet, Paul spoke in Hebrew somewhat after this manner:

"I am, of a truth, a Jew born in Tarsus, but brought up in Jerusalem under the instruction of Gamaliel, who taught me in all the laws of Moses

In my early years I was as diligent in compelling a rigid observance of those laws as you; nay, I even persecuted and desired the death of all Christians, and many, both men and woman, did I throw into prison. Nor was my labor of persecution confined to Jerusalem, but I asked for letters of authority to go to Damascus and to seize and imprison all the Christians that I might find there. But as I was on my way there a wonderful thing was done for me, by which I was made to know the sinfulness of my ways. While I was journeying near the walls of Damascus, suddenly a blazing light fell upon me so that I was stricken to the ground, and as I lay there helpless and confused a voice spoke, saying, 'Saul, Saul, why persecutest thou Me?' And when I asked who it was that spoke, the reply came, 'I am Jesus, whom thou persecutest.' And when I asked what I should do it was told me to go into Damascus, where it would be given me to know."

Paul also explained to his hearers all that had happened him thereafter, and how Jesus had told him to go unto all nations of the Gentiles and preach the gospel to them that would receive it.

THE PEOPLE AGAIN TRY TO STONE PAUL.

The Jews listened patiently to Paul's discourse until he told that he had carried his ministry to the Gentiles, at which they became boisterous again and shouted, "Kill him, kill him; such a man is unworthy to live." The soldiers, however, prevented them from doing him violence, but a number of those most vengeful declared that they would neither eat nor drink until they had killed him. On account of these threats the chief captain of the soldiers determined not to bring Paul before the council on the following day, but to take him directly to the Roman governor at Cæsarea, which was sixty miles from Jerusalem. The guard detailed to convey the prisoner to Cæsarea carried with them a letter written by the chief captain and addressed to the governor, whose name was Felix, informing him of the circumstance of Paul's arrest and uttering the opinion that the prisoner had done nothing worthy of punishment.

When Paul was brought before Felix he was questioned as to the place of his birth and the manner by which he became a free man, after which he was thrown into prison to await the arrival of his accusers, who had sent a letter saying they would appear in a few days.

At the expiration of five days Ananias, the high-priest, and other members of the council came to Cæsarea, accompanied by a lawyer named Tertullus, who was engaged to prosecute Paul. The case was brought before the governor without delay and Tertullus opened the prosecution with a speech of condemnation, in which he charged Paul with having stirred up sedition, but was worthy of punishment chiefly because he had preached to both Jew and Gentile a new religion and had taught that Jesus, who was crucified, was the Son of God. When he had finished talking a number of Jews were intro-

duced as witnesses to prove the accusations made, after which Paul was permitted to speak. He manifested no fear or excitement, but in an unimpassioned and dignified manner gave an account of his ministry, of the good he had sought to do, of how he had wronged no man, and how while believing in the Jewish laws and religion, yet had he with an approving conscience taught that Jesus was the Christ to the Gentile as well as Jew.

When Paul had left off speaking he was remanded to prison and kept in durance for two years, though he was allowed considerable liberty, and was

PAUL A GUEST IN THE HOUSE OF FELIX, EXPOUNDING THE DOCTRINE OF CHRIST.
"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."—Acts xxiv. 25.

even brought several times to Felix's house as a guest. Felix was succeeded as governor by Festus, to whom the Jews appealed anew that Paul might be returned to Jerusalem for trial. But Festus refused the request and replied that his prisoner should be condemned, if at all, at Cæsarea, so that the Jews were compelled to appear there again to renew their accusations.

When his case was again brought to trial Paul was asked whether he would consent to go to Jerusalem or would appeal to Cæsar, which was an intimation to him that if found guilty the punishment awarded him might be death. It was a law at the time that any Roman charged with a capital crime had the right of an appeal to Cæsar, and as Paul was a free man he had this

privilege, which, understanding the feeling against him at Jerusalem, he availed himself of. Before sending him away to Rome, however, it happened that Agrippa—another governor, procurator, or king, whose exact office is not known—came to visit Festus, and having heard of Paul and his wisdom requested that he be brought before him. Excuse was accordingly made for the pretense of a new trial, and Paul was again brought before the tribunal, loaded with chains.

Paul's speech before the two rulers, Festus and Agrippa, was the most memorable he ever uttered, and thrilled the very souls of the governors, almost persuading them to embrace Christianity. They would have gladly released him now, but for the fact that he had appealed to Cæsar, which took the case out of Festus's hands, though he had found occasion to call him before the tribunal after this appeal had been made.

THE SHIPWRECK OF ST. PAUL.

It was only a short while after being called before Agrippa when Paul was given in charge of a centurion named Julius, of the Augustan cohort, who had also several other prisoners to convey to Rome. There was evidently a considerable company of criminals, of which Paul was reckoned by the Jews as the greatest, and these were all thrown promiscuously together in the hold of the vessel, and the voyage to Rome was begun. This was about sixty years after Christ, and probably in the month of September, toward the season when storms are most frequent. The voyage was slow on account of the vessel having to make so many landings along the coast, and far into October less than two-thirds of the trip had been completed. While making a run between Cape Matala and Port Phœnix, along the coast of Crete, a typhoon came suddenly down on the vessel from out the northeast, and raged with such violence that it was impossible to do more than let her scud before the wind. The ship thus drove furiously on to the coast of an island named Clauda. Here the waves wrenched her so that she began taking water very rapidly, and the only hope of escape seemed now to lie in the single small boat that was towed behind the vessel. The cargo was thrown overboard, and every thing done to lighten the ship, but, while she was kept afloat a considerable time, the tempest did not abate, and day after day hope of rescue appeared to grow less. In this desperate condition Paul spoke to the captain, bidding him not fear, for it had been given him to know, by an angel messenger, that, while the vessel would be lost, all on board would yet be saved

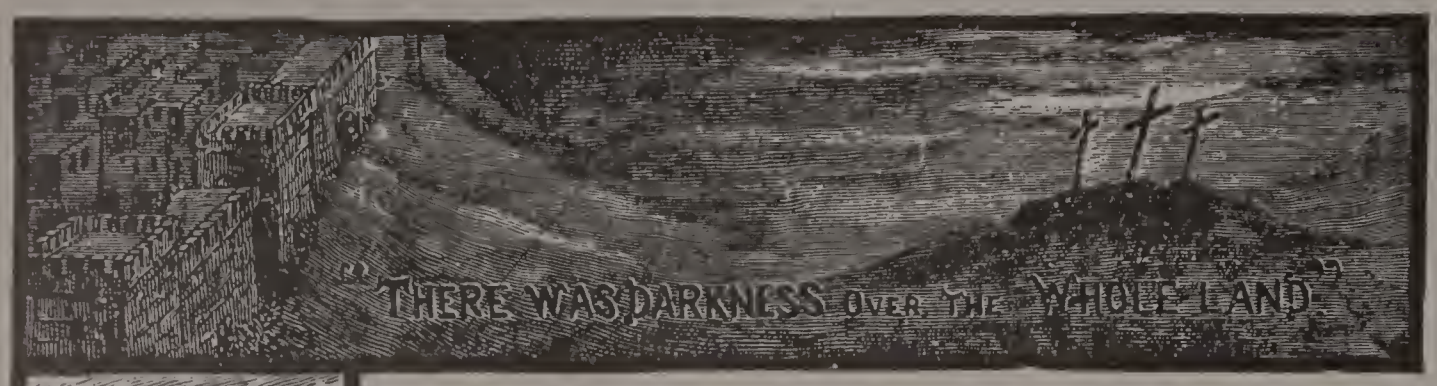
PAUL BEFORE AGRIPPA.

On the fourteenth night of the storm, Paul bid the sailors to refresh

themselves with food, for in their excitement and fear they had eaten nothing for several days. They, accordingly, ate the food that Paul had blessed, and then prepared to leave the vessel. which was now driven upon the ground, when, being held fast, it was soon broken in pieces. The soldiers now advised the centurion in charge to kill all the prisoners, in order that none might escape; but his desire to save Paul prevented him from issuing such a cruel order, but instead he commanded every one that could swim to cast himself into the sea, and that those who could not should provide themselves with

ST. PAUL IS SHIPWRECKED.

something to upbear them and make to shore, which they did, and all were saved. The crew and passengers of the vessel numbered two hundred and seventy-six persons, who distributed themselves about the island and sought shelter and food wherever they could find it. The chief man on the island was named Publius, who, seeing the disaster came down to the shore and gave such assistance as he was able. He also invited Paul to his house, and entertained him three days. It chanced that the father of Publius fell ill of a dangerous fever some time before, and was near unto death when Paul came into the house. One of the first things that Paul did, therefore, after entering



the house, was to lay his hands on the sufferer, by which gracious act he was immediately restored. Paul afterwards healed many of the people that were on the island of all manner of sickness, and converted hundreds to Christianity.

THE RIOT IN ROME AND PAUL'S DEATH.

For three months Paul and his companions remained on the island before opportunity was offered for them to continue their journey. After due time Paul reached Rome, where he was received by many Christians who had heard of his coming, and through whose influence he was permitted to occupy a house to himself under nominal guard, but his chains were not removed. Paul made an appeal to the Jews of Rome, reciting the wrongs that he had suffered from his countrymen at Jerusalem, and so affected his hearers that he was asked to preach the doctrine for which he had been so harshly condemned.

From this date history tells us almost nothing about Paul, and what little has been written has as often been contradicted. Some writers declare that he preached in Rome for a period of two years and made many converts, during which time he lived in a house to himself. It appears that he was set free and went again to Jerusalem, after which he returned to Rome and was in the city at the time of its partial destruction by fires and massacre of Christians.

Profane history tells us that in the year A. D. 64, the city of Rome was visited by a conflagration greater than any that had ever before raged in the world. For six days the city was a sea of flame, consuming palace and hovel alike, until six of the fourteen wards of the place, nearly one-half of the city, were entirely destroyed. The people were panic-stricken and rushed hither and thither in maddening crowds, helpless with fear, and desperate with torture. From desperation the people at length grew suspicious that the city had been fired by the orders of Nero who, during the conflagration, repaired to the turret of his villa and publicly enacted a drama of his own composing, entitled "The Sack of Troy." He had fired Rome to lend realism to the dreadful tragedy of his theatrical ambition.

From a suspicion the opinion of the wild masses quickly grew into conviction and then came an ominous muttering of vengeance, that even appalled

the Emperor who could fiddle while his subjects saw their possessions melting to gratify his thirst for the terrible. He saw the cloud of wrath gathering and to avert the threatening result, he suddenly began, with truly theatrical transition, to descend from his imperious position to that of a zealous sympathizer with the sufferers. He went about among his people scattering money

LIONS DESTROYING THE CHRISTIANS.

to those in need and apparently bewailing the calamity that his own orders had precipitated. But with all his show of sympathy suspicion was not wholly averted, and he perceived, by the portentous complaints that reached his ears, that the populace demanded some sacrifice upon which to glut their ungovernable rage. To save his own degraded life he therefore caused a report to be

circulated that the city had been fired by the Jews, and that hated new sect who called themselves Christians. Here were the victims for Roman rage and jealousy, for the Christians had made themselves despised because of their piety and rigid precepts, so opposed to the licentiousness and Paganism of the wicked, crime-loving populace. It mattered not now who was the real criminal, since a commission to riot among the Jews and Christians had been virtually given by the bloody-minded Emperor. Hundreds of these innocent people were at once seized and carried away to the amphitheatre to furnish a spectacle for barbaric eyes. Pillars were set around the race-course to which men woman and children were chained, their lower limbs covered with flax dipped in pitch and then set on fire. While these human torches were flaming other victims were brought out into the enclosure and hungry Numidian lions turned loose among them. The screams of the burning and the cries of terror and torture from those being torn by the feasting lions, while flashing lights from the numerous pillars, through clouds of boiling smoke and heavy odors of pitch and burning flesh, constituted a spectacle so horrible that we recoil with a sense of oppression and heart sickness at the very mention of such deeds of fiendish depravity and man's inhumanity. In this dreadful riot and holocaust Paul is said to have perish, but whether he was burned, decapitated, fed to the lions or crucified, is not recorded. Peter however, who must have returned to Rome with Paul, on his second visit, fell a victim to the Roman fury, and is said to have been crucified head downwards, as were many others during that awful riot of merciless massacre. The close of Paul's life was thus more terribly dramatic than his labors had been eventful, but it was typical of such Christian faith and fortitude as makes the whole world at once pity and applaud: pity, that so noble a life should be so ill requited; and applaud, that he could so fearlessly face the mob, flames and executioner, and go to his doom crowned with the glory that awaits those faithful unto death.

VISIONS OF ST. JOHN.

The last book in the Bible, called Revelation, is the greatest enigma in the Holy Scriptures, and bears distinctly the sign of Divine mystery. The writer was St. John, but probably not the "beloved disciple" of Jesus, though certainly an apostle. Under the reign of Nero, John was exiled to the lonely island of Patmos for preaching the doctrine of the resurrection. He was treated with the same barbarity practised to-day by the Russian government on her Siberian exiles. But though John was made to delve in the mines, he found opportunity to write a description of many visions glorious to behold, which he saw through the inspiration given him by Jesus These visions comprehended all that is in heaven, on earth and in the abode of perpetual darkness. He saw an angelic host surrounding the great throne, and the perfect triumph of Christ in the hosannas of eternal praise that were sung by redeemed saints. A vision of the judgment day was also given him to see, when the dead rose out of their graves and assembled before God to be judged according to their

deeds. An angel appeared to him also, and taking him to the pinnacle of a mountain showed him a vision of the New Jerusalem, around which was a great wall with strong towers, and pierced by twelve gates, at each of which an angel stood guard. This city was built of pure gold, the walls were of precious stones, and the gates were of pearl. Over this beautiful city the mantle of night was never spread, but the light from God bathed its holy streets forever. This was the city of heavenly delight, the home for which every godly heart is longing, the empire of peace and love.

THE BIBLE STUDENT'S ASSISTANT

BY

Rev. John Barr
Rev. John Allan,
Rev. J. L. Porter, D. D., LL. D.,
and
Rev. M. G. Easton, D.D.

NOTE *THE BIBLE STUDENT'S ASSISTANT, embracing over five thousand explanations and combining the advantages of a cyclopaedia, concordance and self-pronouncing dictionary, all in one, is acknowledged to be the most useful work of its kind for Scripture reference now existing in the English language. It has been carefully verified as to the absolute exactness and accuracy of the explanations, pronunciations and references given; no pains have been spared to make the work thoroughly reliable, and complete. It is therefore believed that the student will find no word or proper name of the least importance omitted.*

In no department of intellectual activity in recent years has so much been achieved as in that of Biblical literature. The critical researches of scholars, and the geographical and other explorations that have been of late carried on with such skill and industry in Bible lands, have been attended with results of the highest value and importance to every Bible student. We may here refer in particular to the topographical discoveries, many of them of very recent date, which have led to the identification of the sites of numerous places mentioned in Scripture, the situation of which was previously unknown or considered doubtful. On these subjects the Editors have introduced into this work as much information as was practicable, so that the reader will here find himself supplied in a popular and concise form, with the best fruits of modern scholarship and investigation.

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DESIGNED ESPECIALLY FOR THE YOUNG PEOPLE IN OUR HOMES, SUNDAY SCHOOL WORKERS, TEACHERS AND OTHERS INTERESTED IN CHRISTIAN ENDEAVOR

OVER FIVE THOUSAND EXPLANATIONS

(Aa—Ab)

Aaron, ā'ron [enlightener?], was of the family of the Kohathites and of the tribe of Levi, Ex.6.16-20. He was the son of Amram and Jochebed, and elder brother of Moses;—was called by God to be the high-priest of the Israelites;—was born in the year of the world 2430, 774 after the flood, and 1574 before Christ;—appointed to assist Moses, and to be specially useful as an excellent speaker, Ex.4.14-16;—meets him in the wilderness, 4.27;—goes with him to Pharaoh, 5.1, &c.;—married Elisheba, the daughter of Amminadab, and had four sons, 6.23;—along with Hur, stayed the hands of Moses while the Hebrews fought with Amalek, 17.10-12;—he and his sons set apart for the priest's office, 28.1, &c.; 40.13;—solemnly consecrated, Le.8.1, &c.;—commanded to burn incense before the Lord every morning and evening, Ex.30.7,8;—to make atonement with the blood of the sin-offering once every year, 10;—makes the golden calf, 32.1; Ac.7.40;—Moses prays for him, De.9.20;—offers for himself and the people, Le.9.1, &c.;—resignedly held his peace when his two sons were consumed for offering strange fire, 10.3;—solemnly blesses the people, 9.22,23;—instructed how to bless the people, Nu.6.23-26;—he and Miriam unjustly complain of Moses, 12.1, &c.;—stayed the plague, after Korah's rebellion, by going between the living and the dead, 16.48;—his rod buds, 17.8; He.9.4;—sins at Meribah, for which he is not allowed to enter Canaan, 20.7-13;—dies in Mount Hor, 20.28; cf. De.10.6;—aged 123 years, 33.39;—in his office as high-priest was a type of Jesus Christ, He.5.4,5; he is called 'the saint of the Lord,' Ps.106.16.

Aaronites, ā'ron-ites, the offspring of Aaron, 1 Ch.12.27; 27.17;—were so numerous as to have assigned for them thirteen cities, Jos.21.13-19;—Eleazar, Aaron's son, was their chief, Nu.4.16.

Ab, the Chaldee name of the eleventh month of the Jewish civil year, and the fifth of their sacred, corresponding to part of our July and August;—was not used till after the return from Babylon. It does not occur in the O. T. This month is always mentioned as the 'fifth,' Zec.7.5; 8.19.

Abaddon, a-băd'don, and APOLLYON [the destroyer], the former the Hebrew, and the latter the Greek name of the angel of the bottomless pit, the king of the apocalyptic locusts, Re.9.11.

Abagtha, a-băg'thah, one of the seven chamberlains in the palace of Ahasuerus, Es.1.10.

Abana, ăb'a-nah, (Gr. *Chrysorroas*, now *Barada*), one of the two rivers of Damascus, 2 Ki.5.12. It rises in the centre of the Anti-Lebanon range, runs through the city, and falls into a lake about twenty miles to the east.

Abarim, ăb'a-rim [the passages], Je.22.20. De.32.49. a range of high and rugged hills on one of which (Nebo) Moses died, lying along the north-east shore of the Dead Sea, Nu.27.12; 33.47,48; De.32.49. *See* NEBO, PEOR, and PISGAH.

Abase, to lower, or bring into contempt, Job 40.11; Is.31.4; Da.4.37; Mat.23.12; 2 Co.11.7; Phi.4.12.

Abasing, humbling, 2 Co.11.7.

Abate, to grow lower, or less, Ge.8.3; Le.27.18; De.34.7.

Abba, ăb'bah, a Syriac word; the emphatic form of the Heb. *Ab*, signifying *Father*, Mar.14.36; Ro.8.15; Ga.4.6. As the Greek word rendered Father is always joined with it, this may express the greater ardency of affection and filial confidence in the use of the phrase.

Abda, ăb'dah [the servant, *i.e.* of God], (1) The father of Adoniram, 1 Ki.4.6.—(2) The son of Shammua, Ne.11.17 (=Obadiah, 1 Ch.9.16).

Abdeel [servant of God], the father of Shelemaiah, Je.36.26.

Abdi, ăb'de [my servant], (1) A Levite in the time of David, 1 Ch.6.44.—(2) An Israelite of the 'sons' of Elam, Ezr.10.26.—(3) A Levite, the father of Kish, 2 Ch.29.12.

Abdiel, ăb'di-el [servant of God], son of Guni, 1 Ch.5.15.

Abdon, ăb'don [servile], (1) One of the judges of Israel, who left forty sons and thirty grandsons, Ju.12.13,14;—probably same as BEDAN, 1 Sa.12.11.—(2) The son of Micah, 2 Ch.34.20;—he is also called Achbor, son of Michaiah, 2 Ki.22.12.—(3) A son of Shashak, 1 Ch.8.25.—(4) The first-born of Gibeon, 1 Ch.8.30.—(5) A Levitical town of the Gershonites, Jos.21.30.

Abednego, a-bed'ne-go [servant of Nego], the Chaldean name given to Azariah, one of Daniel's three friends, Da.1.7; 2.49; 3.12, &c.

Abel, ā'bel [vanity], the second son of Adam;—a keeper of sheep, Ge.4.2;—his sacrifice more acceptable to God than Cain's offering, 4; He.11.4;—a worshipper of God by faith in the Messiah, and killed by his brother Cain;—the cause of this attributed to Cain's hatred of Abel's righteousness, 1 Jn.3.12. He was the first martyr for Christ;—his blood mentioned, Mat.23.35; Lu.11.51;—his more excellent sacrifice, He.11.4;—his blood, or rather the blood of his *sacrifice*, alluded to as speaking, He.12.24.

Abel, ā'bel, GREAT STONE OF, was in *the field of Joshua*, near Bethshemesh, where the ark of the Lord rested when it was brought back by the Philistines to Kirjath-jearim, 1 Sa.6.18,19. In 2 Sa.20.15, 18 ABEL stands for Abel-Beth-Maächah.

Abel Maim, ā'bel-mā'im [meadow or plain of the waters], Ju.11.33; 2 Ch.16.4;—or ABEL-BETH-MAACHAH, 1 Ki.15.20; a city of the tribe of Naphtali, at the west base of Hermon. From its importance called 'a mother in Israel,' 2 Sa.20.19. It belonged to the region of Maachah. Here Sheba was beheaded, 2 Sa.20.14-18; eighty years after, it was ravaged by Benhadad, 1 Ki.15.20;—and 200 years subsequent, it was destroyed, 2 Ki.15.29. It is now represented by the village of Abil-el-Kameh.

Abel-Mehola, ā'bel-me-hō'la [meadow of dancing], a city west of Jordan, about 12 miles south of Bethshan, in the tribe of Manasseh, 1 Ki.4.12. It was the birthplace and residence of Elisha, 19.16. Near this city Gideon defeated the Midianites, Ju.7.9-23.

Abel-Mizraim, ā'bel-miz-rāy-im [mourning of the Egyptians], a place near Hebron, so called from the great mournings of the Egyptians and Hebrews at the funeral of Jacob, Ge.50.11.

Abel Shittim, ā'bel-shit'tim [meadow of acacias], a city about 11 miles east of Jordan, in the plains of Moab. The scene of the last encampment of Israel on that side of Jordan. Here 24,000 Israelites were cut off in one day for idolatry and uncleanness, Nu.25.1-18; 33.49.

Abez, ā'bez [lustre, tin], a city in the tribe of Issachar, Jos.19.20.

Abhor, to detest, or reject, De.32.19; Job 42.6; Ps.22.24; 89.38; 119.163; Ro.2.22; 12.9.

Abia, a-bī'a, and ABIAH. *See* ABIJAH.

Abi-Albon, a-bī-ăl'bon [father of strength], one of David's thirty mighty men, 2 Sa.23.31;—called Abiel, 1 Ch.11.32.

Abi-Asaph, a-bī'a-saf [father of gathering], the youngest of the three sons of Korah, Ex.6.24.

Abiathar, a-bī'a-thar [father of abundance], the thirteenth high-priest;—son of the high-priest Ahimelech;—escapes from Saul and joins David and his party in the cave of Adullam, 1 Sa.22.20;—sent back to Jerusalem with the ark, when David fled from Absalom, 2 Sa.15.29;—joint high-priest with Zadok, 2 Sa.8.17; 15.35;—conspires to make Adonijah king in succession to David his father, 1 Ki.1.7;—on this account, is thrust out from the priest's office by Solomon, 2.26.

Abib, ā'bib [green ears], or NISAN, as it was called after the captivity, the first month of the sacred, and the seventh of the civil year;—it began with the new moon in April, Ex.12.2; 13.4; 23.15.

Abidah, a-bī'dah [father of knowledge], the son of Midian, and grandson of Abraham by Keturah, Ge.25.4.

Abidan, ăb'i-dan [father of judgment], the son of Gideoni, and captain of the tribe of Benjamin at the time of the exodus, Nu.1.11; 2.22; 10.24.

Abide, to tarry, or stand, Ge.19.2; 24.55; Ps.15.1; 61.4; Mat.10.11; Jn.15.4; 1 Co.3.14; 7.8,20. To love Christ and keep his commandments, is to abide in Christ, Jn.15.6,10.

Abiel, ăb'i-el or a-bī'el [father of strength], (1) The father of Ner (1 Sa.14.51), who was the grandfather of Saul, 1 Ch.8.33. In 1 Sa.9.1 he is called the father of Kish, meaning grandfather.—(2) An Arbathite, one of David's warriors, 1 Ch.11.32;—called also Abi-Albon, 2 Sa.23.31.

Abi-Ezer, ăb-ī-ē'zer [father of help], (1) One of the three sons of Hammoleketh, 1 Ch.7.18;—called also Jeezer, Nu.26.30.—(2) One of David's thirty chief warriors, 2 Sa.23.27; 1 Ch.11.28.

Abi-Ezrite, ăb-i-ez'rite, the descendant of Abiezer, Ju.6.11,24.

Abigail, ăb'i-gale or ăb'ī-găl [father of joy], (1) The wife of Nabal;—her behaviour to David, 1 Sa.25.14, &c.;—married to him, 39;—taken captive, 30.5;—rescued, 18.—(2) Daughter of Nahash or Jesse, David's sister, and wife of Jether, an Ishmaelite, 1 Ch.2.16,17; 2 Sa.22.25.

Abihail, ăb'i-hale [the father of strength], (1) The second wife of Rehoboam, and the 'daughter' (=descendant) of Eliab, 2 Ch.11.18.—(2) The father of Zuriel, Nu.3.35.—(3) The wife of Abishur, 1 Ch.2.29.—(4) The son of Huri, 1 Ch.5.14.—(5) The father of Esther, and uncle of Mordecai, Es.2.15; 9.29; cf.2.7.

Abihu, a-bī'hu [my father, He], second son of Aaron, Ex.6.33;—is consecrated priest, 28.1;—offers strange fire, and perishes, Le.10.1,2. *See* NADAB.

Abihud, a-bī'hud [father of praise], the son of Bela, and grandson of Benjamin, 1 Ch.8.3;—called Ahihud, 7.

Abijah, ABIAH, or ABIA, a-bī'jah [father (*i.e.* possessor) of Jehovah], (1) A son of Becher, 1 Ch.7.8; there in the form *Abiah*.—(2) A daughter of Machir, 1 Ch.2.24.—(3) Second son of Samuel, 1 Sa.8.2; 1 Ch.6.12—(4) One of the descendants of Eleazar, and chief of the eighth of the 24 courses of the priests, 1 Ch.24.10. To this course belonged Zacharias, the father of John the Baptist, Lu.1.5.—(5) The second king of the separate kingdoms of Judah, 1 Ch.3.10;—reigned 3 years, 2 Ch.12.16; 13.1,2;—his character, 1 Ki.15.3;—his wives and children, 2 Ch.13.20-22;—he is also called ABIJAM, 1 Ki.14.31; 15.1,7,8.—(6) The only pious son of Jeroboam, died in early youth, 1 Ki.14.1-18.—(7) Daughter of Zechariah, and mother of King Hezekiah, 2 Ch.29.1;—she is also called ABI, 2 Ki.18.2.—(8) One of those who affixed their signatures to the covenant made by Nehemiah (10.7), probably the same as in Neh.12.4.

Abilene, ăb-bī-lē'ne, a small canton situated among the mountains of Antilibanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital, Lu.3.1.

Ability, power or skill, Le.27.8; Da.1.4; Mat.25.15; Ac.11.29; 1 Pe.4.11. Measure of wealth, Ezr.2.69.

Abimael, ăb-bī-mā'el, one of the sons of Joktan in Arabia, Ge.10.28; 1 Ch.1.22.

Abimelech, ab-im'me-lek [father of the king], (1) King of Gerar, takes Abraham's wife, Ge.20.2.—(2) Another king of Gerar;—gives reproof concerning Isaac's, 26.9;—makes a treaty with him, 31.—(3) A bastard son of Gideon, his history, Ju.9.1;—dies, 54.—(4) Interchanged for ACHISH, king of Gath in title of Ps.xxxiv.—(5) Son of Abiathar, a high priest in time of **David**, 1 Ch.18.10.

Abinadab, ab-in'a-dab [father of nobleness or willinghood], (1) The second of the eight sons of Jesse, 1 Sa.16.8; 17.13.—(2) The third of the four sons of Saul, 1 Ch.8.33; 1 Sa.31.2; 1 Ch.10.2.—(3) Solomon's son-in-law, 1 Ki.4.11.—(4) A Levite in whose house the ark of the covenant was deposited, 1 Sa.7.1;—it remained there for 70 years, 2 Sa.6.3,4.

Abinoam, ab-in'no-am [father of grace], the father of Barak the judge, Ju.4.6,12; 5.1.12.

Abiram, a-bī'ram, (1) With his brother Dathan, and Korah, conspired against Moses and Aaron, for which God caused the earth to swallow them alive, Nu.16.1; Ps.106.17. *See* KORAH.—(2) The eldest son of Hiel, the Bethelite, 1 Ki.16.34.

Abishag, ăb'bī-shag or a-bī'shag [father of (*i.e.* given to) error], a woman of Shunem, who cherishes David in his old age, 1 Ki.1.4.—asked of Solomon for a wife to Adonijah, 2.21.

Abishai, ăb-bī-shā'ī [father *i.e.* desirous of a gift], son of David's sister, Zeruiah, 1 Ch.2.16;—a noted warrior;—asked liberty to kill Saul, but hindered by David, 1 Sa.26.7,—desired to kill Shimei when he cursed David, 2 Sa.16.9;—pursues and slays Abner, 2 Sa.3.24-30;—slays a mighty giant, 21.17;—with his spear cut off 300 men, 23.18;—one of the three who fetch water for David from the well of Bethlehem, 1 Ch.11.15-20.

Abishalom, ăb-bī-shā'lom, a fuller form of the name Absalom, 1 Ki.15.2; 2 Ki.11.21.

Abishua, ăb-bi-shū'ah, (1) A son of Bela and grandson of Benjamin, 1 Ch.8.4.—(2) The son of Phinehas, and father of Bukki, being the fourth Jewish high-priest, 1 Ch.6.4,5,50.

Abishur, ăb'ī-shur [father of the wall], 1 Ch.2.28.

Abital, ab'ī-tal [father of dew], David's fifth wife, 2 Sa.3.4; 1 Ch.3.3.

Abitub, ab'ī-tub [father of goodness], 1 Ch.8.11.

Abiud, ăb'ī-ud or a-bī'ud, the Greek form of the name ABIHUD, Mat.1.13.

Abjects, low base men, Ps.35.15.

Abner, ăb'ner [father of light], son of Ner, captain of Saul's host, 1 Sa.17.55;—makes Ishbosheth king;—his men and those of David fight, 2 Sa.2.12;—kills Asahel, the brother of Joab, 23;—revolts to David, 3.12;—killed by Joab, 27;—David mourns for, 2 Sa.3.31-39.

Aboard, on board a ship, Ac. 21.2.

Abolish, to repeal, or make void, Is.2.18; 51.6; 2 Co.3.13; Ep.2.15; 2 Ti.1.10.

Abomination of Desolation, Mat.24.15; Da.9.27;—thought by some to refer to the Roman army, so called on account of its ensigns and images, which the soldiers worshipped, the approach of which would be a warning of the desolation of the city; others more correctly render the expression in Daniel 'the abomination of the desolator,' and refer it to the pollution of the temple by Antiochus Epiphanes in erecting an idol altar on the altar of burnt-offering.

Abominations, things hateful, Ge.43.32; 46.34;—sins in general, Is.66.3; Je.44.4;—idols so called, 1 Ki.11.7; 2 Ki.23.13; Is.66.3;—sacrifices and prayers of the wicked are abomination to God, Pr.15.8;21.27;28.9.

Abound, to have great plenty, Pr.28.20;—Mat.24.12; Ro.5.20; 6.1; 2 Co.1.5; 8.7; 2 Pe.1.8.

Abraham, ā'bra-ham [father of a multitude], son of Terah, Gen.11.26,27;—born B.C. 1996;—was a native of Chaldea, and descended through Heber, in the ninth generation, from Shem, the son of Noah;—called at 75 years of age to leave his native country and kindred, Ge.12.1;—God promises to make him the father of a great nation, and of the Messiah, 2,3;—he departs with Sarai his wife, and Lot his brother's son, 4,5;—builds altars in Canaan, and calls on the name of the Lord, 7.8;—goes into Egypt on account of a famine, 10;—from fear of the king denies his wife, 14-20;—returns to Canaan, 13.1;—separates from Lot; dwells at Hebron, Ge.xiii.; 14.13; 35.27;—God renews his promise to him, 14, &c.;—rescues Lot, 14.14, &c.;—is blessed by Melchizedec, 18, &c.;—a son promised to him, 15.4;—Sarai gives him Hagar to be his wife, 16.3;—who bears him Ishmael, 15;—God renews his promise and covenant with him and his seed, on which occasion his name is changed from Abram to Abraham, 17.1-14;—circumcises all the males of his household, 23, &c.; entertains three angels, 18.1, &c.;—promise of a son by Sarah renewed to him, which she hearing, laughed, 12;—intercedes for Sodom, 23, &c.;—sojourns in Gerar, 20.1;—a second time denies his wife, 2;—enters into a treaty with Abimelech, 21, 22, &c.—Isaac is born to him, 21.1, &c.;—casts out Hagar and her son, 9, &c.;—called to offer Isaac, 22.2, &c.;—purchases a burying-place for Sarah, 23.1, &c.;—sends his servant for a wife to Isaac, 24.1, &c.;—his sons by Keturah, 25.1, &c.;—his age and burial, 7;—his faith and character, Ge.18.19;22 12; Ne.9.7,8; Ps.105.6; He.11.8-19;—called the friend of God, 2 Ch.20.7; Is.41.8; Ja.2.23;—Christ's discourse concerning his seed, Jn.8.37-58;—justified before God, not by works, but by faith, Ro.4.1-22;—he and his believing seed the true church, Ga.3.7;4.22;—justified before men, or proved to be a believer, by works, Ja.2.21;—reverenced by the Jews, Mat.3.9; Lu.13.16,18; Jn.8.33-40.

Abram, ā'bram [high father, father of elevation]. The original name of Abraham, and uniformly given to him up to Ge.17.4,5;—also so named in 1 Ch.1.27, and Ne.9.7.

Absalom, ăb'sa-lom [father of peace], the third son of David, and his only one by Maacah, the daughter of Talmai, king of Geshur, 2 Sa.3.3; 1 Ch.3.2;—kills his brother Amnon, 2 Sa.13.23;—flees to Talmai, king of Geshur, 37;—recalled, 14.21;—his beauty, &c., 25;—brought to his father, 33;—rebels, 15.1, &c.;—defeated and slain, 18.9;—David's lament for, 2 Sa.18.39; 19.4. ABSALOM'S PILLAR in the King's Dale, 2 Sa.18.18.

Absent, not present, Ge.31.49; 1 Co.5.3; 2 Co.5.6,8,9; Phi.1.27; Col.2.5.

Abstain, to keep from, Ac.15.20,29; 1 Th.4.3; 5.22; 1 Ti.4.3; 1 Pe.2.11.

Abstinence, to refrain from food, Ac.27.21. *See* FASTING and TEMPERANCE.

Abundance, in great plenty, De.28.47; 1 Sa.1.16; 1 Ki.10.10,27; 2 Ch.9.9; Mat.12.34; 13.12; Ro.5.17.

Abuse, to impose on, or ill use, Ju.19.25; 1 Sa.31.4; 1 Co.6.9; 7.31; 9.18.

Abyss, or DEEP, the chaos on which the Spirit of God moved, Ge.1.2;—the place of the dead, Ro.10.7;—also hell, Lu.8.31; Re.9.1; 11.7; 20.3.

Accad, ăk'kad [fortress], one of the five cities in the 'land of Shinar,' or Babylonia, founded by Nimrod in the beginning of his kingdom, Ge.10.10;—identified by Jerome with Nisibis in the north of Mesopotamia.

Accept, to receive favourably, Mal.1.10,13;—to esteem highly, Ac.24.3;—God accepts men's persons and services only through Christ, Ep.1.6; 1 Pe.2.5.

Acceptable, agreeable, kindly received, Ps.19.14; 69.13; Is.49.8; Lu.4.19; Ro.12.1,2; Ep.5.10.

Access, free admission to God only through Christ, Jn.14.6; Ro.5.1,2; Ep.2.18; 3.12; He.7.25; 1 Pe.3.18. Access by the agency of the Spirit, Ep.2.18;—by the instrumentality of faith, Ro.5.2; Ep.3.12; He.11.6;—by prayer in seeking mercy, He.4.16;—freedom to exercise it, Ep.3.12; He.10.19,22;—earnestly desired by saints, Ps.27.4; 42.1,2; 63.1; 84.2;—blessedness of it, Ps.16.11; 36.8,9; 65.4; 73.28. Examples, Ge.18.23,33; Ex.24.2; 34.4-7.

Accho, āk'ko, now called Acre or Acca, also St. Jean d'Acre, and Ptolemais, a seaport of Canaan, about 30 miles south of Tyre, Ju.1.31. It was an important city, well fortified in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified that place. Its population at present is about 5000.

Accompanied, joined, Ac.10.23; 11.12; 20.4,38.

Accomplish, to perform, or fulfil, Le.22.21; Job 14.6; Ps.64.6; Is.55.11; Da.9.2; Lu.9.31.

Accord, to unite, or agree with, Jos.9.2; Ac.1.14; 2.1,46; Phi.2.2;—of its or his own accord, freely, without pains or constraint, Le.25.5; 2 Co.8.17.

Account, to esteem, or judge, Ps.144.3; Mat.18.23;—to give account, or have conduct tried, Mat.12.36; Ro.14.12; He.13.17; 1 Pe.4.5;—God giveth no account of his doings, is not responsible, Job 33.13.

Accursed, or CURSED, devoted to destruction, as were the idolatrous nations of Canaan, Nu.21.2,3; De.7.2,26;—separated from the church, or excommunicated, Ro.9.3;—consigned to eternal misery, 1 Co.16.22; Ga.1.8,9.

Accusations, false charges brought against, Lu.19.8; 1 Ti.5.19;—instances of, Ge.31.30; 39.13;—rash. *See* SLANDER.

Aceldama, a-cel'da-ma [field of blood], a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which Christ was betrayed, Mat.27.8; Ac.1.19;—previously called the Potters' Field, being a place whence they obtained their clay, Mat.27.7.

Achaia, a-kā'yah, under the Romans Greece was divided into two provinces—Macedonia and Achaia. The latter province occupied the north-west portion of the Peloponnesus, and included Corinth as its capital. Churches in, visited by Paul, Ac.18.1-12; 2 Co.1.1; 11.10;—contribute to the saints at Jerusalem, Ro.15.26. *See* GREECE.

Achaicus, a-kā'ī-kus, a Christian of Corinth who visits Paul at Rome, 1 Co.16.17.

Achan, ā'kan, or ACHAR, ā'kar [troubler], the son of Carmi, stoned to death in the valley of Achor for coveting and concealing the accursed spoil at the taking of Jericho, Jos.7.22;22.20; 1 Ch.2.7.

Achaz, ā'kaz, Mat.1.9; elsewhere AHAZ.

Achbor, āk'bor, (1) The son of Mechaiah; was sent by Josiah to Huldah to inquire regarding the newly-discovered book of the law, 2 Ki.22.12,14;—called also ABDON, 2 Ch.34.20.—(2) An Idumean, father of Baal-hanan, one of the Edomitish kings, Ge.36.38; 1 Ch.1.49.

Achim, ā'kim, son of Sadoc, and father of Eleazar, among the paternal ancestors of Christ, Mat.1.14.

Achish, ā'kish, (1) Elsewhere called ABIMELECH, Ps.34. *title*, king of Gath, a city of the Philistines;—to his court David withdrew from Saul's persecution, 1 Sa.21.10;—before him David feigned himself mad, 13;—some years after, gave David Ziklag to reside in, 27.5,6.—(2) Another king of Gath, to whom the two servants of Shimei fled, 1 Ki.2.39,40.

Achmetha, ak-mē'thah, the ECBATANA of classical writers, the capital of Media, built by Dejoces or Phraortes; and surrounded with seven walls, Ezr.6.2. Its site is occupied by the modern city of Hamadan, in Persia.

Achor, āk'or [trouble], a valley near Jericho, Jos.7.26; Ho.2.15. It received this name from the trouble Achan's trespass brought on Israel.

Achsah, āk'sah [anklet], daughter of Caleb, Jos.15.16; 1 Ch.2.49, Achsa.

Achshaph, āk'shaf [fascination], a royal city of the Canaanites;—Joshua smote the king of it, and gave it to the tribe of Asher, Jos.12.20. It was not far from Accho, Jos.19.25.

Achzib, āk'zib [falsehood], (1) a city of the tribe of Asher, on the shore of the Mediterranean Sea, about 12 miles north of Accho, Jos.19.29.—(2) A town in the plain of Judah, Jos.15.44. It is probably the same as CHEZIB, Ge.38.5.

Acknowledge, to confess or approve, De.21.17; Ps.32.5; Pr.3.6; Is.33.13; 1 Co.14.37; 16.18; 2 Co.1.13.

Acquaint, to inform or make known, Job 22.21; Ps.139.3; Ec.2.3; Is.53.3.

Acquaintance, familiarity, or a person with whom we are acquainted, Job 19.13; Ps.31.11; Lu.2.44; 23.49.

Acre, a portion of land, in English measure, 4840 square yards; in Scripture the translation of the Heb. *tse'med*, which means a yoke, *i.e.* as much as one yoke of oxen can plough in a day, 1 Sa.14.14; Is.5.10.

Activity, the quality of being active; also the habit of diligent pursuit of business, Ge.47.6.

Acts OF THE APOSTLES, one of the sacred books of the New Testament, written by Luke (comp. Lu.1.1-4 with Ac.1.1), and which contains the history of the infant church for about thirty years after Christ's death.

Acts, deeds, exploits, or achievements, De.11.3,7; Ju.5.11; 2 Sa.23.20; 1 Ki.11.41; Ps.103.7; 145.4.

Ada, ADAH, ā'dah [ornament], (1) One of the two wives of Lamech, and mother of Jabal and Jubal, Ge.4.19,20,23.—(2) The daughter of Elon the Hittite, and the first of the three wives of Esau, Ge.36.2,4,10.

Adadah, a town in Judah, Jos.15.22.

Adah, one of the wives of Esau, Ge.36.2,4,10; called BASHEMATH, Ge.26.34;28.9.

Adaiah, ăd-a-ī'ah [adorned by Jehovah], (1) The father of Jedidah, 2 Ki.22.1.—(2) The son of Ethni, and father of Zerah, 1 Ch.6.4;—apparently the same as Iddo, 21.—(3) The father of Maaseiah, 2 Ch.23.1;—apparently the same as Juda, Lu.3.30.—(4) The father of Hazaiah, of the tribe of Judah, Ne.11.5.—(5) A priest, son of Jeroham, 1 Ch.9.12; Ne.11.12.—(6) A son of Bani, an Israelite, Ezr.10.29, also Ezr.10.39.

Adalia, ăd-a-lī'ah, one of the ten sons of Haman, Es.9.8.

Adam, ăd'am [red, hence the earth], the first man, created in the image of God, Ge.1.27;—put into the garden of Eden, 2.15;—gives names to all terrestrial creatures, 19;—obtains a help-meet, 22;—prohibited from eating of the fruit of the tree of knowledge of good and evil, 17;—violates the divine law, and is banished from paradise, 3.6,24;—his age and death, 5.5;—all dead in him, as involved in his transgression, Ro.5.12-19; 1 Co.15.21,22;—a type of Christ, the second Adam, 45. The name given, in one instance, to both of our first parents, Ge.5.2.

Adam, ăd'am, a city which was situated in the valley of the Jordan, 36 miles north of Jericho, Jos.3.16; 1 Ki.7.46.

Adamant, the same hard and precious stone which we call a diamond, Ex.28.18;—translated diamond, Je.17.1;—the prophet's forehead compared to, Eze.3.9;—wicked men's hearts, Zec.7.12;—used to convey an idea of extreme hardness or obduracy.

Adami, ăd'da-mi [red earth], a city near the border of Naphtali, Jos.19.32;—called also ADAMAH, 36.

Adar, ăd'ar [large], (1) The name of the twelfth month of the Jewish sacred year, and the sixth of their civil, agreeing to our February, Ezr.6.15.—(2) A contracted form (Jos.15.3) of the name of the place elsewhere called HAZAR-ADDAR, Nu.34.4.

Adbeel, ăd-bē'el [miracle of God], the third of the twelve sons of Ishmael, Ge.25.13; 1 Ch.1.29.

Add, to join, De.4.2; Ac.2.41; 2 Pe.1.5;—to increase, Pr.16.23;—to bestow, Ge.30.24;—to proceed to utter, De.5.22.

Addar, ăd'dar, a son of Bela, and grandson of Benjamin, 1 Ch.8.3;—elsewhere called ARD, Ge.46.24.

Adder, a venomous serpent, brought forth alive, and not hatched from an egg. It is smaller and shorter than the snake, and has black spots on its back. It, and all serpents in general, are *charmed* by music. The *deaf* adder mentioned, probably means one so full of venom as to be insensible to sweet sounds, Ps.58.4;—the name *adder* is used as the translation of four different Heb. words. In Ge.49.7 it denotes the *Cerastes*, a serpent of the *viper* tribe. In Ps 58.4, and 91.13, it probably denotes an *asp*.

Addi, ăd'dī, the father of Melchi (=Maaseiah, 2 Ch.34.8) in the maternal ancestry of Christ, Lu.3.28.

Addon, ăd'don [lord], a city of the Babylonish empire, Ne.7.61.

Adiel, ăd'ī-el [ornament of God], (1) One of the posterity of the patriarch Simeon, 1 Ch.4.36.—(2) The father of Azmaveth, 1 Ch.27.25.—(3) A priest, the father of Maasiai, 1 Ch.9.12.

Adin, ăd'din, the head of one of the Israelitish families, Ezr.2.15.

Adithaim, ăd-ī-thā'im, a town in the plain of Judah, Jos.15.36.

Adjure, to bind by an oath, under the penalty of a curse, Jos.6.26; Mar.5.7;—to charge solemnly, Mat.26.63; Ac.19.13.

Adlai, ăd-lā'ī or ăd'la-i, the father of Shaphat, who was herdsman under David, 1 Ch.27.29.

Admah, ăd'mah, one of the five cities in the vale of Siddim, Ge.10.19. *See* SODOM and SALT SEA.

Admatha, ăd'ma-tha, the third-named of the seven princes or courtiers of Xerxes, Es.1.14.

Administration, those to whom the care of public affairs is committed, 1 Co.12.5; 2 Co.9.12.

Admiration, high esteem, Jude 16; Re.17.6.

Admonish, to warn a brother of a fault; our duty, Le.19.17; Mat.18.15; Lu.17.3,4; 2 Th.3.15; He.3.13;—how to act when admonition is neglected, Mat.18.16,17.

Adnah, ăd'nah, (1) A chiliarch of the tribe of Manasseh, 1 Ch. 12 20.—(2) A general under Jehoshaphat, 2 Ch. 17. 14.

Ado, trouble, bustle, Mar. 5. 39.

Adonibezek, a-don'ī-bē'zek [lord of Bezek], took seventy kings captive, and cut off their thumbs and great toes, and fed them with crumbs from his table, Ju. 1. 7;—fled from the armies of Israel, but was caught and disabled by having his thumbs and great toes cut off, 1. 6;—died at Jerusalem, 7.

Adonijah, ăd-o-nī'jah [my Lord is Jehovah], (1) David's fourth son, born while his father reigned over Judah only, 2 Sa. 3 4;—claims the kingdom, 1 Ki. 1. 5;—put to death, 2. 13–25.—(2) One of the Levites sent to assist in teaching the law, 2 Ch. 17. 8.—(3) A chief Israelite after the captivity, Ne. 10. 16; elsewhere called Adoniram, Ezr. 2 13; 8. 13.

Adonikam, ăd-o-nī'kam, Ne. 7. 18.

Adoniram, ăd-o-nī'ram [lord of height], the receiver-general of the imports in the time of David, Solomon, and Rehoboam;—stoned when collecting tribute for Rehoboam, 1 Ki. 12. 18; 4. 6, 14; 2 Sa. 20. 24;—called Adoram, 1 Ki. 12. 18; also Hadoram, 2 Ch. 10. 18.

Adoni Zedek, a-don'ī-zē'dek [lord of justice], king of Jerusalem, then called Zedek; enters into alliance with five other kings to oppose Joshua, Jos. 10. 3–5;—the sun stood still a whole day till Joshua discomfited them, 12–14.

Adoption Natural, an act by which one takes another into his family, and treats him as his own child;—thus Pharaoh's daughter adopted Moses, Ex. 2. 10; Mordecai adopted Esther, Es. 2. 7;—adoption was confined to sons.

——— National, by which God takes a whole people to be his visible church, and to enjoy many privileges, Ro. 9. 4.

——— Spiritual, consists in God's receiving sinners into his family of grace, and constituting them his sons, 2 Co. 6. 18;—preceded by the new birth, Jn. 1. 12, 13;—is of God's grace, Eze. 16. 6; 36. 26–28; Ep. 1. 5, 6;—faith instrumental in it, Ga. 3. 7, 26;—bestowed through Christ, Jn. 1. 12; Ga. 4. 4, 5; Ep. 1. 5.—*Marks* of adoption;—renunciation of all former masters, Is. 26. 13;—love to God, 1 Jn. 4. 7;—the spirit and practice of prayer, Ga. 4. 6;—the Holy Spirit witnessing of it, Ro. 8. 16; 2 Co. 1. 22;—looking daily up to God for instruction, Ps. 25. 4, 5;—obedience to his will, Mat. 7. 21;—longing for the heavenly inheritance, Ro. 2. 7; 2 Co. 4. 18. *Privileges* of the adopted;—God is their Father, 2 Co. 6. 18;—made heirs of God, Ro. 8. 17; Ga. 4. 7; Re. 21. 7; Mat. 25. 40; Jn. 20. 17; 1 Co. 9. 5;—Christ is their brother, He. 2. 11;—the Spirit is their leader. Ro. 8. 14;—God gives them a new name, Is. 56. 5; Re. 2. 17; 3. 12; 14. 1;—a new spirit, Ro. 8. 15;—instruction, Ps. 32. 8;—protection, Ps. xxxiv.;—provision, Is. 33. 16; Pr. 10. 3;—guidance, Is. 58. 11;—correction, De. 8. 5; 2 Sa. 7. 14; Pr. 3. 11, 12; He. 12. 6–11;—access in prayer, Ps. 34. 15, 17;—a guard of angels, He. 1. 14;—a glorious inheritance, Mat. 13. 43; Ro. 8. 17; Ga. 3. 29; 4. 7; Ep. 3. 6.—*Duties* of the adopted;—they are bound to love their heavenly Father, De. 6. 5;—to venerate and honour him, Mal. 1. 6;—to obey him, Je. 7. 23; 1 Pe. 1. 14;—to filial and confident reliance on him, Mat 6. 26, 32;—to love their brethren, 1 Jn. 4. 7;—to seek after holiness, 2 Co. 6. 17, 18; Phi. 2. 15; 1 Jn. 3. 2, 3.

——— Glorious, in which the saints, being raised from the dead, are, at the last day, solemnly owned to be the children of God, and enter into heaven, Ro. 8. 23.

Adoraim, ad-o-ra'im, a town in the south-west of Judah, 2 Ch. 11. 9.

Adoram, a-do'ram, David's tribute-gatherer, 2 Sa. 20. 24; elsewhere called Adoniram.

Adoration, the holy and reverent ascription of divine honours to God, Ps. 104. 1–6; 102. 25–27; Is. 6. 1–3; 40. 22; Re. 4. 11; 5. 12; 19. 1–6.

Adorn, to deck or beautify, Is. 61. 10; Je. 31. 4; Lu. 21. 5; 1 Ti. 2. 9; 1 Pe. 3. 3, 5; Re. 21. 2.

Adrammelech, ăd-răm'me-lek [glory of the king], (1) Son of Sennacherib, king of Assyria;—he and his brother murder their father, 2 Ki. 19. 37.—(2) An idol of this name worshipped by the inhabitants of Sepharvaim, 2 Ki. 17. 31.

Adramyttium, ăd-ra-mit'tī-um, a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about 80 miles north of Smyrna, Ac. 27. 2. It was famous for its shipping trade. It is now called *Adramyt*, with about 1500 houses.

Adria, ā'drī-ah, the sea on the east of Italy, called the Adriatic, or the Gulf of Venice, Ac. 27. 27. In St. Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

Adriel, ā'dri-el [flock of God], the son of Barzillai, married Merab, the daughter of Saul, after she was promised to David, 1 Sa. 18. 19;—had five sons by her, who were slain, in revenge for the cruelty of their grandfather, by the Gibeonites, 2 Sa. 21. 8, 9.

Adullam, a-dul'lam, a city in the lowlands of Judah, south-west of Jerusalem, Jos. 15. 35;—Joshua killed the king of, 12. 15;—rebuilt by Rehoboam, 2 Ch. 11. 7;—to be taken and plundered, Mi. 1 15. It was a small town for four hundred years after Christ, but even its ruins are not found.

———, The Cave of, in which David and his men concealed themselves from Saul, 1 Sa. 22. 1, 2; 2 Sa. 23. 13. Some identify it with the Cave of Khureitûn, near Bethlehem.

Adultery, uncleanness between a man and woman, one or both married,—forbidden, Ex. 20. 14; Le. 18. 20; De. 5. 18;—punishable with death, Le. 20. 10; De. 22. 22;—will be punished by God, Mal. 3. 5; 1 Co. 6. 9; He. 13. 4;—not to be committed in thought, Mat. 5. 28;—the temporal evils of it, &c., Pr. 6. 26, 32;—motives to avoid it, 5. 15; 6. 32; idolatry so called, Je. 3. 2; 13. 27; Eze. 23. 37; and also unbelief and irreligion, Mat. 12. 39; 16. 4; Mar. 8. 38;—of David with Bathsheba, 2 Sa. 11. 2, &c.;—at one period held by heathens as a great sin, Ge. 20. 9;—God appointed certain means for detecting it in suspected persons among the Jews, Nu. 5. 12–31. There is no instance on record of the actual application of the means.

Adummim, a-dum'mim [red or bloody], a mountain and city of Jericho, in the tribe of Benjamin;—infested with robbers, Jos. 15. 7; 18. 17;—parable of the good Samaritan founded on it, Lu. 10. 30–36.

Advantage, gain, benefit, Job 35. 3; Ro. 3. 1; 1 Co. 15. 32.

Advent of Christ, or his second coming, predictions of, Mat. 16. 27; 25. 31; 26. 64; Mar. 8. 38; 14. 62; Jn. 14. 3; Ac. 1. 11; 1 Th. 4. 16;—*called* his appearing, 1 Ti. 6. 14; 2 Ti. 4. 1; 1 Pe. 1. 7;—his day, 1 Co. 1. 8; Phi. 1. 6, 10;—when he comes, it is to judge the world, Mat. 16. 27; 25. 31, 32; Ac. 17. 31; 2 Ti. 4. 1; Jude 14, 15; Re. 20. 11. The coming of Christ refers, in some instances, to the destruction he brought on Jerusalem and the Jewish nation by the Romans, and which had been predicted as a punishment of their inveterate unbelief, Mat. 24. 29, 30; Mar. 13. 24–31; Lu. 21. 25–38.

Adventure, hazard, De. 28. 56; Ju. 9. 17; Ac. 19. 31.

Adversary, an enemy, or opposer, Ex. 23. 22; Is. 50. 8;—to be appeased, Mat. 5. 25; Lu. 12. 58;—Satan so called, 1 Pe. 5. 8.

Adversity, distress, 2 Sa. 4. 9, Ps. 31. 7; how to behave under. *See* Afflictions.

Advertise, inform, Nu. 24. 14; Ru. 4. 4.

Advice, counsel, to be asked in cases of difficulty, Pr. 11. 14; 13. 10; 15. 22; 20. 18;—the advantages of it, 27. 5;—to be given by a friend, Ps. 55. 14; Pr. 27. 9. *See* Admonition.

Advocate, one who pleads the cause of another;—Christ is our advocate with the Father, Ro. 8. 34; He. 7. 25; 9. 24; 1 Jn. 2. 1; Jn. xvii. The word rendered 'Comforter' in Jn. 14. 16; 15. 26; 16. 7, is the same as that elsewhere rendered 'Advocate.' *See* Intercession.

Æneas, e-nē'as, a paralytic of Lydda, healed by Peter, Ac. 9. 33. 34.

Ænon, e'non [fountain], a place near Salim where John baptized, Jn. 3. 23.

Affairs, concerns, Ps. 112. 5; Ep. 6. 21, 22; 2 Ti. 2. 4.

Affection, love, zeal, 1 Ch. 29. 3; Ro. 1. 31; Col. 3. 2.

———, warm attachment;—remarkable expressions of, Ge. 37. 35; 42. 38; Ex. 32. 32; 2 Sa. 18. 33; 19. 9; 2 Co. 12. 15; Phi. 2. 17; 1 Th. 2. 8;—of the wicked oft unnatural, Ro. 1. 31; 2 Ti. 3. 3. *See* Love and Charity.

Affections, to be set on heavenly things, Col. 3. 2;—should be set on the commandments of God, Ps. 19. 8–10; 119. 97, 167;—on the house of God, 1 Ch. 29. 3; Ps. 26. 8; 84. 1, 2;—on the people of God, Ps. 16. 3; 1 Th. 2. 8;—God gives up wicked men to vile affections, Ro. 1. 26;—they who are Christ's have crucified such, Ro. 6. 6; Ga. 5. 24.

Affinity, agreement, connection with, 2 Ch. 18. 1;—relation by marriage, in contradistinction from consanguinity, relation by blood or birth;—Solomon made affinity with Pharaoh by espousing his daughter, 1 Ki. 3. 1;—not to be formed between believers and heathen infidels, 2 Co. 6. 14, 15; Eze. 9. 14.

Affliction, calamity, misery, or sorrow—the natural inheritance of sinful man, Job 5. 6, 7; 14. 1;—under the appointment of God, 2 Ki. 6. 33; Job 2. 10; 5. 17, 18; Is. 45. 7; Ps. 66. 11; Am. 3. 6; Mi. 6. 9;—the righteous consequence and punishment of sin, Ge. 3. 17; 18. 25; Job 4. 7; Is. 59. 2; Je. 5. 25; La. 3. 33, 39;—its degree not proportioned in this life to men's guilt, Ec. 9. 2; Lu. 13. 1, &c.;—sometimes the immediate and visible punishment of sin, 2 Sa. 12. 14; 18. 57. 17; Da. 4. 30–33; 5. 30; Ac. 12. 23; 13. 10, 11; 1 Co. 11. 30;—sometimes suffered in consequence of the discharge of duty, Ge. 39. 20; Ps. 69. 5, 7; Mat. 10. 17, 18, 22; 24. 9;—not a mark of God's anger to his people, but of his love, Pr. 3. 12; Ps. 119. 75; 1 Co. 11. 32; He. 12. 6–11; Re. 3. 19;—for the improvement of virtue and the trial of faith, De. 8. 5; Job 5. 17; Ps. 66. 10; 78. 34; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 26. 9, 16; 48. 10; Je. 2. 30, Zep. 3. 7; Ro. 5. 3; He. 12. 5, 10; 1 Pe. 1. 6;—is sometimes the means of bringing transgressors to a sense of duty, De. 8. 5, 6; 2 Ch. 33. 11; Job 5. 17; 36. 8; Ps. 78. 34; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 26. 9, 16; Je. 2. 30; Zep. 3. 7; Ro. 5. 3; He. 12. 5;—oft terminate in bringing present good, Ge. 50. 20; Ex. 1. 11, 12; Je. 24. 5, 6;—to be borne with patience, Pr. 24. 10; 2 Ti. 2. 3; 4. 5;—instances of such behaviour, 1 Sa. 3. 18; Job 1. 21, 22; Ac. 5. 41; 16. 25; 2 Co. 7. 4; He. 10. 34;—less than we deserve, Ezr. 9. 13; Ps. 103. 10; 130. 3;—afflictions of persons better than we have been, greater than ours, 1 Co. 4. 9; 2 Co. 4. 11; Ja. 5. 10; 1 Pe. 5. 9;—especially those of Jesus Christ, Ro. 8. 17; 2 Co. 4. 10; 2 Ti. 2. 12; He. 12. 3; 1 Pe. 2. 21; 4. 13;—God supports the righteous under them, Ps. 9. 9; 34. 19; 37. 24; 41. 3; 55. 22; Pr. 24. 16; La. 3. 31, &c.; 1 Co. 10. 13; 2 Co. 12. 8; 2 Ti. 3. 11; 2 Pe. 2. 9;—*useful*, in trying our faith and obedience, Ge. 22. 1, 2; Ex. 15. 23–25; De. 8. 2, 16; 1 Pe. 1. 7; Re. 2. 10;—in teaching us the will of God, Ps. 119. 71; Is. 26. 9; Mi. 6. 9;—in preventing departures from God, Job 34. 31, 32; Is. 10. 20; Eze. 14. 10, 11;—in leading to seek God in prayer, Ju. 4. 3; 2 Ch. 14. 11; Je. 31. 18; La. 2. 17–19; Ho. 5. 15; Jonah 2. 1;—in leading to confess sin, Nu. 21. 7; Ps. 32. 4, 5; 51. 3–5; in humbling, De. 8. 3, 16; 2 Ch. 7. 13, 14; La. 3. 19, 20;—in purifying, Ex. 7. 2. 3; Is. 1. 25, 26; Je. 9. 6, 7; Mal. 3. 2, 3;—an abundant recompense will be made for them, Mat. 5. 10; Lu. 6. 22; Ro. 8. 18; 2 Co. 4. 17; Ja. 1. 12; 1 Pe. 1. 7; 2. 19; 3. 14; 4. 13; Re. 2. 10; 7. 13–17;—we may ask in prayer to know the cause, Job 6. 24; 10. 2; 13. 23, 24; Ps. 44. 24; 88. 14;—we may desire, and pray for deliverance out of them, 2 Ki. 20. 1; 2 Ch. 33. 12; Ps. 6. 1; 7. 1; 18. 3; 25. 17, 22; 39. 10; Is. 64. 9–12; Je. 17. 14; Mat. 26. 39; 2 Co. 12. 8; Ja. 5. 13;—encouragements to saints under affliction, Ps. 27. 5, 6; 34. 19, 20; Pr. 12. 13; Is. 25. 4; 43. 2; 49. 13; Je. 31. 13; 39. 17, 18; 2 Co. 1. 3, 4; 7. 6; Re. 3. 10.—*Duties* resulting from: *submission*, 1 Sa. 3. 18; 2 Ki. 20. 19; Job 1. 21; Ja. 1. 4; *imitation* of Christ, He. 12. 1–3; 1 Pe. 2. 21–23; *acknowledge the justice of*, Ne. 9. 33; Job 2. 10; Is. 64. 5, 6; Mi. 7. 9;—how to behave to those who suffer them, 2 Ki. 8. 29; Job 2. 11; 6. 14; 16. 5; 30. 25; Ps. 35. 13; Is. 58. 7, &c.; Mat. 25. 35; Ro. 12. 15; 2 Ti. 1. 16–18; He. 13. 3; Ja. 1. 27.—Afflicted saints: *Joseph*, Ge. 39. 20–23; *Moses*, He. 11. 25; *Eli*, 1 Sa. 3. 18; *Nehemiah*, Ne. 1. 4; *Job*, Job 1. 20–22; *David*, 2 Sa. 12. 15–23; *Paul*, Ac. 20. 22–24; *apostles*, 1 Co. 4. 13; 2 Co. 6. 4–10.

Afoot, on foot, in action, Mar. 6. 33; Ac. 20. 13.

Afore, sooner in time, before, Ro. 1. 2; 9. 23; Ep. 3. 3.

Afraid, fearful, terrified, Le. 26. 6; Job 11. 19; Ps. 56. 3; Mar. 5. 15.

Agabus, ăg'a-bus, came with others from Judea to Antioch while Paul and Barnabas were there, and announced an approaching famine, Ac. 11. 28;—and the sufferings of Paul at Jerusalem, 21. 10.

Agag, ā'gag, (1) A king of Amalek, spared by Saul, 1 Sa. 15. 9;—put to death by Samuel, 32.—(2) The king of one of the hostile neighbouring nations at the time of the exodus, Nu. 24. 7.

Agagite, the name of the nation to which Haman belonged, Es. 3. 1, 10; 8. 3, 5.

Agape, the church of the first ages was accustomed to connect the *love feast*, called by the Greeks *agape*, with the celebration of the Lord's supper in commemoration of the last meal Christ partook of with his disciples before the institution of that ordinance—Ac. 2. 46; 1 Co. 11. 20–22; Jude 12; 2 Pet. 2. 13, are supposed to refer to. After the close of the fourth century this feast was gradually given up.

Agar, a'gar, the Greek form of the name Hagar, used allegorically to illustrate the dispensation given from Mount Sinai, Ga. 4. 24.

Agate, or Ruby, a precious stone, almost transparent, sometimes beautiful, representing trees, rivers, clouds, &c., Ex. 28. 19; Is. 54. 12; Eze. 27. 16, set in the high-priest's breast-plate, Ex. 28. 19.

Age, the whole of man's life, Ge. 47. 28; times past, present, and to come, Ep. 2. 7; 3. 5; great respect paid to the aged, Le. 19. 32; Job 32. 4. *See* Old Age.

Agee, ăg'e-e [fugitive], a Hagarite, 2 Sa. 23. 11.

Ages, past times, Col. 1. 26;—future times, Ep. 2. 7; 3. 5. 21.

Ago, a long time since. 1 Sa. 9. 20; Is. 22. 11; Mat. 11. 21; Ac. 10. 30.

Agony, the awful and mysterious conflict endured by Christ. Lu. 22. 44.

Agreement, a compact, a bargain, 2 Ki. 18. 31; Is. 28. 15; Da. 11. 6; 2 Co. 6. 16.

Agrippa, a-grip'pah, son and successor of Herod III. who is mentioned in Ac. 12. 1;—was king of several of the eastern provinces of the Roman empire;—hears Paul plead, Ac. 26. 1, &c.;—declares himself almost a Christian, 28. *See* Herod.

Ague, a periodical disease, consisting of alternate fits of shivering cold and burning heat, Le. 26. 16.

Agur, ā'gur, his confession, Pr. 30. 1;—his prayer, 8, 9.

Ahab, a'hab [father's brother], (1) The seventh king of Israel, succeeds his father Omri, 1 Ki. 16. 29;—marries Jezebel, 31;—defeats Benhadad, 20. 20, 29;—takes him prisoner and dismisses him, 33;—reproved for it, 35;—takes the vineyards of Naboth, 21. 15;—repents, 27;—his death, 22. 37.—(2) A false prophet who deceived the Jews at Babylon;—his death foretold, Je. 29. 21, 22.

Aharah, a-hār'ah, the third son of Benjamin, 1 Ch. 8. 1;—elsewhere called Ehi, Ge. 46. 21; Ahiram, Nu. 26. 38; and Aher, 1 Ch. 7. 7.

Ahasai, a-hās'a-i, a form of *Ahaz*, Ne. 11. 13.

Ahasbai, a-hās'ba-i, father of one of David's warriors, 2 Sa. 23. 34; called Ur in the parallel passage, 1 Ch. 11. 35.

Ahasuerus, a-hās-u-ē'rus, the Hebrew form of Xerxes, (1) Astyages of profane history, father of Darius the Mede, Da. 9. 1.—(2) Cambyses, son and successor of Cyrus (B.C. 529), king of Persia, during whose reign the building of the temple was suspended, Ezr. 4. 6, 7.—(3) Probably the famous Xerxes, the second son of Darius Hystaspes, whom he succeeded on the throne;—his feast, Es. 1. 1, &c.;—dismisses Vashti, 13;—marries Esther, 2. 17;—makes a decree against the Jews, 3. 11;—allows them to defend themselves, 8. 7; his greatness, 10. 1, &c.

Ahava, a-hā'vah, a small river of Mesopotamia, where the Jews assembled their second company under Ezra before setting out for Jerusalem, and where a solemn fast was observed, Ezr. 8. 15–21.

Ahaz, ā'haz [possessor], the eleventh king of Judah, succeeds his father Jotham, 2 Ki. 16. 1; 2 Ch. 28. 1;—distressed by the Syrians and the king of Israel, 5;—encouraged by Isaiah, Is. 7. 1, &c.;—applies to the king of Assyria, 2 Ki. 16. 7; 2 Ch. 28. 16;—makes an altar like to one he saw at Damascus, 2 Ki. 16. 10;—Isaiah, Hosea, and Micah prophesied in his reign;—his death B.C. 726, after a reign of sixteen years, 20; 2 Ch. 28. 27;—was refused a burial in the royal sepulchre, 2 Ch. xxviii.; Is. vii.

Ahaziah, a-ha-zī'ah [Jehovah sustains], (1) The sixth king of Judah, succeeds his father Jehoram, 2 Ki. 8. 24; 2 Ch. 22. 1;—called Jehoahaz, 2 Ch. 21. 17, and Azariah, 2 Ch. 22. 6;—joins Joram king of Israel in his wars with the Syrians, 5;—slain by Jehu, 2 Ch. 22. 9.—(2) The eighth king of Israel, succeeds his father Ahab, 1 Ki. 22. 40;—consults Baalzebub, 2 Ki. 1. 2;—reproved by Elijah, 4;—sends a force to seize him, 9;—his death, 17.

Ahban, ăh'ban, one of the two sons of Abishur, 1 Ch. 2. 29.

Aher, ā'her, a descendant of Benjamin, 1 Ch.7.12;—the same person as Aharah, 1 Ch 8.1.

Ahi, a'hī, son of Shamer, 1 Ch.7.34;—also a son of Abdiel, 1 Ch.5.15.

Ahiah, a-hī'ah [brother of the Lord], another form of AHIJAH, supposed by some to be same as Ahimelech, 1 Sa.14.3; 1 Ki. 4.3; 1 Sa.22.9,11,20.

Ahiam, a-hī'am, one of David's thirty heroes, 2 Sa.23.33.

Ahiezer, a-hī-ē'zer, (1) Chief of the tribe of Dan at the exodus, Nu.1.12.—2 Chief of the Benjamite warriors that repaired to David at Ziklag, 1 Ch.12.3.

Ahihud, a-hī'ud, 1 Ch.8.7;—also another, Nu.34.27.

Ahijah, a-hī'jah [brother of Jehovah], (1) The prophet of Shiloh, 1 Ki. 14.2;—addresses Jeroboam, 11.29;—prophesies concerning his son, 14.5.—2) Son of Bela, 1 Ch.8.7.—3 Son of Jerahmeel, 1 Ch.2.25.—4 High-priest in time of Saul, 1 Sa.14.3,18.—5 One of David's heroes, 1 Ch.11.36.—6 A Levite, 1 Ch.26.20.—7 One of Solomon's secretaries, 1 Ki.4.3.

Ahikam, a-hī'kam, son of Shaphan and father of Gedaliah, 2 Ki.25.22; Je.40.5–16;—sent by Josiah to consult the prophetess Huldah concerning the newly discovered book of the law, 2 Ki.22.12; 2 Ch.34.20.

Ahilud, a-hī'lud, 2 Sa.8.16.

Ahimaaz, a-him'a-ăz [brother of anger], (1) The son and successor of Zadok the high-priest;—performed important services for David during his son's rebellion, 2 Sa. 15.27,36; 17.17;—runs swiftly, and reports the victory, 18.27,28.—2 Father of Ahinoam, wife of king Saul, 1 Sa.14.50.

Ahiman, a-hī'man, one of the three famous giants of the race of Anak, Nu.13.22.

Ahimelech, a-him'e-lek [brother of the king], great-grandson of Eli, and brother of Ahia, whom he succeeds as the twelfth high-priest;—supplies David with food, when he fled from Saul, 1 Sa.21.1–6;—gives him the sword of Goliath, 9;—is accused by Doeg, 22.9;—brought before Saul, 11;—he and other eighty-five persons in the priest's office slain by Doeg, 18.

Ahimoth, ā'hī-moth or a-hī'moth, 1 Ch.6. 25.

Ahinadab, a-hin'a-dab, one of the twelve purveyors for Solomon's household, 1 Ki. 4.14.

Ahinoam, a-hin'o-am [brother of grace], (1) The daughter of Ahimaaz, and wife of king Saul, 1 Sa.14.50.—2 A Jezreelitess, the first wife of David, 1 Sa.25.43;27.3;—she was the mother of his eldest son Amnon, 2 Sa.3.2.

Ahio, a-hī'o, son of Abinadab, 2 Sa.6.3.

Ahira, a-hī'rah, Nu.1.15; 2.29; 7.78,83.

Ahiram, a-hī'ram, a son of Bela and grandson of Benjamin, Nu.26.38;—the same with AHARAH, 1 Ch.8.1; AHER, 1 Ch.7.12; EHI, Ge.46.21.

Ahisamach, a-his'a-măk, father of Aholiab the Danite, Ex.35.34; 38.23.

Ahishahar, a-hī-shā'har or a-hī'sha-har, son of Bilhan, 1 Ch.7.10.

Ahishar, a-hī'shar, the officer who was 'over the household' of Solomon, 1 Ki. 4.6.

Ahithophel, a-hit'o-fel [brother of foolishness], a native of Giloh, famed for his wisdom, 2 Sa.15.12;—he was of the council of David, 1 Ch.27.33;—his counsel rejected, 2 Sa. 17.1;—hangs himself, 23;—his son Eliam one of David's body-guard, 2 Sa. 23.34.

Ahitub, a-hī'tub [brother of goodness], (1) The son of Phinehas, and grandson of Eli, succeeds his father in the office of the high-priesthood, 1 Sa.14.3;22.9.—2 A descendant of Amariah, of the line of Ithamar. 1 Ch.6.7; 8.52.

Ahlab, ăh'lab, a city belonging to the tribe of Ashur, Ju.1.31.

Ahlai, ăh'lāi, daughter of Sheshan, 1 Ch.2. 31,34,35.

Ahoah, a-hō'ah, one of the sons of Bela, the son of Benjamin, 1 Ch. 8.4; called also AHIAH, 7;—his descendants called AHOHITES, 2 Sa.23.9,28.

Aholah, a-hō'lah [a tent], and AHOLIBAH, a-hol'ib-ah [my tent in her], two symbolical names given to Judah and Samaria, under the figure of an idolatrous harlot, Eze.23. 4.36.

Aholiab, a-hō'lī-ab, one of the two artificers in the precious metals at the erection of the tabernacle, Ex.36.1; 35.34; 36.1,2.

Aholibamah, a-ho-lī-bā'mah [tent of the height], the grand daughter of Zibeon, and wife of Esau, Ge.36.2,25. She is also called JUDITH, which probably was her proper personal name, Ge.26.34.

Ahumai, a-hū'ma-i [brother of water, *i.e.* dwelling near it], a descendant of Judah, 1 Ch.4.2.

Ahuzam, a-hū'zam [their possession], one of the sons of Ashur, 1 Ch.4.6.

Ahuzzath, a-huz'zath [possession], the 'king's friend' of Abimelech, Ge.26.26.

Ai, ā'i [ruin], (1) A city near Bethel, and about ten miles north of Jerusalem;—the Israelites defeated before it, Jos. 7.5;—taken and destroyed, 8.3–27;—called also *Aiath*, Is.10.28; and *Aija*, Ne.11.31. Its ruins still seen on top of a ridge east of Bethel.—2 A city of the country of Moab, taken and pillaged by the Chaldeans, Je. 49.3.

Aijalon or AJALON, ăd'ja-lon [deer, or of oaks], (1) A city of the tribe of Dan, near Bethshemesh, Jos.19.42; 21.24; Ju.1.35;—being on the very frontiers of the two kingdoms it is spoken of sometimes as in Ephraim, 1 Ch. 8.69, and sometimes as in Judah and Benjamin, 2 Ch. 11.10;—also a valley near that town, Jos. 10.12, now *Merj Ibn 'Omeir*, Ju. 1.35.—(2 A city in the tribe of Zebulun, Ju.12.12.

Ailed, in pain or sickness, Ge.21.17; Ju.18. 23; Ps.114.5.

Ain [a fountain], (1) A city in the tribe of Judah, Jos.15.32; afterward of Simeon, 19.7; 21.16.—(2) The great fountain of the Orontes, now called Ain el-Asy, about 10 miles south-west of Riblah, Nu.34.2.

Air, an elastic fluid surrounding the earth to the height of about forty-five miles. It has a considerable weight at the surface of the sea, and gradually diminishes in the higher regions. Its weight is equal to a column of quicksilver about thirty inches in height, or a column of water thirty-three feet high. Air is necessary for man's existence, and of all animals and plants. In it clouds and vapours float; and air in motion is wind, to keep it pure, 2 Sa. 21.10; Job41.16; Ac.22.23; 1 Co.9.26; 14.9.

Air, 'Prince of the power of the,' Satan, so designated as ruling over the spirits that dwell and rule in the atmosphere, Ep.2.2.

Akkub, ăk'kub, the contracted form of *Jacob*.—(1) One of the Levites who kept the gate of the temple, 1 Ch.9.17;Ezr.2.42.—2 Head of one of the families of the Nethinim, Ezr.2.45.—3) A descendant of David, 1 Ch.3.24.

Akrabbim, ăk-răb'bim [scorpions], called also Maaleh-Akrabbim, *scorpion-height*, Jos.15.3, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

Alabaster, called *gypsum* or *sulphate of lime*, a substance from which pots and vessels for holding perfumes were made at Alabastron, in Egypt, hence the vessels were called by the Greeks *alabastrons*. At length, however, all boxes that contained odoriferous ointment were called *alabaster boxes*, although they were not made of the stone called alabaster. The expression used by Mark, 14.3, 'she brake the box,' means only that she opened or unsealed it.

Alammelech, a-lăm'me-lek, a city on the border of the tribe of Asher, Jos.19.26.

Alarm, sudden terror or danger, Nu.10.5, 7.9; 2 Ch.13.12; Je.4.19; 49.2; Zep.1.16.

Albeit, notwithstanding, although. Eze.13. 7; Phile.19.

Alemeth, ăl'e-meth, (1) The last of the nine sons of Becher, called ALAMETH, 1 Ch.7. 8.—2) The first of the two sons of Jehoadah, 1 Ch.8.36.—3 A sacerdotal city of the tribe of Benjamin, three miles north of Jerusalem, and near Anathoth, 1 Ch.6.60;—elsewhere called ALMON, Jos.21.18; now *Almit*.

Alexander, ăl-ex-ăn'der [helper of men], (1) A Jew, addresses the people at Ephesus, Ac.19.33.—2) A convert who apostatized, 1 Ti.1.20; 2 Ti.4.14.—(3) The son of Simon, the Cyrenian, Mar.15.21.—4 A Jew who took part against Peter and John, Ac.4.6.

Alexandria, ăl-ex-ăn'drĭ-a, a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, its founder, about 332 B.C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth;—Jews from it persecuted Stephen, Ac.6.9;—Apollos a native of it, 18.24;—in a ship belonging to it, Paul sailed for Rome, 27. 6. The modern Alexandria is built on the ruins of the ancient city, about 125 miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

Alexandrians, Jews from Alexandria, Ac. 6.9.

Algum-trees, 2 Ch.2.8. *See* ALMUG.

Aliah, a-lī'ah, or ALVAH, the second named of the Edomitish chieftains descended from Esau, Ge.36.40; 1 Ch.1.51.

Alian, a-lī'an, or ALVAN, the first named of the five sons of Shobal, Ge.36.23; 1 Ch.1.40.

Aliant, an alien, a stranger, Job 19.15; Ps. 69.8.

Alien, a stranger or foreigner, one not having the rights and privileges of the citizens of the country in which he lives, Ex.18.3; De.14.21; Is.61.5; La.5.2; Ep.2. 12; He.11.34.

Alienate, estranged, Eze.23.17,18,22; Ep. 4.18; Col.1.21.

Alive, naturally, Ge.7.23; 12.12; 50.20;—spiritually, Lu.15.24,32; Ro.6.11,13.

All, every creature or person, Ge.42.11; Job 34.19;Ps.14.3, &c.;—frequently means only a great number, as Ex.9.6,19; Mat.3. 5; Lu.15.1; Ac.2.5.

All IN ALL, Christ is, Ep.1.23; Col.3.11;—Christ is all in his people's *righteousness*, Ro. 3.25;—*sanctification*, 1 Co. 1.30;—*instruction*, 1 Jn.2.27;—*guidance*, Ps.73.24;—in *supplying* their wants, Phi.1.19;—in his *supreme* esteem, Ro.8.35.

Alledging, maintaining, Ac.17.3.

Allegory, a figurative mode of speech, consisting of metaphors analogous to a subject, instead of the subject itself; every parable is a kind of allegory. Paul applies the history of Hagar and Sarah spiritually, and in doing so, says, 'which things are allegorized,' *i.e.* are allegorically applied, Ga.4.24–31.

Allelujah, or HALLELUJAH [praise ye the Lord], to be met with at the beginning or end of several psalms, particularly in the 145th, and those which follow;—and in Re.19.1–6.

Alliance, any union or connection of interests between persons, families, states, or corporations. Such alliances are occasionally referred to in Scripture by the term covenant, and were forbidden to exist between the Jews and their heathen neighbours, and, by consequence, believers are still prohibited from entering into them, Ex.23.32,33; 34.12,15; De.7.2,3; Ju. 2.2; Ezr.9.12; Is.8.11,12; 30.2; Ho.4.17; 12. 1;—believers not to contract such marriage alliances, 2 Co. 6.14–17; 2 Ch. 19. 2; De.7.3,4; Ezr.9.2;—all avoidable alliances to be shunned, Nu. 16.26; Ezr. 10.11; Je. 51.45; 1 Co.5.9–11; 2 Th.3.6; 1 Ti.6.5; 2 Ti. 3.5;—evil results of, De.31.16,17, Jos.23. 12,13; Ju.2.1,3; 3.5,7; 2 Pe.2.18,19; Re. 18. 4. Examples:—Abraham, Ge. 14. 13; Isaac, 26.28; Gibeonites, Jos.ix.; Solomon and Hiram, 1 Ki. 5.12; Jehoshaphat and Ahaziah, 2 Ch. 20. 35; Zedekiah, Jer.37.7; Eze.17.15–17; &c.

Allied, to be connected or tied, Ne.13.4.

Allon, ăl'lon [an oak], (1) The son of Jedaiah, 1 Ch.4.37.—2) A town on the border of Naphtali, Jos.19.33.

Allon-Bachuth, ăl'lon-băk'uth [oak of weeping], a place near Bethel, so called from a tree under which Jacob encamped, and where Deborah, Rebekah's nurse, was buried, Ge.35.8.

Allow, to yield or grant, Lu.11.48; Ac.24. 15; Ro.7.15.

Allowance, a pension, 2 Ki.25.30.

All-to, Ju.9.53, an old English word, meaning 'thoroughly' or 'completely.'

Allure, to entice by means, Ho.2.14; 2 Pe. 2.18.

Almighty, omnipotent, able to do all things;—applied to God, Ge. 17.1; 35.11; 43.14, &c.;—applied to Christ, Re.1.8.

Almodad, al-mō'dad, the first named of the thirteen sons of Joktan, Ge.10.26; 1 Ch. 1.20.

Almon, ăl'mon. *See* ALEMETH.

Almon-Diblathaim, ăl'mon-dib-la-thā'im, the 51st station of the Israelites in the wilderness, Nu.33.46; probably same as BETH-DIBLATHAIM, Ge.48.22.

Almond-tree, resembling the peach-tree in its leaves and blossoms;—Jacob sent its fruit to Joseph, Ge.43.11;—the hoary locks of the aged compared to its white blossoms, Ec.12.5;—Aaron's rod of, Nu.17.8

Almost persuaded to be a Christian, but not saved, Ac.26.28.

Alms-giving, recommended, De.15.7; Job 22.7;31.16; Eze.16.49; Lu.3.11; 11.41; Ep.4 28; 1 Ti.6.18;He.13.16; 1 Jn.3.17;—must be accompanied with prayer, Is.58.7,9;Ac.10 2,4;—will be rewarded, Ps.41.1; 112.9; Pr. 14.21;19.17; 22.9; 28.27; Mat.25.35; Lu.6.38; 14.14; 1 Ti.6.18,19; He.6.10;—the neglect of it will be punished, Job 20.19; Pr.21.13; Eze. 18.12; Mat. 25.41–46;—to be given chiefly to the pious and deserving, Ro.12. 13; 2 Co.9.1;Ga.6.10;—not to the idle, 2 Th. 3.10;—according to men's ability, Mar.12. 43;Ac.11.29; 1 Co.16.2; 2 Co.8.12; 1 Pe.4.11;—cheerfully and speedily, Pr.3.27;Ro.12.8; 2 Co. 8.11; 9.7;—not from ostentation, Pr. 20.6; Mat. 6.1;—proper to attend fasting, Is.58.7.

Almug, or ALMUG-TREE, which Solomon ordered from Tyre for the building of the temple; supposed to have been the cypress, but more probably it was the sandal-wood, 1 Ki.10.11,12.

Aloes, an odoriferous tree which grows about two feet high, and gives a very bitter gum;—employed in perfuming, Ps.45. 8; Pr.7.17;—and in embalming the bodies of the dead, Jn.19.39.

Aloof, at a distance, Ps.38.11.

Alpha and OMEGA, the first and the last letters of the Greek alphabet, applied to Christ to signify his eternal existence, and that he is the *All and in all* in the scheme of grace, Re.1.8,11; 21.6; 22.13.

Alpheus, al-fē'us, the Greek name, CLEOPHAS or CLEOPAS the Hebrew or Syrian name of the same person (comp. Jn.19.25; Lu.24.10).—(1) The father of James the Less, Mat.10.3; Mar.3.18, and husband of Mary, the sister-in-law of our Lord's mother, Jn.19.25; he was one of Christ's apostles, Mat. 10. 3; Lu. 6. 15.—(2) The father of Levi or Matthew, Mar.2.14.

Already, now, at this time, Ex.1.5; Mal.2. 2; Mat.17.12; Jn.3.18; Phi.3.16; Re.2.25.

Altar, structure built for offering thereon sacrifices to God, Ex.20.24;—*of burnt-offering*, or *brazen-altar*, made of shittim-wood, and overlaid with plates of brass, Ex. 27.1, &c.; 38.1;—Christ compared to it, He.13.10;—*of incense*, or the *golden-altar*, stood within the holy place; that of the tabernacle was made of shittim-wood, overlaid with plates of gold; that of Solomon's temple of cedar-wood, 1 Ki.6. 20; 7.48; Ex.30.1; 37.25; Le.16.18,19;—the offerings of the princes at its dedication, Nu.7.10;—*of brass*, in the temple of Solomon, 2 Ch.4.1;—set up after the captivity, Ezr.3.1, &c.

Altars, how to be made, Ex.20.24; De.27. 5;—how to be anointed or dedicated, Ex. 40.10;Le.8.10,11;—offerings at the dedication of, Nu.7.10;—erected for the worship of the true God, Ge.8.20; 12.7;13.4;22.9;26. 25; 33.20; 35.1, &c.; Ex.17.15;—for idolatrous purposes to be destroyed, Ex.34.13; De.7.5; 12.2,3;—of Noah, Ge.8.20;—Abraham, 12.7,8;—Isaac, 26.25;—Jacob, 33.20;—Baalam, Nu. 23.1, 14, 29;—Joshua, De. 27.4–7;—of Reubenites, Jos.22.10;—Gideon, Ju.6.26,27;—Samuel, 1 Sa.7.17;—Saul, 14. 35;—David, 2 Sa.24.18;—Elijah, 1 Ki. 18.31.

Alter, to change, exchange, Le.27.10; Ezr. 6.11,12; Ps.89.34; Lu.9.29.

Although, notwithstanding, Ex.13.17; Job 2.3; Je.31.32; Mar.14.29.

Altogether, completely, Nu.16.13;Ps.14.3; Jn.9.34; 1 Co.5.10.

Alush, a'lush, a station in the desert, Nu. 33.13.

Amad, a'măd [people of duration], a town near the border of Asher, Jos.19.26.

Amalek, ăm'a-lek [dweller in a valley], or AMALEKITES, a powerful people of Arabia Petrea, called 'the first of all the nations,' Nu.24.20;—supposed by some writers to be descended from Ham, the son of Noah;—defeated in the wilderness, Ex.17.8;—to be destroyed, 14; De.25.17;—plunder Ziklag, 1 Sa.30.1;—defeated by Saul, 14.48;15.7;—at last utterly destroyed, 1 Ch.4.41–43.

Amam, a'mam [gathering], a city in the south of Judah, Jos.15.26.

Amana, a-mā'nah or ăm'a-nah [a covenant], a peak of one of the mountains of Lebanon, mentioned in Ca.4.8.

Amariah, ăm-a-rī'ah, (1) One of the descendants of Aaron, 1 Ch. 6.7, 52.—(2) A

Levite, 1 Ch. 23. 19.—(3) A 'chief-priest,' 2 Ch. 19. 11.—(4) Another high-priest, 1 Ch. 6. 11; Ezr. 7. 3.—(5) A Levite, 2 Ch. 31. 15.—(6) The son of Hizkiah, Zep. 1. 1.—7 The son of Shephatiah, Ne. 11. 4.—8 One of the priests who returned with Zerubbabel from Babylon, Ne. 10. 3.

Amasa, a-mā'sah or ăm'a-sah [burden], the son of Ithra, and of Abigail, David's sister, 1 Ch. 2. 17;—commands the army of Absalom, 2 Sa. 17. 25;—slain by Joab, 20. 4.

Amasai, ăm-a-sā'ī or a-măs'a-i, (1) The son of Elkanah, 1 Ch. 6. 25.—(2) Chief of the captains who joined David while he was in the wilderness, evading Saul, 12. 18.—(3) One of the priests appointed to precede the ark on its removal from the house of Obed-Edom, 1 Ch. 15. 24.

Amazement, great wonder or perplexity, Ac. 3. 10; 1 Pe. 3. 6.

Amaziah, ăm-a-zī'ah [strength of Jehovah], 1 The eighth king of Judah, succeeds his father Jehoash, 2 Ki. 12. 21; 2 Ch. 25. 1;—defeats the Edomites, 2 Ki. 14. 7;—defeated by Jehoash, king of Israel, 12;—murdered, 19; 2 Ch. 25. 27.—2) The idolatrous priest to the golden calves of Bethel, complained of, Am. 7. 10;—God's judgments upon him, 17.—3) A Levite, 1 Ch. 6. 45.

Ambassador, a person sent to a foreign court as the representative of his king, 2 Ch. 32. 31; Pr. 13. 17; Is. 18. 2; 30. 4; 33. 7; Je. 49. 14;—Paul styles himself and his fellow-apostles ambassadors of Christ, 2 Co. 5. 20.

Ambassage, a public mission, Lu. 14. 32.

Amber, Hebrew *chasmil*, Eze. 1. 4; 8. 2. In these passages the reference is merely to the *colour* of amber, a beautiful bituminous resin, mostly of a yellow or orange colour; or as others, with more probability, suppose, the reference is to a metal composed of gold and copper, or silver, of a peculiarly dazzling brightness.

Ambition, desire of honour, reproved, Mat. 18. 1; 20. 20; Lu. 22. 24;—vanity of, Job 20. 5–9; Ps. 39. 5; 49. 11–20;—punishment of, Pr. 17. 19; Is. 14. 12–15; Eze. 31. 10, 11; Ob. 3, 4. Examples of, Ge. 11. 4; Nu. 12. 1, 2; 2 Sa. 15. 4; 1 Ki. 1. 5; Is. 22. 15, 16; 3 Jn. 9.

Ambush, or AMBUSHMENT, soldiers or assassins secretly placed to assail their enemy unexpectedly, Jos. 8. 2; Je. 51. 12; 2 Ch. 13. 13.

Amen, a Hebrew word, which signifies *firm*, and metaphorically *faithful*. Our Saviour often uses it to express the truth of what he says; 'Amen, amen, I say unto you,' rendered in our translation, verily, verily, Jn. 3. 3, 5;—all the promises of God are *amen* in Christ, that is, infallibly true and certain, 2 Co. 1. 20;—Christ himself, the true and faithful prophet, is called the *Amen*, Re. 3. 14;—Jehovah is denominated the God of truth, (Hebrew) the God *Amen*, Is. 65. 16. At the end of prayer it is used to signify our earnest *desire* and *assurance* to be heard;—amen, so be it, so it shall be, Nu. 5. 22: De. 27. 15; 1 Ki. 1. 36; 1 Ch. 16. 36; Ps. 72. 19; 89. 52; Mat. 6. 13; Re. 22. 20.

Amerce, to punish; a fine or penalty, De. 22. 19.

Amethyst, a gem of purple colour, set in the breast-plate of the high-priest, Ex. 28. 19;—in the foundation of the new Jerusalem, Re. 21. 20.

Ami, one of Solomon's servants, Ezr. 2. 57.

Amiable, lovely, or pleasing, Ps. 84. 1.

Amiss, wrong, criminally, 2 Ch. 6. 37; Da. 3. 29; Lu. 23. 41; Ja. 4. 3.

Amittai, a-mit'tā or a-mit-tā'ī, the father of Jonah, Jonah 1. 1; 2 Ki. 14. 25.

Ammah, ăm'mah, a hill to the east of Gibeon, where Abner was defeated, 2 Sa. 2. 24.

Ammi, ăm'mī [my people], a figurative name given to the people of Israel, Ho. 2. 1.

Ammiel, ăm'mī-el [people of God], (1) One of the twelve spies sent by Moses to explore the land of Canaan, Nu. 13. 12.—(2) Father of Machir, 2 Sa. 9. 4, 5; 17. 27.—(3) Father of Bathsheba, 1 Ch. 3. 5 called also Eliam, 2 Sa. 11. 3.—4) Sixth son of Obed-Edom, 1 Ch. 26. 5.

Ammihud, ăm'mī-hud, (1) The father of Elishama, Nu. 1. 10; 2. 18.—2) Father of Shemuel, Nu. 34. 20.—(3) Father of Talmai, king of Geshur, 2 Sa. 13. 37.—(4) Son of Omri, 1 Ch. 9. 4.

Amminadab, am-min'a-dab, (1) The father of Aaron's wife, Elisheba, Ex. 6. 23;—mentioned among the progenitors of Christ, Mat. 1. 4.—(2) The son of Kohath, 1 Ch. 6.

Amminadib [attendants of the prince], a person whose chariots were proverbial for their swiftness, Ca. 6. 12.

Ammishaddai, ăm-mī-shăd'da-i [people of the Almighty], father of Ahiezer, who was chief of the Danites at the exodus, Nu. 1. 12.

Ammon, ăm'mon, another form of the name BEN-AMMI, the son of Lot, and the father of the Ammonites, Ge. 19. 38.

Ammonites, ăm'mon-ites, a people descended from Ben-Ammi, the son of Lot, who possessed the country on the east of the Jordan, and to the north-east of Moab;—the conquest of them forbidden to the Israelites, De. 2. 19;—not to be received into the congregation of Israel, 23. 3;—oppress the Israelites, Ju. 10. 7;—conquered by Jephthah, 11. 32;—by David, 2 Sa. 10. 14; 12. 26;—by Jotham, 2 Ch. 27. 5;—the final conquest of them foretold, Eze. 21. 28; 25. 1; Je. 49. 1;—to be restored, 6;—God's judgments upon them, Am. 1. 13; Zep. 2. 8.

Amnon, ăm'non [faithful], 1) The eldest son of David by Ahinoam of Jezreel, 1 Ch. 3. 1; debauches his half-sister Tamar, 2 Sa. 13. 14;—slain by Absalom, 25.—(2) The first of the four sons of Shimon, 1 Ch. 4. 20.

Amok, ā'mok, the father of Eber, and chief among the priests that returned from Babylon, Ne. 12. 7, 20.

Amon, ā'mon [artificer], (1) The fifteenth king of Judah, succeeds Manasseh, 2 Ki. 21. 19; 2 Ch. 33. 20;—murdered, 24; 2 Ki. 21. 23.—(2) Governor of the city of Samaria in the time of Ahab, 1 Ki. 22. 26.—(3) The head of one of the families of the Nethinim, Ne. 7. 59;—called AMI, Ezr. 2. 57.

Amorites, ăm'o-rites, a tribe of the idolatrous Canaanites, sprung from Emor, the fourth son of Canaan, Ge. 10. 16; described as 'those who dwell in the mountains,' Nu. 13. 29, in contrast to the Canaanites or lowlanders;—many of them were of gigantic height, Am. 2. 9;—their iniquity not full in the time of Abraham, Ge. 15. 16;—to be utterly destroyed, De. 20. 17;—not wholly so in the time of the judges, Ju. 1. 34.

Amos, ā'moz or ā'mos [borne, a burden], One of the twelve minor prophets, contemporary with Hosea and Isaiah, and who lived about 780 years before Christ;—the son of Nahum or Johanan, Lu. 3. 25.

Amoz [strong], the father of Isaiah, Is. 1. 1; 2 Ki. 19. 2, 20; 20. 1.

Amphipolis, ăm-fip'o-lis [around the city], a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about 33 miles from Philippi. It was founded about 470 years before Christ;—Paul and Silas passed through it, Ac. 17. 1;—the Turks call it *Emboli*. It was called Popolia in the time of the Byzantine empire. A village of about 100 houses now occupies part of its site.

Amplias, ăm'plī-as, a Christian at Rome, beloved by Paul, Ro. 16. 8.

Amram, ăm'ram, (1) The son of Kohath, and the father of Aaron, Moses, and Miriam, Ex. 6. 20; 1 Ch. 6. 3;—died in Egypt aged 137 years, Ex. 6. 20.—(2) One of the 'sons' of Bani, Ezr. 10. 34.—(3) A descendant of Esau, 1 Ch. 1. 41.

Amraphel, ăm'ra-fel [keeper of the gods], the king of Shinar, one of the confederated monarchs who made war against the kings of Sodom, and captured Lot, Ge. 14. 1, &c.;—conquered by Abraham, 15.

Amzi, ăm'zī [strong], (1) A Levite, son of Bani, 1 Ch. 6. 46.—2) A priest, Ne. 11. 12.

Anab, ā'nab, one of the cities in the mountains of Judah, Jos. 11. 21.

Anah, ā'nah, (1) The fourth of the sons of Seir, Ge. 36. 20, 29; 1 Ch. 1. 38.—(2) The second of the two sons of Zibeon, Ge. 36. 18, 24.

Anaharath, ăn-a-hā'rath, a city on the border of Issachar, Jos. 19. 19.

Anaiah, ăn-a-ī'ah, one of the assistants of Ezra in reading the law, Ne. 8. 4.

Anak, ā'nak [long-necked, *i.e.* a giant], the father of the Anakims, a race of giants;—had three sons, Jos. 15. 14;—their descendants, from their gigantic appearance, inspired with terror the spies who were sent to search and report on the land of Canaan, Nu. 14. 33;—the whole race cut off by Joshua, 11. 21.

Anammelech, a-năm'me-lek, an idol worshipped by the people of Sepharvaim, 2 Ki. 17. 31.

Anan, a'nan [cloud], one of the chief Israelites that sealed the sacred covenant on the return from Babylon, Ne. 10. 26.

Ananiah, (1) The father of Maaseiah, Ne. 3. 23.—2) A town in the tribe of Benjamin, Ne. 11. 32.

Ananias, ăn-a-nī'as, the Greek form of the name ANANIAH, (1) A high-priest of the Jews, unjustly commands those who stood by to smite Paul, Ac. 23. 1–5;—went to Cæsarea to prosecute the apostle, 24. 1.—2) A disciple of Christ who resided at Damascus;—the Lord Jesus appeared to him in a vision, and directed him to go to Saul of Tarsus for his instruction, Ac. 9. 10;—he objects the previous character of Saul, 13;—is again commanded, and obeys, 15–20.—(3) and Sapphira struck dead for endeavouring to impose upon the apostles, Ac. 5. 1, &c.

Anath, ā'nath [an answer, *i.e.* to prayer], father of Shamgar, Ju. 3. 31.

Anathema, strictly means something *set apart* or *separated*;—separation from the church, and from Christ, ANATHEMA MARANATHA, *accursed, our Lord cometh*, 1 Co. 16. 22;—Paul, while a Pharisee, wished himself anathematized, Ro. 9. 3;—blasphemers call Christ anathema, or accursed, 1 Co. 12. 3.

Anathoth, ăn'a-thoth [answers, *i.e.* to prayer], (1) A city of Benjamin, about three Roman miles north from Jerusalem;—given to the priests, 1 Ch. 6. 60;—here Abiathar the priest was confined after he was deposed, 1 Ki. 2. 26;—the birthplace of Jeremiah, Je. 1. 1;—its inhabitants threatened, 11. 21;—now *Anata*, a miserable village of fifteen or twenty houses.—2) The eighth of the nine sons of Becher, 1 Ch. 7. 8.—3) One of the chief Israelites after the return from Babylon, Ne. 10. 19.

Ancestors, forefathers, predecessors, Le. 26. 45.

Anchor, an instrument for fastening or stopping the course of a ship at sea;—cast from the ship in which Paul was, Ac. 27. 30;—*hope* is the anchor of the soul, He. 6. 19.

Ancient, of old time, De. 33. 15; Job 12. 12; ANCIENTS, elders, Ps. 119. 100;—ANCIENT OF DAYS, a name given to Christ because of his eternal deity, Da. 7. 9, 13.

Ancles, or ANKLES, joints of the feet or legs, Ac. 3. 7; Eze. 47. 3.

Andrew [manly], son of Jonas, and brother of Simon Peter, an apostle, attends Jesus, Jn. 1. 40;—called, Mat. 4. 18;—his answer about the loaves, Jn. 6. 8;—brings Greeks to Jesus, 12. 22;—asks him about the signs of the times, Mar. 13. 3;—is with the disciples in the upper room, Ac. 1. 13.

Andronicus, an-dro-nī'kus or an-dron'ī-kus [man-conquering], a Jewish Christian, kinsman of Paul, and his fellow-prisoner, Ro. 16. 7.

Anem, ā'nem, a Levitical city of Issachar, near Bethel, 1 Ch. 6. 73; Jos. 15. 34;—is called EN-GANNIM, Jos. 19. 21; 21. 29.

Aner, ā'ner, (1) A city of the half tribe of Manasseh, on the west of Jordan, and appears to be the same with Tannach, 1 Ch. 6. 70; Jos. 21. 25; Ju. 1. 27.—2) A Canaanitish chief, Ge. 14. 13, 24.

Angels [messengers], celestial spirits, said to be wise, good, and immortal, 2 Sa. 14. 17, 20; Ps. 103. 20; Mat. 25. 31; Lu. 20. 36; 1 Ti. 5. 21;—are created and imperfect beings, Job 4. 18; Mat. 24. 36; 1 Pe. 1. 12;—are appointed as guardians of men, Ps. 34. 7; 91. 11; Ec. 5. 6; Mat. 18. 10; Ac. 12. 15; He. 1. 14;—charged with folly, Job 4. 18;—ignorant of the day of judgment, Mat. 24. 36;—desire to know what the apostles knew, 1 Pe. 1. 12;—are in great numbers, De. 33. 2; Ps. 68. 17; Da. 7. 10; Mat. 26. 53; Lu. 2. 13; He. 12. 22; Jude 14; Re. 5. 11;—are of great strength, Ps. 103. 20; 2 Pe. 2. 11;—of inconceivable activity, Ju. 13. 20; Is. 6. 2–6; Mat. 13. 49; 26. 53;—have appeared in the form of man, Ge. 18. 1, 2; 19. 1–5; Ju. 13. 6, 9, 10, 11; Lu. 24. 4;—are in the immediate presence of God, Mat. 18. 10; Lu. 1. 19;—execute the purposes of God, Nu. 22. 22; Ps. 103. 21; Mat. 13. 39–42; 28. 2; Jn. 5. 4; Re. 5. 2;—are of different ranks, Da. 10. 13; Jude 9;—are subject to Christ, 1 Pe. 3. 22; He. 1. 6;—not to be worshipped, Jn. 13. 16; Col. 2. 18; Re. 19. 10; 22. 8, 9;—worship God, Ne. 9. 6; Ps. 148. 2; Is. 6. 3; Lu. 2. 13, 14; Re. 5. 11, 12; 7. 11, 12;—rejoice when sinners are converted, Lu. 15. 10;—conduct souls to paradise, Lu. 16. 22;—will be the future companions of the heirs of salvation, He. 12. 22, 23; Re. 5. 11, 12.

Angels, messengers of God, entertained by Abraham, Ge. 18. 1, &c.;—sent to Sodom, 19. 1;—to Manoah, Ju. 13. 3, 9;—to David, 2 Sa. 24. 17;—to Elijah, 1 Ki. 19. 5.—smite the Assyrians, 2 Ki. 19. 35;—rescue Jacob, Ge. 48. 16;—speak to him, 31. 11;—appear to Ezekiel, Eze. 1. 9, 10;—to Daniel, Da. 6. 22; 10. 5–10, 16, 18; 12. 5–7.—Zechariah, Zec. 2. 3; 3. 1, 2; 4. 1;—Joseph, Mat. 1. 20, 2. 13, 16;—to Zacharias, Lu. 1. 19;—to Mary, 26;—deliver Peter from prison, Ac. 12. 7;—smite Herod, 23;—ministering spirits, He. 1. 14; 1 Ki. 19. 5, Ps. 104. 4; Lu. 16. 22; Ac. 12. 7. 27. 25.—have communicated the Divine will to man, Da. 8. 16, 17; 9. 21, 22; Mat. 2. 13; Lu. 1 19; Ac. 5. 19. 20; 8. 6;—encamp about them that fear God, Ps. 34. 7;—sing glory to God and good-will to men, Lu. 2. 14.

——, attend Christ on earth after his temptation, Mat. 4. 11;—in his agony, Lu. 22. 43;—roll the stone from his sepulchre, Mat. 28. 2;—announce his birth, Lu. 2. 9;—at his resurrection, 24. 4;—at his ascension, Ac. 1. 10;—will be sent to gather the wicked at the day of judgment, Mat. 13. 41;—and the elect, 24. 31;—to accompany Jesus at his second coming, 16. 27.

——, sometimes Christ appeared as one; to Abraham, Ge. 18. 17; 22. 15;—to Jacob, 32. 28.—to Moses, Ex. 3. 2, &c.;—to the Israelites, Ju. 2. 1, &c.;—to Gideon, 6. 11. The 'ANGEL OF HIS PRESENCE,' Is. 63. 9, is supposed to refer to the Incarnate Word. *Angel of the Lord* is one of the titles of the pre-incarnate Messiah, Ge. 16. 7, 13; 18. 2, 22; 22. 11, 12; 31. 11, 13; 32. 24, 30; Ex. 3. 2, 4, 6, 14.

——, some so called that sinned, 2 Pe. 2. 4;—that fell from their first estate, Jude 6.

——, the presiding ministers or overseers of the church, Re. 2. 1, 8, 12, 18; 3. 1, 7, 14. They are so called because they are messengers or ambassadors of God; and as the term angel signifies messenger, it is employed to denote, in special instances, not a nature but an office.

Anger, resentment;—general advice to repress it, Ps. 37. 8; Pr. 16. 32; 17. 14; Ep. 4. 26, 31; Col. 3. 8; Ja. 1. 19;—exposes a man, and makes him incapable of friendship, Pr. 22. 24; 25. 8, 28;—a mark of folly or madness, Job 5. 2; Pr. 12. 16; 14. 29; 19. 11; 27. 3; 29. 20;—may bring a man to destruction, Job 5. 2; Pr. 19. 19; Mat. 5. 22;—stirred up by grievous words, Pr. 15. 1; Ju. 12. 4; 2 Sa. 19. 43;—persons given to it to be avoided, Pr. 22. 24; Ge. 49. 6;—one of the works of the flesh, Ga. 5. 20;—comes from pride, Pr. 13. 10; 21. 24;—its effects on others, Pr. 15. 1, 18; 17. 14; 26. 21; 29. 22; 30. 33;—may be innocent, Ne. 5. 6; Ep. 4. 26; Mar. 3. 5; Le. 10. 16; Nu. 16. 15;—how pacified, Pr. 15. 1; 16. 24; 21. 14; 25. 15; Ec. 10. 4; Mat. 5. 25.

——, examples of it, in Cain to Abel, Ge. 4. 5;—Potiphar's wife to Joseph, 39. 13;—Simeon and Levi to the Shechemites, 34. 27; 49. 6;—of Balaam to his ass, Nu. 22. 27;—Balak, 24. 10, 11;—Ephraimites, Ju. 8. 1, 2 Ch. 25. 10;—of Moses, Nu. 20. 10; Ps. 106. 33;—of Saul to Jonathan, 1 Sa. 20. 30;—of Jonah, Jonah 4. 1;—of the Jews against Jesus, Lu. 4. 28;—of the elder son in the parable of the prodigal, 15. 28.

——, examples of reasonable anger, of Jacob with Laban, Ge. 1. 36;—of Moses with Pharaoh, Ex. 11. 8;—with the Israelites, 32. 19;—the sons of Aaron, Le. 10. 16;—at the rebellion of Korah, &c., Nu. 16. 15;—after the battle with the Midianites, 31. 14;—of Jesus with the Pharisees, Mar. 3. 5;—of God for sin, Ge. 6. 7; 30. 1, 2; Ex. 4. 14;—his anger to be dreaded, Ps. 2. 12; 76. 7; 90. 11; Mat. 10. 28;—its most fearful expressions reserved for the future, Mat. 25. 41; Ro. 2. 5, 8; 2 Th. 1. 7, 8; Re. 6. 17; 11. 18; 19. 15.

Angle, to fish with a rod, line, and hook, Is. 19. 8; Hab. 1. 15;—the word rendered 'angle' in these passages is rendered 'hook,' Job 41. 1, 2.

Anguish, inward pain, Ge. 42. 21; 2 Sa. 1. 9; Ps. 119. 143; Jn. 16. 21; Ro 2. 9; 2 Co. 2. 4.

Aniam, a-nī'am [sighing of the people], the last-named of the four sons of Shemidah, 1 Ch. 7. 19.

Anim, ā-nim [fountains], a city of Judah, Jos. 15. 50.

Anise, a species of parsley with large sweet-scented seeds, familiarly known by the name of *anil*; the Pharisees paid tithes of it, Mat. 23. 23.

Anna, an'na, Greek form of the name *Hannah*, an aged widow, daughter of Phanuel, of the tribe of Asher;—her character and prophecy, Lu. 2 36, 37.

Annas, an'nas, high-priest of the Jews, *along with* Caiaphas, at the time of Christ's death;—continued, according to custom, to retain the title, though not actually in office;—before him Christ was brought, Jn 18.13;—persecutes the apostles, Ac. 4.6.

Anointed, the word first used in Ge.31.13, with reference to the pouring of oil on the stone which Jacob set up for a pillar, Ge. 28.18;—of kings: Saul, 1 Sa 9.16;—David, 1 Sa 16.3, 12;—Solomon, 1 Ki. 1.39, &c.;—priests, Ex.29.29; 30.30;—and prophets: Elisha, 1 Ki. 19.16;—ingredients of the ointment described, Ex 30.23–33.

——, Christ, the ANOINTED, the MESSIAH of God, Lu.4.18; Ac.10.38.

——, Christ was anointed by a woman, a sinner, Lu.7.37;—by Mary, the sister of Lazarus, Jn. 12.3;—by another woman, Mat. 26.6. The terms *anoint*, *anointed*, used to illustrate the sanctifying influence of divine grace, 2 Co.1.21; 1 Jn. 2.20–27; Re.3.18

Anon, soon, quickly, Mat.13.20; Mar.1.30.

Answer, a reply to a question, Ge.41.16; Job 32.3; Lu.20.26;—*answers* to be deliberately made, Pr.18.13; Jn.7.51.

Anti-Christ, a *person*, or *power*, or *system of error*, opposed to Christ;—his coming foretold, 2 Th.2.3; 1 Ti. 4.1, &c.;—is said to be come, 1 Jn.2.18; 4.3.

Antioch, ăn'tĭ-ok, 1) The capital of Syria, on the banks of the river Orontes, about 30 miles from where it falls into the Mediterranean, and about 180 miles north of Sidon, and 300 north of Jerusalem. It was built by Seleucus Nicator, B.C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. *Luke* and *Theophilus* were born in this place. Here Paul and Barnabas preached, and had many Christian converts, Ac.11.20;—the term *Christian* was first used here, 26;—Paul reproves Peter at, Ga.2.11–15. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labours of the celebrated Greek father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.—2 of Pisidia, a city of Asia Minor, about 25 miles north-east of Seleucia, in which Paul and Barnabas preached the gospel, Ac.13.14;—Jews from, persecute Paul at Lystra, 14.19.

Antipas, ăn'tĭ-pas, a 'faithful martyr,' Re. 2.13.

Antipatris, ăn-tĭ-pā'tris or ăn-tip'a-tris, a town in Palestine, built by Herod the Great, in honour of his father, 15 miles from Joppa, and 40 from Jerusalem, situated in the plain of Sharon, on the road from Jerusalem to Cæsarea, Ac.23.31.

Antiquity, long ago, Is.23.7.

Antothijah, an-to-thi'jah [answers from Jehovah], a descendant of Benjamin, 1 Ch. 8.24.

Ants, or emmets, small insects, remarkable for their diligence, economy, and prudent foresight, and from which a lesson of industry may be learned, Pr.6.6; 30.25.

Anub, a'nŭb, one of the sons of Coz, of the tribe of Judah, 1 Ch.4.8.

Anvil, the iron block on which the smith lays his metal to be forged, Is.41.7.

Anxiety, perplexity about worldly things, to be avoided, Mat.6.25; 13.22; Lu.12.22; Jn. 6.27; 1 Co. 7.32, Phi. 4.6; 1 Ti. 6.8;—trust in God frees from, Je.17.7,8; Da.3.16;—vanity of, Ps.39.6; Ec.4.8.

Apace, quickly, speedily. Ps.68.12.

Apart, separately, privately, Ex.13.12; Le. 16.19; Ps.4.3; Mat.14.13; Ja.1.21.

Apelles, a-pel'les, a Christian at Rome, 'approved in Christ,' Ro.16.10.

Apes, or monkeys, brought in Solomon's fleet from Ophir, 1 Ki. 10.22; 2 Ch. 9.21; Is.13.21; 34.14.

Apharsachites, af-făr'sa-kites, or APARSATHCHITES, the name of one of the nations whom the Assyrian king planted in Samaria, Ezr.5.6; 6.6; 4.9.—APHARSITES, name of another tribe removed to Samaria by the king of Assyria, Ezr.4.9.

Aphek, ā'fek [citadel], the name of several towns, but none of them of great note, Jos. 19.30; 13.4;—called APHIK, Ju. 1.31; 1 Sa.4.1; 29.1; 1 Ki.20.26.

Aphekah, a town in Judah, Jos.15.53.

Aphiah, af-fy'ah, great-grandfather of Kish, 1 Sa.9.1.

Aphrah, a town in the plain of Judah, Mi. 1.10.

Aphses, the head of the eighteenth of the twenty-four courses of the priests, 1 Ch. 24.15.

Apiece, to each one's share, separately, Nu.3.47; Lu.9.3; Jn.2.6.

Apocrypha [hidden, secret], the word is used in its ordinary sense in Mar. 4.22. About the end of the second century the word began to bear the signification 'spurious.' The name is first found in the writings of Clemens Alexandrinus died about A.D. 215 to denote a number of books sometimes placed between the Old and New Testaments. It was not admitted by ancient Christians into the canon of Scripture. It was never received by the Jews, nor by Philo nor Josephus. Though forming no part of the sacred canon, some parts of it are of historical value, as the Books of the Maccabees.

Apollonia, ăp-pol-lō'nĭ-a, a city of Macedonia, situated on the north of Amphipolis, and in which was a temple of Apollo;—Paul passed through it on his way to Thessalonica, Ac.17.1.

Apollos, a-pol'los, a Jew of Alexandria, one of John's disciples, an eloquent preacher of the gospel;—taught assiduously while he knew only the baptism of John, Ac.18.24;—instructed by Aquila, &c., 26;—a party at Corinth attached to him, 1 Co. 1.12; 3.4, &c.

Apollyon, a-pol'yon, Re.9.11. The Greek equivalent of the Heb. title ABADDON.

Apostasy, a departure from a religious profession;—the causes and danger of it, Mat.12.43; 13.21; Jn.6.60–66; 1 Ti.4.1; He. 6.4; 10.26,38; 2 Pe.2.20;—of man, Ge.3.6; 6.1–6;—of many of the disciples of Jesus, Jn.6.66;—of some early Christians, 1 Ti. 4.1;—of the last days, Da.7.25,26; 2 Th.2. 3–10; 1 Ti.4.1–3.

Apostles [sent forth, messengers]. The twelve disciples to whom our Lord intrusted the organization of his church. The characteristic features of their office were, 1 That they should have seen the Lord, and been ear and eye witnesses of what they testified, Jn. 15.27.—2 They must have been immediately called and chosen by Christ himself, Lu. 6.13.—3 They were inspired, Jn.16.13; 1 Co. 2.10. 4 They had the power of working miracles, Mar. 16.20; Ac. 2.43. Their names, Mat.10.1–5;—Christ's charge when he sent them forth, Mat.10.5–42;—their power of binding and loosing, Mat.18.18; 16.19; Jn. 20.23; 1 Co.5.4,5;—power of working miracles, Mat.10.1,8; Mar.16.20; Lu.9.1,2; Ac. 2.43; 3.6; 19.11,12;—to do greater works than even Jesus had done, Jn.14.12;—their words were the words of God, Mat.10.20, 40; 2 Co.5.20; 1 Th.2.13; 4.8;—witnesses of Christ's resurrection, Ac.1.22; 4.33; 10.40, 41;—witnessed the ascension of Christ, Lu. 24.50, 51; Ac. 1.2, 9;—hated by the world, Mat. 10.22; 24.9; Lu. 21.17; Jn. 15.18;—their sufferings, 1 Co. 4.9;—false ones complained of, 2 Co. 11.13. The name is used once in the New Testament, He.3.1, as a descriptive designation of Christ, as emphatically *the sent of God*.

Apostleship, the office of the apostles, Ac. 1.25; Ro.1.5; 1 Co.9.2; Ga.2.8.

Apothecary, one who compounds or prepares drugs or perfumes, Ex.30.25,35; Ec. 10.1.

Appaim, ap'pā-im [the nostrils], the second of the two sons of Nadab, 1 Ch.2.30,31.

Apparel, clothing, garments, 2 Sa. 12.20; Ac.20.33;—appearance, Is. 63.1; Ac. 1.10. *See* CLOTHES.

Apparently, visibly, openly, Nu.12.8.

Appeal, to refer to another as judge, as of Paul to Cæsar, Ac.25.21; 26.32; 28.19. The principle of, recognized in the Mosaic law, De.17.8,9.

Appear, to be seen, Ge. 1.9; Ps.42.2;—to seem, Mat.6.16; 23.28.

Appease, to remove anger, Ge.32.20; Es. 2.1; Pr.15.18; Ac.19.35.

Appertain, to belong to, Le.6.5; Nu.16.30; Je.10.7; Ro.4.1.

Appetite, a desire for food or worldly things, Job 38.39; Pr.23.2; Ec.6.7; Is.29.8.

Apphia, ap-fī'a, Greek form of Lat. name *Appia*, a Christian female at Colosse, supposed to have been the wife of Philemon, Phile.2.

Appii-Forum, ap'pe-i-fō'rum, a town on the western coast of Italy, on the great road *Via Appia* from Rome to Brundusium, about 43 Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner, Ac.28.15.

Apple-tree, a species of fruit, probably the *citron*, large and fragrant, Ca. 2.3; 8.5; Joel 1.12. The proper apple-tree is very rare in the East.

Apple of the Eye, peculiarly tender, God's care of his people, Ps.17.8; Pr.7.2; Zec.2.8. In La. 2.18 the expression is used figuratively for tears.

Appoint, to settle or determine, Ge.30.28; Le.26.16; Is.26.1; Mat.24.51.

Apprehend, to seize on or understand, 2 Co.11.32; Ac.12.4; Phi.3.12,13.

Approach, drawing near, De.31.14; Ps.65.4; 1 Ti.6.16.

Approve, to like or commend, Ps.49.13; 1 Co.16.3; Phi.1.10.

Apron, a cloth hung before, Ge.3.7; Ac.19.12.

Aquila, ak'wĕ-la [an eagle], a Jew of Pontus, in Asia Minor, who, with his wife Priscilla, had been driven from Rome by the decree of the emperor Claudius. Paul finds them at Corinth, on his first visit to that city, Ac.18.2; they go with Paul to Syria, 18.

Ar, är [a city], the capital of Moab, south of the river Arnon, and on the east of the Dead Sea;—it was burned by the Ammonites, Nu. 21.28;—cf. Is. 15.1. The ruins bear the name of *Rabba*.

Arab, ā'rab [ambush], a town in the mountains of Judah, Jos.15.52.

Arabah, ar'ra-bah [desert], the name given to the whole Jordan valley, down to eastern gulf of the Red Sea, a distance in all of about 150 miles. The name is found only once in the English Bible, Jos.18.18, where it is the name of a district in Benjamin, called also Beth-Arabah, Jos.15.61.

Arabia, a-rā'bĕ-a [wild desert], an extensive country of Asia; is about 1600 miles in length, and 1000 in breadth. It is bounded by the Indian Ocean on the south, the Red Sea and the Isthmus of Suez on the west, Canaan and part of Syria on the north-west and north, and the mountains of Chaldea and the Persian Gulf on the east. It is divided by the Greek geographers into *Arabia Petrea*, or the Rocky, on the north-west, comprehending what was formerly the land of Midian; *Arabia Deserta*, or the Desert, on the east of Canaan, the country of the Ishmaelites, now inhabited by the Bedouins; and *Arabia Felix*, or the Happy, on the south. It contains vast sandy deserts in the interior, but on the coasts it is fertile and beautiful. Its earliest name in Scripture is the 'east country,' Ge.25.6;—and its inhabitants were called 'children of the east,' Ju.6.3; 7.12. From it Solomon received gold, 1 Ki.10.15;—the burden or punishment of, Is. 21.13; Je.25.24;—Paul went into it, Ga.1.17.

Arabians, descendants of Ishmael, Ge.25. 13, 14;—brought flocks to Jehosha hat, 2 Ch.17.11; God helped Uzziah against them, 2 Ch.26.7,—some of them present in Jerusalem when the apostles preached, Ac. 2.11;—prophecies concerning, Is. 21. 11–17; 42.11; 60.7; Je.25.23,24.

Arad, ā'rad [a wild ass], a Canaanitish city in the south of Palestine, Nu.21.1. *See* HORMAH.

Arah, ā'rah, Ezr.2.5.

Aram, ā'ram [high region], the highland country, 2000 feet above the level of the sea, between the Tigris and Mediterranean, peopled by descendants of Shem, Ge.10. 22,23; 22.21; 1 Ch.1.17.

Ararat, ar'ar-at, the name of a country, most probably a portion of Armenia, on the 'mountains' of which the ark rested after the flood, Ge.8.4. It is nowhere in Scripture given as the name of a mountain. The 'mountains' of Ararat are now identified with that range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, 'the land of Armenia,' in 2 Ki.19.37, and Is.38.38, is in the original Ararat. Jeremiah (51.27) speaks of Ararat as one of the countries of the *north*, *i.e.* north of Babylon.

Araunah, ar-aw'nah, or ORNAN, a Jebusite who sells his threshing-floor to David for 600 shekels of gold, 1 Ch.21.25; 2 Sa. 24.24.

Archangel, the chief angel, 1 Th 4.16; Jude 9.

Archelaus, är-ke-la'us [prince of the people], son of Herod the Great;—succeeds his father, who died the same year our Saviour was born, and reigns in Judea, Mat.2.22.

Archers, persons who shot with the bow, in hunting or in battle;—Ishmael was an archer, Ge.21.20;—see 1 Sa.31.3; 1 Ch 10. 3; Job 16.13; Is.22.3; Je.51.3.

Arches, buildings in the form of a bow, such as are used in bridges, windows, vaults, &c., Eze.40.16.

Archi, är'kī, a town or district on the border of Ephraim, near Bethel, Jos.16.2;—celebrated as the birth-place of Hushai, one of those who adhered to David during the rebellion of Absalom, 2 Sa.15.32; 16.16

Archippus, är-kip'pus [master of the horse], a pastor of the church of Colosse, exhorted by Paul, Col.4.17. Paul salutes him by Philemon as his 'fellow-soldier,' Phile.2.

Arcturus, ärk-tū'rus [bear-keeper], the name given by the ancients to the brightest star in the constellation Boötes, and sometimes to the whole constellation. The older interpreters understand by it the constellation *Ursa Major*, which is most probably the correct reference, Job 9.9; 38.32.

Ardon, ar'don [descendant], the last-named of the three sons of Caleb, 1 Ch.2.18.

Areli, a-rē'lī [heroic], a son of the patriarch Gad, Ge.46.16.

Areopagite, the title of the judges of the supreme court of Athens, the Areopagus.

Areopagus, ăr-e-op'a-gus [the hill of Mars], a place where the magistrates of Athens held their supreme council, and also the council itself;—Paul was cited before this court, Ac.17.19–32.

Aretas, a'rĕ-tas [graver], the king of Syria, father-in-law to Herod Antipas, at the time the governor of Damascus sought to apprehend Paul, Ac.9.23,24; 2 Co.11.32,33.

Argob, ar'gob [stony or stone-heap], a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, De. 4.4,13. It extended 22 miles from north to south, and 14 from east to west. It contained sixty walled towns, 'and though a vast majority of them are deserted *they are not ruined*,' De.3.4,14; 1 Ki.4.13.

Arguments, controversies, Job 23.4.

Aridai, a-rid'dā-i, one of Haman's sons, Es. 9.8.

Aridatha, a-rid'a-thah, one of Haman's sons, Es.9.8.

Ariel, ā'rĕ-el [the lion of God], 1 The name of one of Ezra's chief men, Ezr.8.16.—2 A name given to Jerusalem, Is.29.1,2,7, and in Eze.43.15,16 to the altar of burnt-offerings.

Arimathea, ar-e-mă-the'a [the double heights], a city of Judah, the birth-place of Joseph the counsellor, in whose sepulchre our Lord was laid, Mat.27.57; Jn.19. 38. Some have identified it with Ramah, Samuel's birth-place 1 Sa. 1.1, 19, but on insufficient grounds.

Arioch, ā're-ok [lion-like], 1 King of Ellasar, Ge.14.1,9.—2 The captain of the royal guard, into whose care Daniel and his companions were committed, Da.2.24.

Arisai, a-riss'a-i, a son of Haman, Es.9.9.

Arise, to rise up, Ac.20.30;—to repent, Ep. 5.14;—comforted, Am.7.2.

Aristarchus, ar-is-tar'kus [best prince], a Thessalonian who accompanied Paul to Ephesus and shared his labours, Ac.19.29; 20.4; 27.2; Col.4.10.

Aristobulus, ar-is-tob'ū-lus, the household of, mentioned Ro.16.10.

Ark, of Noah, Ge. 6.14;—it was from 100 (comp. Ge.5.32; 7.36) to 120 years in building (comp. Ge.6.3; 1 Pe.3.20). According to the usual calculation it was 450 feet long, 75 wide, and 45 deep; divided into three stories.

Ark of Bulrushes, in which Moses was exposed among the flags of the Nile, Ex.2.3.

Ark of the Covenant (Jos. 3.6; He. 9.4), a small chest, made of acacia or shittim-wood, overlaid with gold. It was about four feet and a half long, two feet and nine inches broad, and as much in height. Within it were deposited the two tables of the moral law, De.31.26, a golden pot of the manna, Ex. 16.33, and Aaron's rod that budded, Nu.17.10; and the top of the chest

was covered with two golden cherubim. Here the lid is called the *mercy-seat*, over which the *Shekinah* hovered like a visible cloud, the emblem of Jehovah's presence. The ark was lost when the temple was destroyed. Though a similar ark was made after the Jews returned from Babylon, yet it never regained its sacred contents;—its dimensions, Ex.25.10;—made by Bezaleel, 37.1;—placed in the holy of holies, Ex. 26.33; He.9.3,4;—carried to the river Jordan, which is divided at its approach, Jos. 3.15;—carried around Jericho, and said to have 'compassed the city' when its walls fell down at the time of its destruction, Jos.6.6–20;—taken by the Philistines, 1 Sa. 4.11;—Dagon falls before it,5.3;—returned, 6.10; received by Abinadab, at Kirjath-jearim, where it remained 20 years, 7.1;—brought from thence in a new carriage, when Uzzah was smitten for laying his hands on it, 2 Sa. 6. 1, &c.;—received by Obed-Edom, 10;—brought to Jerusalem, 15;—taken with him by David when he fled from Absalom, but sent back again, 15.24;—brought to the temple of Solomon, 2 Ch.5.2;—the glory of God covers it, and fills the temple, 13;—a psalm composed on the removal of it, Ps.lxviii.:—called the ark of God's strength,2 Ch.6.41; Ps.132.8;—and ark of the testimony, Ex.30.6; Nu.7.89;—of the law, Ex.25.22;—of God, 1Sa.3.3;—of the Lord, Nu.10.33; 2 Sa.6.2;—referred to as the glory of Israel, 1 Sa. 4. 21, 22. It was eminently symbolical of the presence of the Lord, and before it the mind of the Lord was consulted, Jos. 7.6–9; Ju.20.27; 1 Ch. 13.3.

Ark of the Testament, seen in vision by John, Re.11.19.

Arkites, a branch of the family of Canaan which settled in Phœnicia, Ge.10.17; 1 Ch. 1.15. Their capital, Arka, still exists as a small village on the north-west slope of Lebanon.

Arm, metaphorically used for *strength*, 1 Sa.2.31; Is. 51.9.

Arm of God, his almighty agency, Je.27.5; 32.17; Is.52.10; 53.1; 63.12.

Armageddon, är-ma-ged'don [the mountain of Megiddo], a name used emblematically for a place of great slaughter and mourning, Re.16.16, when allusion is made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo, Ju. iv.; 5.19; 6.33; vii.; 2 Ch.35.20–24.

Armenia, ar-mē'ne-a [high-land], a large country of Western Asia, on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is 430 miles from east to west, and 300 from north to south. It is divided into 15 provinces, of which Ararat is the central. It was reduced to a Persian province of Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the gospel, both in doctrine and worship. They form a distinct religious community, known by the name of the Armenian Church, which is governed by four patriarchs, by archbishops, doctors, secular priests, and monks. Armenia is now subject to the Turks. In 2 Ki. 19. 37; Is. 37. 38, the Hebrew word Ararat is rendered by the word *Armenia*. This country is identical with Togarmah, Ge.10.3; Eze.27.14; 38.6.

Armour, a weapon of war, 1 Sa.17.54;—the Christian, Ro.13.12; 2 Co.6.7; Ep.6.13,&c.

Armour-bearer, of Abimelech, Ju. 9. 54;—Jonathan, 1 Sa.14.6,7;—Saul, 16.21;—Goliath, 17.7;—Joab, 2 Sa.18.15.

Armoury, an arsenal, or repository of arms, Ca.4.4; Je.50.25.

Army, a host, or a vast number of warriors. The armies of Israel consisted of the whole male adult population, and could easily be mustered when required, Nu. 1. 2, 3; 26. 2; 1 Sa.11.6–8. Each soldier had to arm and support himself. Large armies, 2 Ch.13.3; 14.9; 17.14–18.

Arnon, ar'non [noisy], a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab, and falls into the Dead Sea, Nu.21.14; 22.36; De.2.24,36.

Arodi, a'rod-i, son of Gad the patriarch, Ge.46.16.

Aroer, ar'ō-er [heath], (1) A city of Reuben, situated on the north bank of the river Arnon, De.4.48; Ju. 11. 26; 2 Ki. 10. 33; Jos. 13.16;—Jephthah defeated the Ammonites, Ju. 11. 26–33. It is now a ruin called Arair.—(2 A city of Gad, situated near Rabbath-Ammon, Jos.13.25.—(3 Another in Judah, 1 Sa.30.28.

Arpad, ar'pad, or ARPHAD [support], a city of Syria, near Hamath, conquered by the Assyrians, 2 Ki.18.34; Is.10.9; 36.19; 37.13.

Arphaxad, ar-fax'ad, the third son of Shem, born about two years after the flood, Ge. 11.10–12;—died aged 438 years, 13.

Array, to put on apparel, Ge.41.42; Es.6.9; Ac.12.21; Re.7.3;—to put an army ready to fight, 2 Sa.10.9; Lu.23.11.

Arrived, reached, Lu.8.26; Ac.20.15.

Arrogancy, proud contempt, 1 Sa.2.3; Pr. 8.13; Is.13.11; Je.48.29.

Arrow, a pointed weapon shot from a bow, 1 Sa. 20. 36; 2 Ki. 9. 24;—inward terror, or judgments of God, Job 6.4; Ps.38.2;—wicked intentions, Ps. 11. 2; 64. 3;—lightnings spoken of as the arrows of Jehovah, Hab. 3.4; Ps.18.14;—calamities, Job 6.4; Ps.91. 5;—human injuries, as of a lying tongue, are arrows, Ps.120.4; 64.3.

Artaxerxes, är-tax-erks'es [great king], (1) A Persian king, his decree to prevent the building of the walls of Jerusalem, Ezr.4. 17,&c.—(2 LONGIMANUS, reigned 40 years, and died 425 B.C. In the seventh year of his reign he issued his gracious command to Ezra respecting Jerusalem, Ezr.7.11–26, and fourteen years afterwards permitted Nehemiah to return and build Jerusalem.

Artemas, ar'te-mas, a Christian disciple who helped Paul, Tit.3.12.

Artificer, one skilful in handy-works, Ge. 4.22; 1 Ch.29.5; 2 Ch.34.11; Is.3.3.

Artillery, weapons of war, 1 Sa.20.40.

Arts, magical, &c., Ac.19.19.

Aruboth, ar'ub-both [windows], a district on the sea-shore of Judah, mentioned only in 1 Ki.4.10.

Arumah, a-roo'mah [exalted], a town near Shechem, where Abimelech dwelt, Ju.9. 41.

Arvad, ar'vad [wandering], a small island and city off the north coast of Phœnicia, Ge.10.18; Eze.27.8,11. It has about 3000 inhabitants; now called *Ruad*.

Arvadites, the people of Arvad, Ge.10.18; Eze.27.8–11.

Asa, ā'sah [physician], a good king of Judah, succeeded his father Abijam, 1 Ki. 15.8; 2 Ch.14.1;—defeats Zerah the Ethiopian, 12;—makes a solemn covenant with God, 15.12;—degrades his mother for idolatry, 16;—joins the king of Syria, 16.2;—his war with Baasha, king of Israel, 1 Ki. 15.16;—his death, after reigning forty-one years, 23; 2 Ch.16.13.

Asahel, as'a-hel [creature of God], son of David's sister Zeruiah, and brother of Joab, slain by Abner, 2 Sa.2.18–24.

Asaiah, as-a-i'ah, an officer of Josiah, 1 Ch. 4.36; 6.30; 2 Ch.34.20.

Asaph, ā'saf [convener], a Levite, son of Barachias, and a celebrated musician in the time of David, 1 Ch.6.39; 25.2,9;—his name affixed to Ps. l. and lxxiii.–lxxxiii.;—sons of, 1 Ch.25.1,2; 2 Ch.20.14; 29. 13; Ezr.2.41; 3.10,11.

Ascend, to climb up, Jos.6.5; Ps.24.3;—up to heaven, Ep.4.8,9; Re.8.4; 11.12.

Ascension, the rising of Christ into heaven, Ac.1.9–12;—predictions respecting, Ps.24. 7–10; 47. 5, 6; 68. 17, 18; Da. 7. 13, 14; Mi.2. 13;—foretold by Christ himself, Jn.6.62;7. 33; 14.28; 16.5; 20.17;—Mount Olivet the scene of, Ac.1.12;—took place forty days after his resurrection, Ac.1.3;—*evidences:* by his disciples, Ac.1.9,10;—by two angels, 11;—seen by Stephen, Paul, and John, 7. 55,56; 9.3; Re.1.12–18;—his promised descent of the Holy Ghost, Jn.16.7,14; Ac.2. 33;—the terrible judgments he foretold, Mat.26.64; Jn.8.21;—the *time* of it, Ac.1. 3;—the *place* of it, 12;—the *effects* of it in fulfilling his predictions, Jn. 16. 7, 14;—in bestowing miraculous gifts, Ac.2.33. *See* EXALTATION of Christ.

Ascribe, to impute to, De.32.3; Job 36.3; Ps.68.34.

Asenath, as'e-nath, the daughter of Potipherah, and the wife of Joseph, Ge.41. 45,50.

Ash, tree, some species of the pine, Is. 44.14.

Ashamed of Christ, the portion of those who are, Mar.8.38; Lu.9.26.

Ashan, a Levitical city, about 20 miles south-west of Jerusalem, Jos.15.42; 19.7.

Ashdod, ash'dod, one of the five cities of the Philistines, Jos. 13. 3;—midway between Joppa and Gaza, called by the Greeks AZOTUS, Ac.8.40;—assigned to the tribe of Judah, Jos. 15.47;—possessed by the Philistines, 1 Sa. 5.1–7;—here was the temple of Dagon in which the Philistines deposited the ark;—Uzziah demolished its walls, 2Ch. 26.6;—it fell into the hands of Tartan, the Assyrian general, Is. 20. 1;—the place where Philip was found, after baptizing the eunuch, Ac.8.40;—it is now an insignificant village called *Esdud*.

Ashdoth-Pisgah, ash'doth-piz'gah, a place near the base of Mount Pisgah, De.3.17; Jos. 13. 20. It is elsewhere called the *Springs of Pisgah*, De.4.49.

Asher, ash'er [blessedness], the son of Jacob, his inheritance on the shore of the Mediterranean, from Carmel to Zidon, Jos. 19. 24;—his descendants, 1 Ch. 7. 30; 12.36.

Ashes, the remains of burned fuel, Le.6.10, 11;—used in token of humiliation and extreme grief, 2 Sa.13.19; Es.4.1; Job 42.6; Jonah 3.6; Mat.11.21;—to feed on ashes, Is.44.20.

Ashima, ash'ī-mă, an idol of Hamath introduced into Samaria, 2 Ki.17.30.

Ashkelon, ash'kĕ-lon, or ASKELON [migration], one of the 'fenced cities' of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod;—was taken by the tribe of Judah, Ju.1.18; 14.19—exploits of Samson at, Ju.14.19;—it is now desolate;—its desolation was predicted, Zec.9.5; Zep.2.4.

Ashkenaz, ash'ke-naz, one of the sons of Gomer, Ge.10.3;—called also Aschenaz, 1 Ch.1.6; Je.51.27.

Ashnah, name of two cities whose site has not been identified, Jos.15.33,43.

Ashpenaz, ash'pe-naz, the governor of Nebuchadnezzar's eunuchs, who changed the name of Daniel and his three companions, Da.1.3–17.

Ashtaroth, ash'tă-roth, or ASHTORETH, ash'to-reth, (1) A famed goddess of the Zidonians, and also of the Philistines (1 Ki.11.5; 1 Sa.31.10), probably meant by the 'queen of heaven,' Je.7.18;—served by Israel, Ju.2.13;10.6;—Samuel chargeth to put away, 1 Sa.7.3,4.—(2) A city on the east of Jordan, in Bashan, in the kingdom of Og, Ju.12.4; 13.12; 9.10.

Ashtaroth-Karnaim, ash'ta-roth-car'nā-im [Ashtoreth of the two horns], a city of the half-tribe of Manasseh, east of Jordan, famed for the worship of Astarte or Ashtoreth, the goddess of the Zidonians, Ge. 14.5; De.1.4.

Ashur, ash'ur [happy, prosperous], (1 The son of Shem, founded Nineveh, Ge.10.11. —(2) A posthumous son of Hezron, 1 Ch.2. 24;—his descendants, 4, 5.

Asia, ā'she-a, one of the quarters into which geographers have divided the earth;—has been the scene of the most wonderful events in the history of man;—here the human race were created,—the Jews were planted,—the Sacred Scriptures chiefly indited,—the Son of God accomplished our redemption,—and from it the gospel was diffused through the world. Asia mentioned in the N. T., for the word is not found in the O. T., is usually divided into two parts, Asia Major and Asia Minor. Asia Major comprehends by far the most extensive eastern parts of the continent—Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia, and Chaldea. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, &c. It is about 960 miles in length, and 400 in breadth; and the chief divisions of it are, Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the islands of Cyprus and Rhodes. As used in Ac.2.9; 6.9; 19.10,22,26,27; 2 Ti.1.15; 1 Pe. 1. 1, it means Proconsular Asia, comprehending only Phrygia, Mysia, Caria, and Lydia.

Asleep, to take rest, Jonah 1.5; Mat.8.24; —to die, Ac.7.60; 2 Pe.3.4;—a term only applicable, in denoting death, to the death of the righteous, 1 Co.15.18; 1 Th.4.13,15.

Asmaveth, as'ma-veth, 2 Sa.23.31.

Asnapper, as-nap'per, an Assyrian prince, Ezr.4.10.

Asp, a small poisonous serpent, which kills within a few hours, De.32.33;Job 20. 14,16; Is.11.8; Ro.3.13. The same word is rendered *adder* in Ps.58.5; 91.13.

Asriel, as'rē-el [the help of God], a son of Gilead, also of Manasseh the patriarch, 1 Ch.7.14.

Ass. The ass constituted a considerable part of the wealth of ancient times, Ge.12.16; 30.43; Job 1.3;—Saul searches for, 1 Sa.9.3; —rode upon by great men: Abraham, Ge. 22.3;—Jair's thirty sons, Ju.10.3,4;—Abdon's forty sons, 12.13,14;—Christ, Mat. 21.5.

—— OF BALAAM, speaks, Nu.22.28.

——, wild, described, Job 39.5; Is.32.14; Ho.8.9;—the natural man likened to, Job 11.12;—Ishmael is likened to, Ge.16.12.

Assault, a violent attack, Es.8.11.

Assay, to try or examine, De.4.34; Ac.9. 26; He.11.29.

Assemblies, meetings of Christians, not to be forsaken, He.10.25;—masters of, Ec. 12.11.

Assembly, a company met, Ex.12 6; Ps. 89.7; Ac.19.32.

Assent, to agree to in judgment, Ac.24.9.

Asshūr, ăsh'ur [a step], the second son of Shem, Ge.10.22, who gave name to Assyria, Ho.14.3; 5.13; 12.1.

Asshurim [steps], an Arab tribe descended from Dedan, Ge.25.3;—*Ashurites*, 2 Sa. 2.9.

Assist, to help, Ro.16.2.

Assistance, divine help, necessary in all our undertakings, Je.10.23; Ju.15.5; 1 Co. 15.10; 2 Co.3.5; Phi.2.13; 1 Ti.1.12.

——————, promised upon proper application, Ps.37.4,5; Is.58.9;Je.29.12,13; Mat. 7.11; 21.22; Lu.11.9; Ja.1.5; 1 Jn 5.14.

——————, instances and acknowledgment of such, Ge.24.12; 1 Sa.1.10; 2 Ki.19. 20; 20.5; 2 Ch.33.13; Job 42.10; Ps.3.4; 118. 5; 120.1.

Associate, to join together, Is.8.9.

Assos, ăs'sos, a seaport in Mysia, in the north-west of Asia Minor, about 20 miles south of Troas, Ac.20.13,14;—its ruins are still found.

Assuage, to ease or abate, Ge. 8.1; Job 16.5,6.

Assurance, (1 Of *understanding, i.e.* perfect knowledge and entire persuasion of the doctrine of Christ, Col. 2. 2.— 2 Of *faith*, a firm belief in Christ, entire trust in his sacrifice and priestly office, He.10.22. (3 Of *hope*, a firm conviction that God will grant what he has promised, He.6.11. This word is commonly used to denote a firm persuasion of our being in a state of salvation. But this assurance does not belong to the *essence* of faith. It is a result or consequence of faith, posterior to it in the order of nature, and frequently so also in the order of time. This grace of assurance has been attained by saints, Job 19.25; Ps. 17. 15; 23. 4; 73. 24; Ro. 8. 38, 39; 2 Ti.1.12; 4.18; 1 Jn.2.5;3.14; 4.13;—we are exhorted to seek after it, 2 Co.13.5,He.6.11; 1 Th.5.21; 2 Pe.1.10;—people of God sometimes deprived of it, Job 13.24; 23.9; 29 3; Ps.44.24; 77.7; 88.14; Is.50.10.

Assyria, as-syr'e-a, the *country* of Assyria and the Assyrian *empire* are to be distinguished. The empire comprehended Babylonia and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus, Ge.2. 14; 2 Ki.15.29; 17.6; Is.11.11; 19. 23, 24, 25; Zep.2.13, &c.;—many of the prophecies of Nahum and Zephaniah were fulfilled in its overthrow.

Assyrians, the people of Assyria proper, of which Nineveh was the capital. Their country lay on the Tigris, and was bounded on the north by the mountains of Armenia, in the south by Susiana and Babylonia, on the east by a part of Media and the mountain range of Zagros or mountains of Kurdistan, and on the west by the Tigris and Mesopotamia. Its modern name is *Kurdistan*. In extent it is about the size of Great Britain. Their conquest of Syria foretold, Is. 8. 4, &c.; 10. 5, &c.; to be punished, 10.12,26; 14.24; 30.31; 31.8;—their glory and destruction, Eze. 31. 3;—to be wasted, Mi.5.6; Zep.2.13. The recent discoveries that have been made among the ruins of Nineveh throw much light on the history of the Assyrian empire.

Astonied, or ASTONISHED, it generally means filled with perplexity, fear, or wonder, Ezr. 9. 3, 4; Is. 52. 14; Da. 3. 24, 4 19; Mat.7.28; 22.33; Lu.2.47; 5.9; Ac.9.6.

Astonishment, surprise, amazement, De. 28. 28, 37; 2 Ch.7.21; Ps.60.3; Je 8.21,42. 18; Eze 4 16, 23.33.

Astray, out of the right way, Ps.119.176; Pr.5.23; 1 Pe.2.25.

Astrologers, men who, by observing the motion of the heavenly bodies, pretend to foretell future events, Is.47.13; Da.1.20; 2.27.4.7; 5.7.

Asuppim, one of the apartments of the temple, probably where the stores were kept, 1 Ch.26.15.17.

Asyncritus, a-sin'krĕ-tus, a Christian at Rome, Ro.16.14.

Atad, a'tad [a thorn], a place where solemn mourning for seven days was made for Jacob, Ge.50.10,11. From this circumstance it was afterwards called ABEL-MIZRAIM.

Ataroth, at'tūr-oth [crowns], (1) A town east of Jordan, Nu.32.3.—(2) A town on the border of Ephraim, Jos.16.2,7.—(3) A place in the tribe of Judah, 1 Ch.2.54.

Athach, ath'ak [lodging-place], a town in the extreme south of Judah, 1 Sa.30.30.

Athaiah, ăth-ā-ī'ah, a son of Uzziah, the son of Zechariah, Ne.11.4.

Athaliah, ath-a-lī'ah [remembered of Jehovah], (1) Daughter of Ahab and Jezebel; she was the wife of Joram king of Judah, and mother of Ahaziah. She destroys the seed-royal, 2 Ki.11.1; 2 Ch.22.10;—her death, 2 Ki.11.2; 2 Ch.21.6; 22.10–12, 23.—(2) One of the sons of Jeroham, 1 Ch.8.26.—(3) The father of Jeshaiah, Ezr.8.7.

Atheists, the proper designation of those who deny the being of God, Ps.14.1; 53.1; Pr.30.9;—deny his providence, Job 21.15; 22.13; 34.9; Ps 10.11; 73.11; 78.19; 94.7;—deny him in their works, Ex.5.2; Job 31.28; Tit.1.16.

Athens, ăth'ens [city of Minerva], a city of Greece, the capital of Attica, situated about 46 miles east of Corinth. It was founded by Cecrops about 1556 years before Christ, and therefore it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry, and the fine arts. Idolatry in it was notorious; and the number of their gods is reckoned by Hesiod at 30,000. Petronius said it 'was easier to find a god in Athens than a man.' It produced Solon, Socrates, Demosthenes, &c., besides many renowned generals;—here Paul preached, Ac.17.16–22. It was governed by the Romans before the time of Christ; and in the fourth and fifth centuries it was pillaged by the Goths. Since 1455 it was under the slavery of the Turks. It suffered dreadfully in the war between the Greeks and Turks, yet it bravely sustained three sieges; twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is above 40,000.

Athirst, thirsty, dry, Ju.15.18; Ru.2.9; Mat.25.44;—a desire for happiness, Re.21.6; 22.17.

Atonement, the AT-ONE-MENT, the setting AT-ONE of two parties who were at enmity. The word is used to signify reconciliation or expiation. It is found only once (Ro.5.11) in the New Testament, but frequently in the Old. The Hebrew word so rendered means a *covering*, Ps.32.1. It is translated *reconciliation*, Le.6.30; 8.15; Eze.45.15; Da.9.24.—The great *annual day* of, among the Jews, Le.23.26:—sacrifices on it, Nu.29.7,8:—manner in which they were to be offered, Le.16.1–34.

Atonement of Christ, his covering, or expiating the sins of men by suffering as their substitute or surety, Is.53.5–7,12; Mat.20.28; 26.28; Jn.6.51; Ro.3.25; 5.6–9; 2 Co.5.21; Ga.1.4; 3.13; Ep.1.7; 1 Ti.2.6; Tit.2.14; He.9.26; 7.27; 1 Pe.2.24; 3.18; 1 Jn.1.7; 2.2; 4.10; Re.1.5; 5.9:—the great theme of apostolic preaching, 1 Co.1.23;—necessary for the expiation of sin, Is.59.16; Lu.24.26,45; Ac.17.3; He.2.10; 9.22;—made once and finished, He.7.27; 9.26; 10.10–14; 1 Pe.3.18;—effects reconciliation with God, Ro.5.10; 2 Co.5.18–20; Ep.2.13–16; Col.1.20–22; He.2.17;—was voluntary, Ps.40.6–8; Jn.10.11, 15,17,18; Ga.1.4; Ep.5.2;—faith or trust in it necessary for benefit, Ro.3.25; 1 Pe.2.7;—typified in the sacrifices of the Levitical law; in Isaac, Ge.22.2; in the passover. Ex.12.2, &c.

Attain, to reach or obtain, Ps.139.6; Pr.1.5; Eze.46.7; Ho.8.5; Ac.27.12; Phi.3.12.

Attalia, at tā'lī-a, a seaport town of Pamphylia, in Asia Minor, situate about thirty miles south-west of Perga;—Paul and Barnabas visited it on their return to Antioch from the inland part of Asia Minor, Ac.14.25.

Attendance, the act of waiting on another, 1 Ki.10.5; 1 Ti.4.13; He.7.13.

Attent, heedful, intent, 2 Ch.6.40; 7.15.

Attentively, carefully, Ne.1.6; 8.3; Job 37.2.

Attire, dress, ornaments, Le.16.4; Pr.7.10; Je.2.32; Eze.23.15.

Audience, an assemblage of persons to hear, Ge.23.13; Ex.24.7; 1 Sa.25.24; Ne.13.1; Lu.7.1; Ac.13.16; 22.22.

Augment, to increase, Nu.32.14.

Augustus, aw-gus'tus [venerable], the successor of Julius Cæsar, and emperor of Rome at the time of Christ's birth, Lu.2.1. He reigned 41 years, and dying A.D. 14, was succeeded by Tiberius Cæsar, Lu.3.1. The general title of the Roman emperors. In Ac.25.21,25 it is Nero who is referred to.

Aunt, a father or mother's sister, Le.18.14.

Austere, harsh or severe, Lu.19.21.

Author, the beginner of a thing, 1 Co.14.33; He.5.9; 12.2.

Authority, legal power, rule, Es.9.29; Pr.29.2; Mat.7.29; 8.9; 20.25; Ac.8.27; 9.14; 1 Co.15.24; Tit.2.15.

Ava, a'vah [ruin], a place from which colonists were brought to Samaria, 2 Ki.17.24; 18.34. Probably the same as Ahava, Ezr.8.15,21,31; and Ivah, 2 Ki.18.34; 19.13.

Availeth, profiteth, Es.5.13; Ga.5.6; Ja.5.16.

Aven, ā'ven [iniquity], (1) A city of Egypt, eastward of the river Nile, elsewhere called On or Heliopolis, Eze.30.17.—(2) A plain in Syria. It seems to be the great plain or *valley of Lebanon* (the modern *El-Buka'a*), Am.1.5; Jos.11.17, in which stood Baalbec. It lies between Lebanon and Anti-libanus, about 30 miles from Damascus.—(3) The contracted form of Beth-Aven or Bethel, Ho.10.5,8.

Avenge, to punish for a crime or injury, Le.19.18; 26.25; De.32.43; Is.1.24; Lu.18.3; Ro.12.19; Re.6.10.

Avenger of Blood, Jos.20.3; Nu.35.12, pursued the murderer or manslayer to avenge the blood of the slain.

Averse, not favourable to, contrary to, Mi.2.8.

Avim, ā'vim [ruins], a city of Benjamin, Jos.18.23.

Avites, a'vites, a tribe of early settlers in Palestine, who came from Avah, or Ivah, on the north-west of Chaldea;—were destroyed by Sennacherib, king of Assyria, Is.36.1–12; 37.13;—they worshipped the idols Nibhaz and Tartak, 2 Ki.17.31.

Avith, a'vith, a city of the Edomites, Ge.36.35.

Avoid, to shun, Pr.4.15; Ro.16.17; 1 Co.7.2; 1 Ti.6.20; 2 Ti.2.23; Tit.3.9.

Avouched, De.26.17,18, on the part of Israel a solemn and deliberate choice of God, and on the part of God a solemn promise to succour and bless his people.

Awake, to be ready or lively, Ju.5.12; Job 8.6; 14.12; Ps.7.6; 17.15; Mar.4.38; Lu.9.32; Ro.13.11; Ep.5.14.

Aware, attentive, vigilant, Ca.6.12; Je.50.24; Lu.11.44.

Awe, a reverential fear, Ps.4.4; 33.8; 119.161.

Awl, a servant bored with it in his ear, to represent his voluntary perpetual servitude, Ex.21.6; De.15.17.

Axe, a carpenter's tool of iron, De.19.5; 1 Sa.13.20,21; 2 Sa.12.31;—Elisha causes to swim, 2 Ki.6.5,6;—human instrument, the king of Assyria, Is.10.15;—God's judgment, Mat.3.10.

Azaliah, āz-a-lī'ah, the father of Shaphan, 2 Ki.22.3; 2 Ch.34.8.

Azaniah, az-a-nī'ah, Ne.10.9.

Azareel, ă za'rē-el [helped by God], (1) A Benjamite slinger, 1 Ch.12.6.—(2) A musician of the temple, 1 Ch.25.18.—(3) Son of Jeroboam, 27.22.—(4) Ezr.10.41.—(5) Son of Ahasai, Ne.11.13.

Azariah, az-a-rī'ah [helped of Jehovah]. There are 16 persons of this name mentioned in the O. T. (1) The most distinguished, also called Uzziah, succeeded his father Amaziah on the throne of Judah, 2 Ki.14.21;—becomes a leper for officiating as a priest, 15.5;—dies, 7.—(2) The son of Oded, prophesies in the time of Asa, 2 Ch.xv.

Azekah, az-ē'kah [broken up], a city of Judah, situated about 12 miles west of Jerusalem;—famed for the destruction of five kings by Joshua, Jos.10.10; 15.35;—in it the Philistines were routed when David killed Goliath, 1 Sa.17.32–53. It is now called *Tel Zakaria*.

Azem, a'zem [a bone], a city first given to Judah and then to Simeon, Jos.15.29; 19.3;—called Ezem, 1 Ch.4.29.

Azgad, az'gad, Ne.10.15.

Azmaveth, az-ma'veth [strong as death], a village in Benjamin, 1 Ch.12.3; Ezr.2.24.

Azmon, az'mon [strong], a place in the south of Palestine, Nu.34.4,5.

Aznoth-Tabor, az'noth-tā'bor [the ears of Tabor], a city of Naphtali, Jos.19.34.

Azotus, a'zō-tus, Ac.8.40, the Greek form of ASHDOD.

Azzah, az'zah, a form of the name Gaza, De.2.23; 1 Ki.4.24.

B.

Baal, bā'ăl [lord, ruler], (1) The name of chief *male* divinity of the Phœnicians, BEL being the Babylonian name of this god.—The worship of, a besetting sin of the Jews—prevailed also in ancient Scandinavia; Balak brought Balaam to the high-places of, Nu.22.41;—the Israelites worshipped, Ju.2.13;—God commanded Gideon to throw down the altar of, 6.25;—his prophets slain by order of Elijah, after his victory over them at Mount Carmel, 1 Ki.18.40;—by Jehu, 2 Ki.10.18.—(2) The fourth son of Jehiel, a Benjamite, 1 Ch.8.30.—(3) Name of a Reubenite, 1 Ch.5.5.—(4) A city of Simeon, 1 Ch.4.33, same as Baalath-Beer, Jos.19.8.

Baalah, bā'al-ah [mistress, one that is governed], (1) A city of the tribe of Judah, Jos.15.29;—same as Balah, 19.3;—assigned to Simeon, 1 Ch.4.29.—(2) A name for Kirjath-Jearim, Jos.15.9, 10; 1 Ch.13.6.—(3) A mountain on the north-west boundary of Judah, Jos.15.11.

Baalath, bā'al-ath [mistress], a city of Dan, about 12 miles north-west from Jerusalem, Jos.19.44.

Baalath-Beer [having a well], a city of Simeon, Jos.19.8.

Baal-Berith, bā'al-bē'rith [lord of the covenant], an idol worshipped by the men of Shechem, Ju.8.33.

Baale, bā'al-ay, *of Judah*, a city in the tribe of Judah, from which the ark was brought to Jerusalem, 2 Sa.6.2;—called Kirjath-Jearim, 1 Ch.13.6.

Baal-Gad, bā'al-gad [lord of fortune], a city in the valley of Lebanon, situated at the north-west foot of Mount Hermon, Jos.11.17; 12.7; probably the same as BAAL-HERMON, 1 Ch.5.23.

Baal-Hamon, bā'al-ham'on [lord of multitude], a place where Solomon had a vineyard, Ca.8.11.

Baal-Hazor, bā'al-ha'zor [lord of a village], a place near Ephraim, between Bethel and Jericho, where Absalom had a sheep-farm, and where he murdered his brother Amnon, 2 Sa.13.23.

Baal-Hermon [lord of Hermon], probably one of the peaks of Mount Hermon, Ju.3.3; 1 Ch.5.23.

Baali, bā'a-lī [my lord], Ho.2.16.

Baalim, bā'a-lim [masters], Ju.2.11; 8.33; Je.2.23.

Baalis, bā'a-lis [son of exultation], king of the Ammonites at time of Babylonish captivity, Je.40.14.

Baal Meon, bā'al-me'on, or BETH-BAAL-MEON [lord of dwelling], a town given to the Reubenites, Nu.32.38;—the Moabites recovered it, and at last was destroyed by the Chaldeans, Eze.25.9.

Baal-Peor, bā'al-pe'or [lord of Peor], an idol of the Moabites, which the Israelites joined them in serving, Nu.25.3; 31.16; Jos.22.17;—twenty-four thousand of them punished with death, 9.

Baal-Perazim, bā'al-per'a-zim [lord of breaches], a place in the valley of Rephaim, about three miles south-west of Jerusalem, where David routed the Philistines, 2 Sa.5.20;—called MOUNT PERAZIM, Is.28.21.

Baal-Shalisha, bā'al-shal'e-shah [lord of Shalisha], a place in Ephraim whence a man came with provisions for Elisha, 2 Ki.4.38,42.

Baal-Tamar, bā'al-ta'mar [lord of palm-trees], a place near Gibeah, where the other tribes destroyed the Benjamites, Ju.20.33.

Baal-Zebub, bā'al-ze'bub [lord of flies], the god of the Philistines, at Ekron, consulted by Ahaziah, 2 Ki.1.2,3,6.

Baal-Zephon, bā'al-ze'fon [lord of the north, or place of Typhon], a town belonging to Egypt on the border of the Red Sea, not far from Suez, Ex.14.2,9.

Baana, bā'a-na [son of affliction], (1) Son of Ahilud, 1 Ki.4.12.—(2) Son of Hushai, 4.16.—(3) Father of Zadok, Ne.3.4.—(4) One of those who returned from Babylon, Ezr.2.2.

Baanah, bā'a-nah [son of affliction], another form of Baana, (1) One of the sons of Rimmon. In company with his brother Rechab, entered Ishbosheth's house and cut off his head, 2 Sa.4.5–8;—David punished their guilt, 9–12.—(2) One of the chiefs of the Jews who returned from Babylon, Ezr.2.2.

Baara, bā'a-ra, one of the wives of Shaharaim, 1 Ch.8.8.

Baasha, bā'a-sha, the third king of Israel, and the son of Ahijah, succeeds Nadab, 1 Ki.15.28;—Jehu prophesies against him, 16.1;—his death, 6.

Babbler, a prattler, or senseless talker, Ec.10.11; Ac.17.18; 1 Ti.6.20; 2 Ti.2.16.

Babel, bā'bel [confusion, mixture], TOWER OF, mentioned only once in Scripture, built in the plain of Shinar, 102 years after the flood. Materials of brick were prepared three years, and the building was carried on twenty-two years. It was of prodigious extent and height. About 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of eight towers, raised one above another, and each 75 feet, in whole 600; and above the highest was built the temple of Belus. Strabo says it was 660 feet in height. The top of the tower was reached by an easy sloping ascent on the outside of the building, which went round it in a spiral form. In different portions were large rooms, with arched roofs, supported by pillars. The temple of Belus was supposed to be the ancient tower, but it is probable that it was a much more recent building. The building of Babel, and the confusion of tongues there, Ge.11.1–9. The name Babel (in Heb.) was afterwards applied to the city Babylon, Ge.10.10, and to the whole province of which it was the capital, Eze.23.17, margin.

Babes, infants, Ex.2.6; Lu.1.41,44; 2.12,16;—weak, or foolish, Is.2.4; He.5.13;—humble and teachable persons, God reveals divine truth to them, Mat.11.25; Lu.10.21.

Babylon, băb'ĕ-lon [confusion, mixture], in Hebrew and Chald. *Babel*, the capital of the country called *Shinar* in Genesis, and in the *later* Scriptures *Chaldea*. Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates (2 Ki.24.1; 25.27), as well as Babylonia, the province of the Assyrian empire (2 Ch.32.31; 33.11), and also Persia, Ezr.5.13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel was erected. This city was an exact square, built on a large plain, and was 56 miles in circumference, 14 miles on each side. The walls were 87 feet thick, 335 in height, and 100 gates of solid brass, 25 on each side. It had fifteen streets crossing one another at right angles, each 150 feet wide; and the whole city contained 676 squares. The famous *hanging gardens*, as they are termed, were a succession of terraces, raised on arches. The river Euphrates ran through this city. Nebuchadnezzar, king of Babylon, in 1648 years after Nimrod, and 588 before Christ, burned the temple of Jerusalem, and carried many of the Jews to it, 2 Ki.25.8,9; Je.52.12–30;—the inhabitants were remarkable for their superstitious, lewd, and debauched practices, and, in consequence, severe judgments were specially threatened against them, Is.13.1–22; 14.22,23; 47.10–15;—its destruction foretold, Is.13.1, &c.; 14.4; 47.1;—by the Medes and Persians, 21.2;—their idols cannot save them, 46.1; Je.25.12; 50.9, 18, 35; 51.1, &c.;—Daniel was a captive in it, Da.1.1,2;—the king built a great golden image, 3.1–7;—was besieged by Cyrus (B.C. 538), and the king, Belshazzar, was slain, 5.17–31;—Cyrus liber-

ated the Jews, and sent them to rebuild the temple, 2 Ch.36.22;—Darius, king of Persia, demolished its gates and walls, B.C. 538;—Xerxes pillaged the temple of Belus in the year 478;—Alexander the Great intended to renew it, but he soon died, 323;—Seleucus Nicanor carried away about 500,000 people to a new city called Seleucia on the Tigris;—a few people continued till the first century of Christ; but, in the second, it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah*, on the west bank of the Euphrates, about 50 miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud*, about 6 miles south-west of *Hillah*, and which is supposed by some, though on insufficient grounds, to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ('palace') the great palace of Nebuchadnezzar; and the mound of *Amram* the 'hanging gardens.' There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

Babylon the Great, said also to be 'the mother of harlots, and abominations of the earth,' is a symbolical title of Papal Rome, or the antichristian power, represented by the Popish church, Re.17.5;—its fall predicted, 14.8; 18.2;—description of certain of its features, 18.1–14.—The BABYLON mentioned in 1 Pe.5.13 is supposed by some to have been a place in Egypt, and by others the enigmatical title of Rome (Re. 17. 5); but most probably it refers simply to the Chaldean Babylon, where that epistle was composed, and where it is known a large number of Jews resided.

Baca, bā'kah [weeping], name of some valley, used by the psalmist as the emblem of devotion and sorrow, Ps.84.6;—the plur. of this word is rendered 'mulberry-trees' in 2 Sa.5.23:24; 1 Ch.14.15.

Back Parts of God, denote the less glory of his presence, Ex.33.23.

Backbiting, censuring or reproaching the absent, condemned;—in Pr.25.23 the word so rendered denotes *secrecy* in tale-bearing; —in Ps.15.3 to *run about* tattling;—in Ro. 1. 30 an *evil-speaker*;—2 Co. 12. 20, *evil-speaking*.

Backslide, to draw back from God, or apostatize from the truth, 1 Ki. 11. 9; Ga. 3.1–3; 5. 4; Re.2.4; Ex. 32. 7, 8; Ne.9.26;—the guilt and danger of those who do so, Pr. 14. 14; Je. 2. 19; Lu. 9. 62; He. 10. 38;—pardoned if repented of, 2 Ch.7.14; Je.3. 12; 36.3;—such persons invited to return, Je. 3. 12, 14; Ho. 14. 4;—God threatens to forsake and punish backsliders, Nu.14.43; De.11.28; Ju. 3. 7, 8; Is. 17. 10, 11; Je. 15. 6; Ho. 7. 13;—*causes* of backsliding: 'cares of the world; improper connections; inattention to closet duties; self-conceit; indulgence; parleying with temptation;'—*examples* of: Saul, 1 Sa. 15. 11; David, 2 Sa. 12. 14; Solomon, 1 Ki. 11. 4–40; Asa, 2 Ch. 16. 7; disciples, Mat.26.56; Jn.6.66; churches of Asia, Re.2.4,14; 3.2.

Backward, unwilling, to the back, Ge.9.23; 1 Sa.4.18; Job 23.8; Ps.40.14; 70.2; Is.1.4; 59.14; Jn.18.6.

Badger, the animal known by this name was not found in southern Asia. It has not yet been noticed out of Europe. Most probably some animal of the seal species is intended when mention is made of the 'badgers' skins;' others suppose that it may have been an animal of the antelope tribe, Ex.25.5; 26.14; 35.7; Nu.4.10; Eze.16.10.

Bahurim, bā-hū'rim [low grounds], a village of the Benjamites, about two miles north-east of Jerusalem, 2 Sa.3.16; 16.5;—Shimei was a native of, 2 Sa. 17. 18; 1 Ki. 2.8.

Bajith, bā'jith [the house], a temple or city in the country of Moab, Is.15.2.

Bakbuk, bak'būk [a bottle], the head of one of the families of Nethinims, Ezr.2.51.

Balaam, bā'lam [devourer of the people], a son of Beor or Bosor, a noted prophet or diviner;—dwelt in Pethon, a village of Mesopotamia, De.23.4;—applied to by Balak, king of Moab, to curse Israel; Nu.22.5; —his ass speaks, 28;—his prophecies concerning the future happy state of Israel, 23.18, &c.; xxiv.;—he counselled Moab to seduce Israel to sin, 31.16;—wishes to die with the righteous, 23.10;—was slain, 31.8; Jos. 13. 22;—his doctrine mentioned by Christ, Re.2.14.

Baladan, bal'la-dan [valiant and wealthy], (1) The father of Merodach-baladan, king of Babylon, 2 Ki.20.12.—(2) A surname of that king, Is.39.1.

Balah, bā'lä [a contraction of Baalah, or Bilhah], a city in the tribe of Simeon, Jos. 19.3.—The same as Bilhah, 1 Ch.4.29, or Baalah, Jos.15.29.

Balak, bā'lak [empty], a king of the Moabites, Nu.22.2,15.

Balances, a pair of, a symbol of justice, Job 31.6; Ps.62.9; Pr.11.1;—when used to weigh corn a symbol of scarcity, Re.6.5; Le.26. 26; Eze.4.16,17.

Bald, the head without hair;—some children in Bethel showed contempt for Elisha as a prophet of the Lord by crying after him, 'Go up, thou bald-head,' and forty-two were torn in pieces, 2 Ki.2.23.

Baldness, when voluntary, a sign of mourning, Is.22.12; Je.47.5.

Balm, a precious gum, extracted from the balsam-tree, more particularly ascribed to Gilead, Ge.37.25; Je.8.22; 46.11; 51.8; Eze. 27.17.

Bamoth, bā'moth [heights] (in the singular BAMAH, Ex.20.29), a place on the borders of Moab, east of Jordan, which was conquered from Sihon, Nu. 21. 19, 20.—The same as Bamoth-Baal, Jos.13.17. In Nu. 21.41 it is translated 'the high-places of Baal.'

Band, a chain or cord, Lu.8.29; Ac.16.26; —a company, Ac.10.1;—a shepherd's staff so called in prophecy, Zec.11.7;—a band of Roman soldiers, Ac.21.31, consisted of the tenth of a legion;—in Ps.84.4 the word means the fear of death.

Bani, bā'ni [built], (1) A Levite, 1 Ch.6.46. —(2) One of David's 37 warriors, 2 Sa.23. 36.—(3) Ezr.2.10; 10.29,34; called also BINNUI, Ne.7.15.

Banishment, exile, transported, 2 Sa.14.14; Ezr.7.26; La.2.14; Ac.18.2; Re.1.9.

Bank, the side of a river, Ge.41.17;—a heap of earth raised, 2 Sa.20.15;—a public stock of money, Lu.19.23.

Banner, ENSIGN, STANDARD, set up for war, Je. 4. 21; 50. 2;—displayed for truth, Ps.60.4. The several tribes of Israel had their respective banners or standards, and they were directed to keep by these in their encampments and marches, Nu.1.52; 2.2, 10,17,18,34.

Banquet, a sumptuous feast, Es.5.4,6; Job 41.6; Am.6.7; Da.5.10.

Baptism, washing by sprinkling, affusion, or dipping, Mar. 7. 4; 1 Co. 10. 2; He. 9. 10; Re.19.13; Ac.10.44,45, compared with 11. 15,16.

——— of John, Mat.3.5, &c.; Mar.1.4, &c.; Lu.3.3, &c.; Jn.1.25, &c.; 3.23;—Jesus questions the Pharisees concerning it, Mat. 21.25; Mar.11.29; Lu.20.4.

———, Christian, appointed, Mat. 28. 29;—to be administered to all who believe, Mar.16.16; Ac.2.41; 8.12,37; 18.8;—repentance necessary, Lu.3.3; Ac.2.38;—administered to the household or family of believers: the family of Lydia, Ac. 16. 15;—of the jailer, 33;—of Stephanas, 1 Co. 1. 16;—to both men and women, Ac.8.12;—to Simon, 13;—the eunuch, 38;—Saul of Tarsus, 9. 17, 18;—Cornelius and his friends, 10. 47, 48;—called the circumcision of Christ, Col. 2.11,12;—believers baptized into one body, 1 Co.12.13;—into Christ's death, Ro.6.3;—buried and raised with him in baptism, or dead to sin and raised to holiness, 4;—compared to the saving of Noah by water, 1 Pe.3.21;—with the Spirit, Mat.3.11; Mar. 1.8; Lu.3.16; Jn.1.33; Ac.1.5;—regeneration, the inward and spiritual grace, signified by it, Jn.3.5; Ro.6.3,4,11; Tit.3.5,6;—remission of sins signified by, Ac.2.38; 22. 16;—only one baptism, Ep.4.5;—'baptized for the dead,' 1 Co.15.29;—'baptized with fire,' Mat.3.11.

———, overwhelming trials, or bloody sufferings, Mat.20.22; Mar.10.39; Lu.12.50.

Barabbas, bä-rab'bas [son of Abba], a robber guilty of sedition and murder, Mar.15. 7;—released by Pilate rather than Jesus, Mat.27.16; Lu.23.18; Jn.18.40.

Barachel, bä'rä-kel, the father of Elihu, Job 32.2,6.

Barachias, bär-a-kī'as, the father of Zechariah, Zec.1.1,7; Mat.23.35.

Barak, bā'rak [lightning], the son of Abinoam, chosen to liberate the Hebrews from the Canaanites, Ju.4.6–9;—proves victorious, 15;—his, and the prophetess Deborah's song, 5.1, &c.;—his faith commended, He.11.32.

Barbarian, literally, a *foreigner*, a term used by the Greeks, Romans, and Jews, Ac.28.2,4; Ro.1.14; 1 Co.14.11; Col.3.11.

Barbed, jagged with hooks, Job 41.7.

Barber, Eze.5.1.

Bare, naked, Le.13.45,55;—pure, mere, 1 Co.15.37.—BARE-FOOT, indication of distress, Is.20.2–4; 2 Sa.15.20.

Bar-Jesus [son of Joshua], the patronymic of Elymas (the Turkish *Ulemah*), a sorcerer, Ac. 13. 6;—withstood Paul, 8;—solemnly rebuked and struck with blindness, 9–11.

Bar-jona, bär-jo'nah [the son of Jona], the patronymic of the apostle Peter, Mat.16. 17; Jn.1.42; 21.17.

Bark, to make a noise as a dog, Is.56.10;—to peel the bark, Joel 1.7.

Barley, a well-known grain, Ex.9.31; Le. 27.16; Nu.5.15; De.8.8; 2 Ch.2.10; Is.28.25; Ho.3.2; 2 Sa.14.30.

Barn, a repository for grain, 2 Ki.6.27; Lu. 12.24;—heaven, Mat.13.30. The word rendered barn in Job 39.12; 2 Ki. 6. 27, signifies rather a *thrashing-floor*.

Barnabas, bär'na-bas [son of comfort], a Levite of the island of Cyprus, a disciple of Christ, sells his possession, Ac.4.36;—sent from Jerusalem to Antioch about the proselytism of the Gentiles, 11.22;—'a good man and full of the Holy Ghost and of faith,' 11.24; 15.26:—goes to Tarsus to find Paul, 25;—accompanies him in his first progress, 13.2;—separates from him, 15.39;—led into an error by Peter, Ga.2.13.—'He bore such a relation to Paul as Melancthon did to Luther—that of a gentle, confiding, earnest, but subordinate co-operator.'

Barrel (a pitcher), a vessel for keeping flour, 1 Ki.17.12; 18.33;—for carrying water, Ge. 24.14.

Barrenness, unfruitfulness, Ps. 107. 34;—with no child, mentioned as a reproach, Ge.30.1; 1 Sa.1.6;—removed in a miraculous manner from Sarah, Ge.18.10; 21.2;—from Rebekah, 25.21;—from Rachel, 30.22; —the wife of Manoah, Ju.13.2;—from Hannah, the mother of Samuel, 1 Sa.1.19;—from Elizabeth, the wife of Zacharias, Lu.1.7.

Bars, to fasten doors or gates, Ex.26.26; Ne.3.3,6;—rocks in the sea, Jonah 2.6;—the boundary of the sea, Job 38.10.

Barsabas, bär'sa-bas [son of Saba], (1) Surnamed Justus, highly honoured as a candidate for the office of apostleship, Ac. 1. 23. —(2) The patronymic of Judas, Ac.15.22.

Bartholomew, bär-thol'o-mew [son of Tolmai], one of the twelve apostles, Mat.10.3; Ac.1.13;—was a witness of the ascension, Ac. 1. 4, 12, 13;—supposed to be the same person who in John's Gospel is called Nathaniel, Jn.1.45–49.

Bartimeus, bar-te-me'us [son of Timeus], one of the two blind beggars of Jericho who sat by the wayside begging, cured of blindness, Mat.20.30; Mar.10.46.

Baruch, bā'ruk [blessed], a Jewish prince, who, from attachment to Jeremiah, acted as his secretary or scribe;—charged to take care of the writings of Jeremiah's purchase, Je.32.13,14;—writes the prophecies of Jeremiah, 36.4;—which are burned by the king, 23;—writes them anew, 32;—comforted by Jeremiah, 45.1.

Barzillai, bar-zil'lā-i [made of iron], (1) A Meholathite, 2 Sa. 21. 8.—(2) A Gileadite of Rogelim;—his kindness to David when he fled from Absalom, 2 Sa.17.27;—refuses David's kind offers, 19.34;—David charges Solomon to show kindness to his family, 1 Ki.2.7.

Base, the foundation of a pillar, 1 Ki. 7. 27; Ezr.3.3;—mean, vile, Job 30.8; Is.3.5.

Bashan, bā'shan [fruitful, or light, sandy soil], a district east of Jordan reaching from Gilead to Hermon; its early inhabitants were Amorites, De.3.11–13; 4.47;—its king opposed the Israelites, Nu.21.33;—Moses gave it to the half-tribe of Manasseh, 32. 33;—high hill of, called the hill of God, Ps. 68. 15;—bulls of, 22. 12;—oaks of, Is. 2. 13; Eze. 27. 6; Zec. 11. 2;—its fruitfulness and rich pastures, Je. 50. 19; Mi. 7. 14; Is. 33. 9; Na.1.4;—it is now called Haurân.

Bashan Havoth-Jair, name given to the region of Argob in Bashan, conquered by Jair, De.3.14; Nu.32.41.

Bashemath, bash'e-math [fragrant], a daughter of Ishmael, and one of the three wives of Esau, Ge.26.34; 36.3,4,13. When first mentioned she is called MAHALATH, Ge.28.9.

Baskets, vessels made of twigs, &c., for holding bread, Ge.40.16; Ex.29.3,23;—for gathering grapes, Je.6.9;—first-fruits of the harvest preserved in, De. 26. 2, 4;—Paul escapes from Damascus in, 2 Co. 11. 23;—fragments gathered in, Mat.14.20; Mar.6. 43; Lu.9.17.

Basons, vessels to hold water, four different Hebrew words are so rendered. That used in Ex. 24.6 is rendered 'goblet,' Ca. 7. 2; and 'cup,' Is.22.24.

Bastard, one born out of wedlock, De.23.2; Zec.9.6; He.12.8.

Bat, an animal of the order of the *Cheiroptera*, or hand-winged. It comprises a great number of genera, species, and varieties, from the size of the smallest mouse to that of the vampire, which is as large as a squirrel. They are common in the East. The bats mentioned in Scripture were the true Vespertilionidæ, the insect-eating bat similar to the European. The word in Hebrew means *flying in the dark*, Le.11.19; Is.2.20.

Bath, a measure for liquids, the same with the ephah, each containing the tenth-part of a homer. Its capacity was 8 galls. 3 qts. The word is rendered measure in Lu.16.6; Is.5.10; Eze.45.10,11,14.

Bathe, to wash in a bath, Le.15.5,8,11, &c.;—judgments from God, Is.34.5.

Bath-rabbim, bath-räb'bim [daughter of many], a gate of the city of Heshbon, Ca. 7.4.

Bathsheba, bath'shĕ-bah [daughter of the oath, or of seven], the daughter of Eliam, 2 Sa.11.3, or Ammiel, 1 Ch.3.5, and wife of Uriah;—David commits adultery with her, 2 Sa.11.4,5;—the child born in adultery died, 2 Sa.12.15–18;—she is married to David, 11.27;—becomes the mother of Solomon, 12.24; 1 Ki. 1. 11;—presents the request of Adonijah to marry Abishag the Shunamite, 1 Ki.2.13;—is called Bathshua, 1 Ch.3.5.

Batter, to beat down, 2 Sa.20.15.

Battering-rams, engines used to beat down the walls besieged, Eze.4.2; 21.22.

Battle, an exhortation of the priest to precede it, De.20.1;—who shall be dismissed before it, 5;—not always to the strong, Ec.9.11.

Battle-axe, a heavy axe to cut trees, houses, &c., in the way of victory, Je. 51.20.

Battle-bow, either a bow to shoot in war, or an army of archers, Zec.9.10; 10.4.

Battlement, a parapet wall or balustrade surrounding the top of the flat-roofed houses of the Jews, to prevent persons from falling off, De.32.8;—also used to denote the fortification of a city, Je.5.10.

Bay, the colour of one of the teams of horses in Zechariah's vision, Zec.6.3,7.

Bay-tree, only occurs in Ps.37.35; some suppose it to be the laurel, and others the cedar of Lebanon.

Bazlith, baz'lith [nakedness], the head of one of the families of the Nethinim, Ezr.2. 52; Ne.7.54.

Bdellium, a gum or rosin resembling myrrh, used as a perfume, Ge.2.12;—like manna in colour, Nu.11.7;—others regard the word as meaning pearls or precious stones. The LXX. render the word in one place carbuncle, and in another crystal.

Beacon, a signal or mark on conspicuous places to warn of danger, or to give direction, Is.30.17.

Bealiah, be-a-lī'ah, one of David's Benjamite heroes, 1 Ch.12.5.

Bealoth (the plur. of Baal), (1) A town in the extreme south of Judah, Jos.15.24.—(2) A district of Asher, rendered in 1 Ki. 4. 16 incorrectly 'in Aloth.'

Beam, a plank of wood, a thorn, or splinter, Ju.16.14; Mat.7.3–5.

Beans, 2 Sa.17.28; Eze.4.9.

Bear, a fierce beast of prey;—killed by David, 1 Sa.17.34;—killed forty-two children who mocked Elisha, 2 Ki.2.23,24;—its fierceness illustrating judgments of God, La.3.10; Ho. 13. 8;—symbolical: Da.7.5;—of a ferocious enemy, Pr.17.12; Is.11.7; Re.13.2.

Beard, tearing, or neglecting to trim, a token of deep sorrow, Ezr.9.3; Is.15.2; Je. 41. 5;—insult offered to David's ambassadors by cutting off, 2 Sa.10.4,5;—Jews forbidden to cut off or mar, for the dead, Le.19.27; 21.5.

Bearers, carriers of burdens, 70,000 for building the temple, 2 Ch.2.18.

Bearing with the weaknesses and infirmi-

ties of others, a duty, Ro.14.1; 15.1; 1 Co. 13.7; Ga.6.1,2.

Beasts, all animals as distinguished from man, Ps.30.6;—named by Adam, Ge.2.20; —Solomon's knowledge of, 1 Ki.4.33;—not to be cruelly used, Pr.12.10;—to rest on the Sabbath, Ex.20.10; 23.12; De.5.14;—subject to the same fate with men, Ec.3.18, &c.;—in Re.4.6,8,9; 5.6,14; 6.1; 7.11; 14.3; 19.4, the literal rendering *living one* or *living creature* would be more appropriate;—in prophetic language, heathen kingdoms or powers, Da.7.4–8,11,12;8.4; —the papal antichrist, Re.13.1, &c.; —Paul describes some of his furious opponents as 'wild-beasts,' 1 Co.15.32; —a similar figure in Ps.22.12,16; Ec.3.18.

Beat, to smite, De.25.3; —to overcome, 2 Ki.13.25; Ps.89.23; —to demolish, Ju.8.17; 9.45.

Beautify, to render comely, Ezr.7.27; Ps. 149.4; Is.60.13.

Beautiful Gate OF THE TEMPLE, Ac.3.2.

Beauty, the vanity and danger of it, Ps.39.11; Pr.6.25; 31.30;—a shepherd's staff so called in prophecy, Zec.11.7; —persons remarkable for it: Sarah, Ge.12.11; —Rebekah, 24.16;—Rachel, 29.17;—Joseph, 39.6;—Moses, Ex.2.2; He.11.23;—David, 1 Sa.16.12,18;—Bathsheba, 2 Sa.11.2;—Tamar, the daughter of David, 13.1;—Absalom, 14.25; —Abishag, 1 Ki.1.4;—Vashti, the wife of Ahasuerus, Es.1.11;—Esther, 2.7.

Bebai, beb'a-ī [father], the head of one of the families that returned from Babylon, Ezr.2.11.

Becher, bē'ker [first-born], the second son of Benjamin, Ge.46.21; 1 Ch.7.6.

Bechorath, be-kō'rath [first-born], great-grandfather of Ner, the grandfather of Saul, 1 Sa.9.1.

Beckoned, gave a sign with the hand, Lu. 1.22; 5.7; Jn.13.24; Ac.19.33; 21.40; 24.10.

Bed, mattresses and skins laid on the floor, used as beds, Mat.9.6;—elevated cushioned benches so used, 2 Ki.1.4; 20.2;—were sometimes movable, Ex.8.3; 2 Sa.4.5–7; —BEDSTEAD of Og, king of Bashan, De. 3.11;—the grave, Is.57.2.

Bedad, bē'dad [separation], Ge.36.35; 1 Ch.1.46.

Bedan, bē'dan, 1 Sa.12.11; probably the same as the judge Abdon.

Bedeiah, bed-e-ī'ah [servant of Jehovah], Ezr.10.35.

Bee, common in Palestine;—deposited their honey in clefts of the rock, &c., Ps.81.16; Ju.14.8;—honey a common article of food in Canaan, 1 Ki.14.3; Ca.5.1;—symbol of the Assyrian king, Is.7.18.

Beeliada, be-el-ī'a-dah, a son of David, 1 Ch.14.7; the same as Eliada, 2 Sa.5.16.

Beelzebub, be-el'ze-bub, or BELZEBUB, [the god of flies], the chief idol god of the Ekronites, 2 Ki.1.3, and hence the chief of the devils, Satan, is so called in the New Testament, Mat.10.25;12.24;Lu. 11.15-19. *See* BAALZEBUB.

Beer, bē'er [a well], (1) A town in Benjamin, probably same as Beeroth, Ju.9.21. —(2) A halting-place of the Israelites, Nu. 21.16–18.

Beer-Elim, be-ĕr-ē'lim [well of heroes], a place on the border of Moab, Is.15.8.

Beer-lahai-roi, bē'er-la-hā'e-roy [the well of him who lives and sees me], a fountain near which the angel of the Lord found Hagar, Ge.16.7,14; —Isaac dwelt near, Ge.24.62; 25.11.

Beeri, bē'ry [illustrious], (1) The father of Judith, Ge.26.34.—(2) Father of the prophet Hosea, Ho.1.1.

Beeroth, be-ē'roth [wells], a city of the Gibeonites, given to the tribe of Benjamin, ten miles north of Jerusalem, Jos.9.17; 2 Sa.4.2: near it are the remains of an old church, built by the empress Helena;—now called *el-Birch*, a village of 700 inhabitants.

Beeroth, be-ē'roth [of the children of JAAKAN], a group of wells in the wilderness, De.10.6, called *Bene-* (*children of* Jaakan, Nu.33.31,32.

Beersheba, be-er'shĕ-ba [well of the oath], the name of a city, and also of a well, at the southern extremity of the Holy Land; —first mentioned in the history of Abraham, who planted a grove there, Ge.21.33; —made a league with Abimelech at, 26.33; —given to Simeon, Jos.19.2; —Elijah fled to, 1 Ki.19.3.

Beeshterah, be-esh'tĕ-rah [house of Astarte], a city on the east of Jordan, Jos. 21.27;—called Ashtaroth, 1 Ch.6.71.

Beetle, an insect of the locust family, altogether different from that so called by us. The word occurs only in Le.11.22.

Beeves, the old plur. of *beef*, used in the O. T. for cattle, Le.22.19,21; Nu.31.28,38.

Befallen, happen, Le.10.19; Nu.20.14; Es. 6.13; Mat.8.33.

Beforehand, previously, Mar.13.11; 2 Co. 9.5; 1 Pe.1.11.

Beget, to generate or produce, Ge.17.20; De.4.25; Je.29.6.

Beggar, one who begs for alms, 1 Sa.2.8; Ps.109.10;—Lazarus, Lu.16.20–22;—the blind man, Jn.9.8; —the lame man, Ac.3.2–5.

Beginning, that which is first, Ge.1.1; Jn. 2.11; He.3.14; —from eternity, before any creature was made, Ju.1.1; 2 Th.2.13; Re. 1.8.

Begotten, naturally, Ju.8.30;—supernaturally, He.11.17;—spiritually, 1 Co.4.15.

Beguile, to cheat, or impose on, Col.2.4, 18; 2 Pe.2.14.

Behalf, to do or speak in one's favour, Ro. 16.19; 1 Co.1.4; 1 Pe.4.16.

Behaviour, conduct, course of life, 1 Sa.21. 13; 1 Ti.3.2; Tit.2.3.

Beheaded, cut off the head, 2 Sa.4.7; Mat. 14.10; Re.20.4.

Beheld, looked upon, Nu.21.9; 23.21; Ps. 119.158; Mar.15.47; Re.5.6.

Behemoth, bē'he-moth, an animal described in Job 40.15, &c. The word is also translated *beast*, Job 35.11; Ps.73.22; *cattle*, Ps.50.10;—generally supposed to be the hippopotamus, the river-horse of Egypt, an animal of great strength and bulk. It is frequently met with above 16 ft. long and 7 ft. in height. 'He eateth grass like an ox.'

Behind, after, 2 Sa.3.16;—inferior to, 2 Co. 11.5;—near to, Is.30.21.

Behold. This word is not an interjection, but the imperative mood, expressing command or exhortation. It is a call to fix the attention on a subject, Is.7.14; 42.1; Mar.16.6; Jn.1.29; Re.3.20; 16.15; 22.7.

Behoved, it was fit, Lu.24.46; He.2.17.

Bel, bel' [vain, nothing], an idol of the Chaldeans, the same as Baal, Is.46.1; Je. 50.2; 51.44. *See* BAAL.

Bela, bē'lah [a thing swallowed], (1) One of the five cities of the plain, Ge.14.2;—afterwards called Zoar, 19.20,30.—(2) A king of Edom, son of Beor, Ge.36.32,33; 1 Ch.1. 43.—(3) Son of Azaz, a Reubenite, 1 Ch. 5.8.

Belah, bē'lah, eldest son of Benjamin, 1 Ch.7.6.

Beleh, to throw out malice, Ps.59.7.

Belial, bē'lī-al [worthless], a name given to Satan, 2 Co.6.15;—wicked men called sons of, De.13.13; Ju.19.22; 1 Sa.1.16; 2.12; 10. 27, &c.

Believe, to give credit or assent, Ge.45.26; Ac.8.13;—to receive or depend on, Jn.1. 12; 3.15,16. *See* FAITH.

Bellows, an instrument to blow the fire, Je.6.29.

Bells, on the lower borders of the high-priest's robe, that he might be heard as he went in and out of the holy place, Ex.28. 33;—horse bells, or bridles, inscribed *Holiness to the Lord*, *i.e.* a spirit of religion shall pervade all the pursuits and occupations of men, Zec.14.20.

Belly, the bowels, Mat.15.17;—carnal pleasures, Ro.16.18;—sometimes put for the mind or heart, Jn.7.38; Job 15.35; 20.15; Pr.20.27, 30;—the inhabitants of Crete called *slow bellies*, or given to *sloth* and *gluttony*, Tit.1.12;—the 'belly of hell,' Jonah 2.2, signifies the grave or the underworld.

Belong, appertains to, Ge.40.8; Le.27.24; Ps.47.9; Mar.9.41.

Beloved, much valued and delighted in, De.21.15; Ne.13.26; Ac.15.25;—the new Jerusalem, Re.20.9;—Christ is, Mat.3.17; Mar.1.11.

Belshazzar, bel-shăz'zar [master of the secret or treasure], the last king of the Chaldees, under whom Babylon was taken by Cyrus:—his impious feast, Da.5.1, &c.; —sees a hand-writing on the wall, 5;—Daniel's interpretation of it, 25:—his death, 30.

Belteshazzar, bĕl-te-shaz'zar [Bel's prince, *i.e.* whom Bel favours], the Chaldee name given to Daniel, Da.1.7; 2.26.

Bemoan, to mourn over, Je.15.5; 16.5; 22.10; 31.18; Na.3.7.

Benaiah, ben-ay'ah [made by Jehovah], (1) Son of Jehoiada the chief priest, 1 Ch. 27.5, one of David's valiant men, 2 Sa.23. 20;—succeeds Joab in the command of the army, 1 Ki.2.35; 4.4.—(2) A Pirathonite, one of David's thirty mighty men, 2 Sa. 23.30.—(3) A Levite, 1 Ch.15.18.—(4) A priest, 1 Ch.15.24.—(5) A Levite in the time of Hezekiah, 2 Ch.31.13. For others of the same name see 1 Ch.4.36; Eze.11.1, 13; Ezr.10.25,30,35,43.

Ben-Ammi, bĕn-am'mī [son of my people], father of the Ammonites, Ge.19.38.

Benches, seats for rowers in ships, Eze.27.6.

Beneath, under, below, Ex.20.4; Job 18.16; Is.14.9; 51.6; Jn.8.23.

Bene-Berak, bĕn-eb'e-rak [sons of lightning], Jos.19.45; a city in the tribe of Dan.

Benediction, form of priestly, Nu.6.23–26; —by Melchizedec, He.7.1–7;—David, 2Sa. 6.18,20.

Benefactors, persons who confer benefits, or do good to others, Lu.22.25.

Benefits, gifts of God, 2 Ch.32.25; Ps.68. 19;—to do good, Je.18.10;—salvation, 1 Ti. 6.2.

Bene-Jaakan, ben-e-jā'ā-kan [the sons of Jaakan], used as an abbreviation for Beeroth—, the wells of the Bene-Jaakan, an encampment of the Israelites, Nu.33.31,32.

Benevolence, good-will, 1 Co.7.3.

Benhadad, ben-hā'dad [son of Hadad], (1) The king of Syria, came to assist Asa, king of Judah, 1 Ki.15.18.—(2) Son of the former, besieges Samaria, 1 Ki.20.1, &c.; —defeated, 20;—again, 29;—taken prisoner, but dismissed, 33.—(3) The son of Hazael, who succeeded his father in Syria, 2 Ki.13.24;—defeated Jehoash in three engagements, 25.

Ben-Hail, ben-ha'il [the son of strength], one of the 'princes' of the people sent by Jehoshaphat to instruct the Jews, 2 Ch. 17.7.

Ben-Hanan, ben-ha'nan [the son of grace], of the posterity of Judah, 1 Ch.4.20.

Benjamin, ben'jă-min [son of my right hand], the youngest son of Jacob and Rachel, born, Ge.35.18; with her dying breath his mother called him *Benoni* [son of my sorrow], but his father called him Benjamin;—goes into Egypt, 43.15;—his descendants, 1 Ch.7.6;—his sons and chief men, 8.1.

Benjamites, their inheritance, Jos. 18.11; —almost extirpated by the other tribes, Ju. 20.26, &c.;—allowed to seize wives, 21.16.

Ben-Zoheth, ben-zō'heth [son of Zoheth], 1 Ch.4.20.

Beon, be'on, a pasture-ground east of Jordan, Nu.32.3; probably a contraction for Beth-Meon, Je.47.23.

Beor, be'or [a torch], (1) The father of Balaam, Nu.22.5.—(2) Father of Bela, Ge. 36.32.

Bera, bē'ra [a well], king of Sodom, was assisted by Abraham, Ge.14.2.

Berachah, ber'a-kah [blessing], (1) A valley half way between Jerusalem and Hebron, where Jehoshaphat gained a victory over the Moabites and Ammonites, 2 Ch. 20.26.—(2) One of the thirty Benjamite warriors, 1 Ch.12.3.

Berachiah, or BERECHIAH, ber-a-kī'ah, or ber-e-ki'ah [blessed by Jehovah], (1) The father of Asaph, 1 Ch.6.39. For others of the same name see 2 Ch.28.12; 1 Ch.3.20; 9.16; Zec.1.1,7; Ne.3.4.

Beraiah, be-ra-ī'ah [the choosing of the Lord], of the posterity of Benjamin, 1 Ch. 8.21.

Berea, be-rē'a [heavy, weighty], a city of Macedonia, lying about 20 miles west of Thessalonica;—here Paul preached with success, Ac.17.10;—its inhabitants commended for searching the Scriptures, 11. It now bears the name of *Verria* in Roumelia, and has a population of about 20,000.

Bereave, deprive or take away, Ec.4.8; Je 15.7; Eze.5.17; Ho.13.8.

Bered, be'red [hail], a place in the south of Palestine, Ge.16.14.

Beriah, be-rī'ah [in evil], (1) Ephraim's sons had been slain (1 Ch.7.21–23), and he called his next son Beriah, 'because it went evil with his house.'—(2) A son of Asher, Ge. 46.17.—(3) A Benjamite, 1 Ch.8.13.

Berith, bē'rith [covenant], the idol of the Shechemites, Ju.9.46. *See* BAAL-BERITH.

Bernice, ber-nī'se, the eldest daughter of Agrippa the Great, and sister of the younger Agrippa, king of the Jews—whom she accompanies on a visit to Felix, Ac.25. 13. Her first husband was her uncle—she was a woman of an abandoned character.

Berodach-Baladan, be-ro'dak-bal'a-dan, a king of Babylon, 2 Ki.20.12;—called also Merodach-Baladan, Is.39.1.

Berothai, ber'o-thay [my wells], a city of Syria, north of Damascus, 2 Sa. 8.8; the same as Chun, 1 Ch.18.8. Probably also the same as Berothah, Eze.47.16.

Beryl, a transparent gem, probably the topaz. It was the tenth stone in the high-priest's breast-plate, Ex.28.20; Eze.1.16; 10.9; Da.10.6; Re.19.20.

Beseech, to entreat or implore, Ex.33.18; Ps.80.14; Ro.12.1; Ga.4.12.

Beset, to harass or perplex, Ps.22.12; 139. 5; Ho.7.2; He.12.1.

Besiege, to surround a city to take it, De. 28.52; 1 Ki 8.37.

Besom, to sweep with destruction, occurs only in Is.14.23.

Besor, be'sor [cold], a brook in the south-west corner of Canaan, and falling into the Mediterranean a few miles to the south of Gaza, 1 Sa.30.9;—supposed to be that in which the Ethiopian eunuch was baptized, Ac.8.26, &c.

Besought, *past* of beseech, Ge.42.21; Ex. 32.11; Je.26.19; Mat.8.31.

Bestead, an obsolete word, to treat, accommodate. In Is.8.21 the phrase 'hardly bestead' means *oppressed*.

Bestiality, forbidden, Le.18.23;—punishab'e with death, 20.15; Ex.22.19.

Bestir, to hasten, 2 Sa.5.24.

Bestow, to confer upon, De.14.26; Lu.12. 17,18; 1 Co.12.23; 13.3.

Betah, bē'tah [trust, security], a city in Syria, which David took from Hadadezer, 2 Sa.8.8; 1 Ch.18.8;—it is called Tibhath, 1 Ch.18.8.

Beten, bē'ten [belly], a place on the border of the town of Asher, Jos.19.25.

Bethabara, beth-ăb'a-ra [house of, ford or passage], in the best MSS. *Bethany*, a place on the Jordan east of Jericho, where John baptized, Jn.1.28.

Beth-Anath, beth'ā-nath [house of response], a city of Naphtali, nine or ten miles north-west from the Sea of Galilee, Jos.19.38; 1.33.

Bethany, beth'a-ne [house of dates], a town of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, the residence of Lazarus, Martha, and Mary, Jn.12.1;—here Mary anointed Christ, Mat. 26.6,7;—from its vicinity Christ ascended into heaven, Lu.24.50;—now but a small and poor village of about 20 families. It is called by the Arabians *el'Azarîyeh*.

Beth-Arabah, beth-ar'ra-bah [house of the desert], a city of Benjamin, at the north end of the Dead Sea, Jos.18.22.

Beth-Aram, beth'ar-am [house of height], one of the towns of Gad on the east of Jordan, Jos.13.27;—the same as Beth-Haran, Nu.32.36. The ruins are called *Beit-Ramah*.

Beth-Arbel, beth-ar'bel [house of God's court], a place mentioned only in Hos.10. 14.

Beth-Azmaveth, beth-az-ma'veth [house of Azmaveth], a village of Benjamin, Ne.7.28.

Beth-Aven, beth-ā'ven [house of nothingness, or of iniquity], same as Bethel, Ho. 10.5; 4.15; Jos.7.2. The wilderness of, Jos.18.12.

Beth-Baal-Meon, beth-bā'al-mē'on [house of Baal Meon], a place in Reuben, Jos.13. 17. *See* BAAL-MEON.

Beth-Barah, beth-ba'ra [house of crossing], a ford or place on the Jordan named in Ju.7.24.

Beth-Birei, beth-bir'ĕ-i, a city of Simeon, 1 Ch.4.31;—probably the same as Beth-Lebaoth, Jos.19.6.

Beth-Car, beth'kar, a place to which the Hebrews, under Samuel, pursued the Philistines: the site of the stone Ebenezer, 1 Sa. 7.11.

Beth-Dagon, beth-dā'gon [the house of Dagon], (1) A town of Judah, Jos.15.41.—(2) A place on the border of Asher, Jos.19.27.

Beth-Diblathaim, beth-dib-la-thā'im [house of Diblathaim], a city of Moab, Je.48.22;—called also Almon-Diblathaim, Nu.33.48.

Bethel, beth'el [house of God], (1) A city 12 miles north of Jerusalem, was originally called Luz;—first called Bethel by Jacob, Ge.28.19;—built an altar at, many years after, 35.1,6,7;—visited yearly by Samuel, 1 Sa.7.16;—here Jeroboam set up his idol

calf, 1 Ki.12.28,29; called for this reason Beth-aven, Ho. 4. 15; 10. 5. It is now a mass of ruins called *Beitin*.—(2) A town in the south of Judah, Jos.12.16; 1 Sa.30. 27:—called also Chesil, Jos.15.30; Bethul, 19 4: and Bethuel, 1 Ch.4.30.

Beth-Emek, beth-e'mek [house of the valley], a border town of Asher, Jos.19.27.

Bether, be'ther [mountain of division, or of perfume], probably denoting those tracts of country that were the favourite resort of the hart and the roe, Ca.4.6,8; 8.14.

Bethesda, beth-es'da [house of mercy], a pool on the east of Jerusalem, famed in the time of Christ for its healing virtue, Jn.5.2. Identified by Dr. Robinson with the 'Fountain of the Virgin' in the valley of the Kedron, a short distance above the 'Pool of Siloam.'

Beth-Gamul, beth-ga'mul [house of a camel], a city of Moab, Je.48.23. It is now called *Um el Jemâl*. 'This,' says Mr. Graham, 'is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to inclose more space than the modern Jerusalem. The streets are many of them paved. —There were some very large public buildings.—The houses were some of them very large, consisting usually of three rooms on the ground-floor and two on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went upstairs, visited the rooms, and in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet not hearing a sound' (Blaikie's *Bible History*, p. 124, *n.*) These cities of Bashan remain to this day almost in the state in which they were in the days of Og.

Beth-Haccerem, beth-hăk'ker-im [house of the vineyard], a city of Judah, about 8 miles south-east from Jerusalem, Je. 6. 1; Ne.3.14.

Beth-Hoglah, beth-hog'lah [magpie-place], a city in Benjamin, now *Haglah*, between Jericho and Jordan, Jos.18.19,21.

Beth-Horon, beth-hō'ron [house of the hollow], two towns of Ephraim, about 3 miles distant from each other, the 'Upper,' Jos. 16.5; 21.22; and the 'Nether,' 16.3; 18.13; 1 Ch.7.24; 2 Ch.8.5, about 12 miles north-west of Jerusalem;—Solomon repaired and fortified the lower, 1 Ki.9.17. The sites of these towns are occupied by the two Arab villages *Beit-Ur el-Foka* and *Beit-Ur el-Tahta*.

Bethink, to recollect, 1 Ki.8.47; 2 Ch.6.37.

Beth-Jeshimoth, beth jesh'ĕ-moth [house of desolations], a city of the Reubenites, in the valley of Arabah, east of Jordan, at the north end of the Dead Sea, Nu.33.49:—was seized by the Moabites, and at last destroyed by the Chaldeans, Jos.13.20; Eze. 25.9.

Bethlehem, beth'le-hem [house of bread], a town of Judah about 6 miles south of Jerusalem, often mentioned in the Old Testament, Ge. 35. 19; Ju. 12. 8; Ru.1.19; 1 Sa. 16. 4; 2 Sa. 23. 15, &c. It was called *Ephrath* or *Ephratah*, Ge. 35. 19; 48. 7;—king David born here, 1 Sa. 16. 12; 20. 6, and anointed by Samuel, 16.1–13;—hence called 'city of David,' Lu.2.4;—the birthplace of Christ, Mat.2.1;—children of, slain by Herod, 16. Its modern name is *Beit-Lahm*, with about 3000 inhabitants.

Beth-Marcaboth, beth-mar'ka-both [house of the chariots], a city of Simeon, Jos.19.5; 1 Ch.4.31.

Beth-Nimrah, beth-nim'rah [house of limpid water], a town in the valley 2 miles east of Jordan, Jos.13.27;—called Nimrah in Nu. 32.3.

Beth-Peor, beth-pē'or [house of Peor], a city of Moab, east of Jordan, De.4.46; Jos.13.20.

Bethphage, beth-fā'ge [house of figs], a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany, Mat. 21. 1; Mar. 11. 1; Lu. 19. 29; —Jesus lodged there, Mat.21.17;—no trace of it is seen.

Beth-Rapha, beth'ra-fa [house of Rapha, or giant], one of the posterity of Judah, 1 Ch.4.12.

Beth-Rehob, beth-re'hob [house of Rehob], a place near which was the valley in which was Laish or Dan, Ju.18.28;—called Rehob, Nu.13.21; 2 Sa.10.8.

Bethsaida, beth-sā'e-da or beth-sā'dah [house of fishing], (1) A city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee, Mat.11.21; Lu.10.13; —the birth-place of Philip, and the city of Andrew and Peter, Jn.1.44;—a woe denounced against it by Christ, Mat.11.21. —(2) A city on the east bank of the Jordan, also called Julias, Lu.9.10;—a blind man cured at, Mar.8.22.

Beth-Shan, or BETH-SHEAN, beth'shan, or beth-shē'an [house of quiet], a city of the Manassites, on the west of Jordan, 60 miles north-east of Jerusalem, and at the east of the plain of Jezreel, Jos.17.11;—after the battle of Gilboa the Philistines fastened the dead body of Saul to its walls, 1 Sa.31.10. It is now a village of about 60 or 70 Arab families. Extensive ruins still remain.

Bethshemesh, beth-shē'mesh [house of the sun], (1) A sacerdotal city on the northern border of the tribe of Judah, about fourteen miles west of Jerusalem, Jos.21.16;—many of its inhabitants struck dead for looking into the ark, 1 Sa.6.19;—same as Ir-Shemesh, Jos.15.10; 19.41,43; 1 Ki.4.9. It is identified with the modern Arab village *Ain-Shems*.—(2) A town of Issachar, Jos.19. 22.—(3) A town of Naphtali, Jos.19.38; Ju.1.33.—(4) Used in Je.43.13 for *Heliopolis* or *On*, an idolatrous temple in Egypt.

Beth-Shittah, beth-shit'ta [house of the acacia], a place to which the Midianites fled, Ju.7.22.

Beth-Tappuah, beth-tap'pu-ah [house of apples], a city of Judah, near Hebron, Jos. 15.53.

Bethuel, be-thew'el [man of God], (1) Father of Rebekah, Ge.22.22,23; 24.24.—(2) A town of Simeon, 1 Ch.4.30.

Beth-Zur, beth'zur [house of a rock], a city of Judah, about twenty miles south of Jerusalem;—it was fortified by Rehoboam, Jos.15.58; 2 Ch.11.7. Now known as *Beit-Sûr*, four miles north of Hebron.

Betimes, early, Ge.26.31;—seasonably, Pr. 13.24;—continually, Job 8.5.

Betray, to deliver up treacherously, 1 Ch. 12.17; Mat.24.10; 26.16.

Betroth, or ESPOUSE, to promise or contract marriage, Ge.24.57–59; Ex.22.16; De. 28. 30;—Mary was espoused to Joseph, Mat.1.18;—believers are betrothed or espoused to Christ, Ho.2.19,20; 2 Co.11.2.

Beulah, bū'lah [married], a symbolical name applied to the land of Israel, or to the Jewish church, Is.62.4.

Bewail, to mourn over, Lc.10.6; Re.18.9.

Bewitched, charmed with deceit, Ac.8.9; Ga.3.1.

Bewray, to expose, discover, Is.16.3; Mat. 26.73.

Beyond Jordan, usually signifies, in the writings of Moses, the western side of the river, as he wrote on the eastern, Ge.50.10, 11; De.1.1,5; 3.8,20; 4.46, but in the writings of Joshua (5.1; 12. 7; 22. 7) it means the eastern side.

Bezaleel, bez-a-lē'el [the shadow of God], a famous artificer; he and Aholiab divinely instructed to make the tabernacle, Ex.31. 2; 35.30.

Bezek, be'zek [lightning], (1) A city of Judah, the residence of Adoni-Bezek, about two miles from Beth-Zur, and westward of Bethlehem, Ju.1.4.—(2) A place where Saul reviewed his troops, within a day's march of Jabesh, on the west of Jordan, 1 Sa.11.8.

Bezer, be'zer, a town of Reuben, one of the cities of refuge east of Jordan, De.4. 43; Jos.20.8.

Bible, the name used since about the fourth century to denote the volume of sacred writings. It is from the Greek word *biblos*, signifying *book*. The different parts of this sacred volume were composed at different periods, during a space of about 1600 years from the time of Moses downward. The books constituting the O. T. (thirty-nine in number) were collected in the time of Ezra and Nehemiah, after the return from Babylon. The collection of the books of the N. T. (twenty-seven in number) was gradually formed during the second century. The first *complete* translation of the Bible into English was completed by Wyckliffe, in 1384, about sixty years before the discovery of the art of printing. The N. T. was first printed by Tyndale at Worms in 1525, and the Pentateuch in 1530. Till his death, in 1536, he was engaged in sending forth different editions of the N.T., and of portions of the O. T. Coverdale's translation was published in 1535, and was the first complete English Bible *printed*; it was dedicated to Henry VIII. Tyndale's version was completed by Matthew, and printed in 1537. In 1539, Coverdale's Bible, revised under the sanction of Cranmer, was published. It was printed in large folio, and called the *Great Bible*. In 1540 another edition of it was printed 'by authority,' with a preface by Cranmer, and hence was called *Cranmer's Bible*. During the brief reign of Edward VI. eleven editions were printed. During Mary's persecution, Whittingham, Knox, &c., in their exile, made a new translation in Geneva. The N. T. was printed in 1557, the Old in 1560. It was called the *Geneva Bible*. Archbishop Parker, with the sanction of Queen Elizabeth, and aided by various bishops, revised the existing translations, and published an edition in 1568, which was called the *Bishops' Bible*. This continued to be in common use in the churches, as reprinted in 1572, under the name of *Matthew Parker's Bible*, for about forty years. King James resolved to publish a revised translation, and for this purpose appointed 54 learned men, 47 of whom only undertook the work, which was completed and published in 1611, and has ever since been our Authorized English Version. The division of the Scriptures into chapters and verses is comparatively a modern invention; and, having been resorted to for the purpose of facilitating reference, and not for distinguishing the several subjects, the divisions are not always the most fortunate. The division into chapters, as they now stand in the Old and New Testaments, is generally ascribed to the schoolmen who, with Cardinal Hugo of St. Cher, prepared in A.D. 1240 a concordance for the Vulgate translation. The Latin Bible, with *postils* or brief notes, published by this cardinal, was the first that contained chapters. The verses into which the New Testament is divided were introduced by Henry Stephen in 1551, and in this he followed the plan which had been applied by the Masorites to the Hebrew Scriptures.

Bichri, bik'ri [first-born, or first-fruits], the father of Sheba, 1 Sa.20.1,2,6,22.

Bidkar, bid'kar, Jehu's 'captain,' 2 Ki. 9. 25.

Bier, that on which something is borne, a frame to carry the dead upon, Lu.7.14;—to the rich, very splendid, 2 Sa.3.31.

Bigthan, big'than, or BIGTHANA, big'thana [garden], one of Ahasuerus' chamberlains, who, with Teresh, conspired against the king's life, Es.2.21; 6.2.

Bigvai, big'va-ī [husbandman], head of one of the families of Israelites, Ne.7.7; 10.16.

Bildad, bil'dad [son of contention], one of Job's three friends, probably descended from Shuah, the son of Abraham and Keturah. His answers to Job in justification of God's dealings, Job viii.xviii.xxv.

Bileam, bil'ē-am [foreign], a place in the plain of Esdraelon allotted to the Levites, 1 Ch.6.70;—identical with Ibleam, Jos.17. 17, and Gath-Rimmon, Jos.21.25.

Bilhah, bil'hah [faltering or bashfulness], (1) A town of Simeon, 1 Ch.4.29;—identical with Balah, Jos.19.3.—(2) Handmaid of Rachel, Ge.29.29.

Bill of Divorce, De.24.1,3; Is.50.1; Je.3. 8; Mat.19.7; Mar.10.4. *See* DIVORCE.

Billows, rolling waves, Jonah 2.3; Ps.42.7.

Binnui, bin'nu-i [building], 1 Head of one of the families of Israelites, Ne.7.15.—2 A Levite who returned from Babylon with Zerubbabel, Ne.12.8; 10.9.

Birds, not to be taken with their young, De. 22. 6;—usually caught with a snare, Ps. 124.7; Pr.7.23; Am.3.5.

Birsha, bir'sha [in evil], a king of Gomorrah, Ge.14.2.

Birth, pangs of, Ex.1.19;—treatment of the infant when born, Eze.16.4; Lu.2.7–11;—premature, Ps.58.8.

Birth-day, celebrated with great rejoicings, Job 1. 4; Ge. 40. 20; Mat. 14. 6;—kept by Herod, Mar.6.21.

Birthright, or primogeniture, the right of the first-born or eldest son, Ge.25.31;—he was consecrated to the Lord, Ex.22.29;—had a double portion of the inheritance, De.21.17;—had dominion over his brethren, Ge.27.29;—of Esau sold, 25.31;—of Manasseh transferred to Ephraim, 48.17; —of Reuben forfeited, 49.3; 1 Ch.5.1.

Bishops [overseers or inspectors], the same persons who are called *presbyters* or *elders*, comp. Ac.20.17,18 with 20.28, and 1 Pe.5. 1,2 with 5.17;—their qualifications, Ac.20. 28; 1 Ti.3.1, 5.1; 2 Ti.4.1; Tit. 1. 5, 1 Pe.5. 1;—Christ the bishop of souls, 1 Pe.2.25.

Bithiah, bith-ī'ah [daughter of the lord], a daughter of Pharaoh, 1 Ch.4.18.

Bithron, bith'ron [the divided place], a defile in the Jordan valley, 2 Sa.2.29.

Bithynia, bĭ-thin'i-a, a province of Asia Minor, on the Euxine Sea and Propontis, about 200 miles in length and 120 in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Ac.16.7:—Christian congregation was early formed in it, 1 Pe.1.1. It now forms one of the districts of Turkish Anatolia. In Nice, its capital, the famous Christian council was held in 325.

Bitter Herbs, the passover eaten with, Ex. 12.8, to remind of the bondage of Egypt; —bitterness, the symbol of affliction and misery, Ex.1.14; Ru.1.20.

Bittern, a fowl about the size of a heron, retired into the wilds and fens;—Isaiah foretold that Babylon should be a place for, Is. 14. 23;—Zephaniah predicted the same of Nineveh, Zep.2.14. These predictions denote the utmost solitude and desolation.

Bitterness, a bitter taste, Ex.15.23;—deep sorrow, Job 7.11; Pr.14.10;—malice, 2 Sa. 2.26.

Bizjothjah, biz-joth'jah [contempt of Jehovah], a town in the south of Judah, Jos. 15.28;—identical with Baalah and Balah, 19.2,3; also Baalath-Beer, 19.8: and Bilhah, 1 Ch.4.29.

Biztha, biz'tha, the second of the seven chamberlains of Ahasuerus Xerxes, Es. 1.10.

Blackness, terror, or judgments, Joel 2.6; Is.50.3; Na.2.10;—hell, Jude 13.

Blains, blisters, pustules, or putrid sores, the sixth plague on the Egyptians, Ex. 9.9.

Blameless, innocent, Ge. 44. 10; Ju.15. 3; Mat.12.5; Lu.1.6.

Blasphemy, speaking reproachfully or irreverently of God, or of his Word Ps.74.18; Is.52.5; Ro.2.24; Re.13.6; 16.11,21;—punishable with death, Le.24.15,16,23;—blasphemer executed, 23;—of Sennacherib, 2 Ki.19.8–19,37; 2 Ch.32.9; Is.36.1, &c.;—of the Pharisees in ascribing the miracles of Christ to Beelzebub, Mat.9.34; 12.24; Mar. 3.22; Lu.11.15; Jn.10.20;—against the Holy Spirit—the ascribing of the cure of blind and dumb men to the agency of Satan—not to be forgiven, Mat.12.31; Mar.3.28; Lu 12.10;—idolatry reckoned blasphemy, Is. 65.7; Eze.20.27,28;—inconsistent conduct of believers leads others into it, 2 Sa.12.14; Eze. 36. 22, 23; 1 Ti. 5. 1. In the original Greek the word often occurs when applied to reproaches or calumny not aimed against God, but a prophet, an angel, a good man, &c.; and is rendered *rail, revile, speak evil*, &c.; as in Mat.12.31; 27.39; Mar.15. 29; Lu.23.39; Ro.3.8; 14.16; 1 Co.4.13; 10. 30; Ep.4.31; 1 Ti. 6.4; Tit.3.2; 1 Pe.4.4,14, 2 Pe.2.10,11; Jude 9,10. *See* SIN AGAINST THE HOLY GHOST.

Blast, to parch, Hag.2.17;—storm of wind, Ge.41.6; 1 Ki.8.37;—God's anger, Ex.15. 8; 2 Sa.22.16.

Blastus, blas'tus, chamberlain of Herod Agrippa, Ac.12.20.

Blaze, to publish about, Mar.1.45.

Bleating, the crying of a sheep, Ju.5.16; 1 Sa.15.14.

Blemish, imperfection or deformity, no beast having any to be sacrificed, Le.22. 19; De.15.21; 17.1; Mal.1.8,14.

Bless, God blesses us, by bestowing benefits on us, Ge.12.2,3; Ex.20.24; Job 42 12; Ps 45.2; Ep.1.3;—we bless God, by our ascribing to him the praise and glory which are his due, Ps.36.12; 34.1; 96.2; 103.1,2; 104.1; 145.1–3;—men bless their fellowmen (1) when they expressed good wishes toward them, Ge.14.19; He.7.1,6,7; (2) when in spirit of prophecy they predicted blessings to come upon them, Ge.49.1–28; He. 11.21; De.23.1–29.

Blessed, happy, enjoying the favour of God. Persons who are, Ps.65.4; 89.15; 32.1,2; 144.15; Is.30.18; Je.17.7. Lu 11.28;

12.37 Re.16.15; 22.14; 14.13;—in possession of certain graces, Mat.5.3–12.

Blessing, or BENEDICTION, the form of it in the wilderness, Nu.6.22;—the patriarchal blessing of sons: Isaac blessing Jacob and Esau, Ge. xxvii.; Jacob his twelve sons, Ge.xlix.;—Moses the twelve tribes, De.xxxiii.;—at the removal of the ark, Nu. 10.33;—and curses to be pronounced at Mount Gerizim and Ebal, Jos.8.33;—apostolic, 2 Co.13.14. *Cup of*, 1 Co.10.16.

Blind, *naturally*, not to be misled, Le.19. 14;—cursed is he that does it, De.27.18;—cured *see* MIRACLES';—*morally*, ignorant, Is 6.10; 42.18, 19; Mat.15.14; Ro.2.19;—*spiritually*, not enlightened by God, Re. 3.17; 1 Jn.2.11;—men may be made so judicially, Ps.69.23; Is.29.10; 44.18; Mat.13. 13–15; Jn.12.40.

Blindfolded, the eyes covered, Lu.22.64.

Blindness, inflicted on the Sodomites, Ge. 19.11;—on the Syrians, 2 Ki.6.18;—on Paul, Ac.9.8;—on Elymas, 13.11;—cured, Mat. 12.22; 9.27; 20.30; Mar.8.22; 10.46; Jn.9.1; Ac.9.18.

————, SPIRITUAL, is want of a proper discernment of spiritual things, Ep.4.18; 1 Jn. 2.11;—produced and maintained by love of sin, Jn. 3.19, 20; Ro. 1.21;—promoted by the devil, 1 Ki.22.22; 2 Co.4.4;—voluntary and wilful, Ps.82.5; Eze.12.2; Ac.28.27; Ro.1.19–21; 2 Pe.3.5;—inflicted as a judgment, 1 Ki.22.23; Is.6.9,10; 29.10; 44.18; Mat.13.14,15; Jn.12.40; Ro.11.10;—can be removed only by divine power, Is.42.7; Lu.4.18; Jn.1.9; 8.12; 9.39; 2 Co.3. 16,17.

Blood, not to be eaten, Ge.9.4; Le.3.17; 7. 26, 17.10,14; 19.26; Eze.33.25; Ac.15.29;—of sacrifices, how disposed of, Ex.23.18; Le. 4.7,18; 5.9; 17.14;—avenger of, he who avenged the death of his relatives, Nu.35. 24, 27;—metaphorically: race, Ac. 17. 26; —slaughter, Is. 34. 3; Eze. 14. 19;—premature death, Eze.32.6; 39.18.

——— of Christ, *his righteousness*, including the whole of his obedience and sufferings, of which the shedding of his blood was the completion;—called precious, 1 Pe. 1.19;—blood of the covenant, Zec.9.11; He. 13. 20.—blood of sprinkling, 12. 24;—redemption through it, Ep.1.7; Col.1.14; 1 Pe. 1. 18; Re.5. 9;—sanctification through it, He.10.27;—cleanses from sin, 1 Jn.1.7; Re. 1. 5;—the wine in the eucharist, or Lord's supper, so called, Mat.26.28; Mar. 14.24; Lu.22.20; 1 Co.11.25.

Blossom, a flower that grows on a plant, Ge.40.10; Is.5.24; 27.6; 35.1,2.

Blot, a scorn or reproach, Job 31. 7; Pr.9. 7;—*out*, or obliterate, as sin, Ex.32.32; Ps. 51.1; Is.44.22.

Blue, azure, or sky colour, was anciently considered as a rich and magnificent colour, Ex 25.4; 28.31; 39.3; Nu.15.38; 2 Ch.2.7; Es. 1.6; 8.15; Eze.23.6.

Boanerges, bo-a-ner'ges [sons of thunder], a surname given by our Lord to James and John, on account of their earnest impetuous spirit, Mar.3.17.

Boar, a male swine, Ps.8.13;—in all other instances the word is rendered 'swine,' Le 11.7; De.14.8; Pr.11.22; Is.65.4; 66.3,17.

Boasters, proud of speech, Ro.1.30; 2 Ti.3. 2; Ja.3.5; 4.16.

Boasting, with haughty speech, censured, Ps.52.1; Pr.20.14; 25.14; 1 Co.4.7; 2 Co.10. 12,15.

————, examples of: in Sennacherib, 2 Ki.18.19;—in Nebuchadnezzar, Da.3.15; 4.29;—in Herod, Ac.12.20.

Boaz, bō'az [strength], or Booz, (1) A descendant of Judah, a man of rank and wealth, kinsman to Elimelech the husband of Naomi, Ru.2.1;—showed kindness to Ruth, who gleaned in his fields, 8–17;—married her, 4.13;—mentioned in the genealogy, Mat.1.5.—(2) The name of the left-hand brazen pillar erected by Solomon in the court of his temple, 1 Ki.7.21; 2 Ch. 3.17.

Bocaeru, bok'e-ru [the first-born is he], one of the six sons of Azel, a descendant of Saul, 1 Ch.8.38; 9.44.

Bochim, bō'kim [the weepings], a place near to Gilgal where the Israelites wept when reproached by the angel, Ju.2.1,5.

Body, to be kept pure, Ro.12.1; 1 Co.6.13; 1 Th.4.4;—not to be disfigured, Le.19.28; 21.5; De 14.1;—changed at the resurrection, Mat 22.30; 1 Co.15.42,51; Phi.3.21.

——— of Christ, his church so called, Ro. 12.5; 1 Co. 12. 27; Ep. 1. 22,23; 4.12; Col.1. 18; 2.19;—the bread in the Lord's supper figuratively so called, Mat.26.26, Mar.14. 22; Lu.22.19; 1 Co.11.24;—'of sin,' Ro.6. 6, called also 'of this death,' Ro. 7. 24, means the system and habit of sin, the sinful nature viewed as a loathsome burden.

Bohan, bo'han [a thumb], a memorial stone set up in the valley of Achor, Jos. 15. 6; 18.17.

Boil, an inflammatory swelling, Ex.9.9;—rendered 'botch' in De.28.27,35;—the disease of Job, 2.7.

Boisterous, stormy, Mat.14.30.

Bold. *See* COURAGE.

Boldness, signifies in certain passages confident trust, Ep.3.12; He.10.19; Phi.1.20; —in prayer, He.4.16.

Bolled, an *old* word, once only in the Bible, and which means *podded, full and ripe*, Ex.9.31.

Bondage, slavery or captivity, Ex.1.14; Ezr.9.8;—spiritual subjection, He.2.15;— —servile fear, Ro.8.15.

Bondmen, not to be ill-treated, Le.25.39.

Bones, of the paschal lamb not to be broken, Ex.12.46; Nu.9.12;—of Jesus not broken, Jn.19.36; Ps.34.20.

———, DRY, their revival represents the restoration of the Jews, Eze.37.1, &c.

Bonnet, a simple head-dress or turban, consisting of a piece of cloth folded about the head, worn by females, Is.3.20;—by priests, Ex. 29. 28; Eze. 44. 18. In Ex.28.40; 29.9; 39.2,8; Le.8.13, a different word is used in the Hebrew original, denoting the sacred cap or turban of the common priests as distinguished from the high-priest's mitre.

Book. Books in their modern form were unknown to the ancient Jews. The earliest writing is inscription on a rock. The works of Hesiod were written on sheets of lead; the laws of Solon on wooden planes; the decalogue on tables of stone. Tablets covered with wax in common use, De.27. 2,3; Lu.1.63. Such tablets were used in Europe during the middle ages, and were called *codices*. Leaves and bark of trees were also used, especially the inner bark, called by the Greeks *biblos*, whence *book*. Parchment (so named from Pergamus, where its manufacture was carried on) was the principal writing material for many ages, Is.8.1; Je.36.2,6; Eze.2.9,10; Zec.5.1; Is.29.11. The *papyrus*, or paper-reed of the Nile, was used till about the 11th century. The five books of Moses, called the Pentateuch, are the most ancient, being written between fifteen and sixteen hundred years before Christ.

———, SEALED, exhibited to John, Re.5.1; —open, 10.2;—to eat a book is to consider its contents carefully, Je. 15. 16; Eze. 2.8–10; 3.1–3,14; Re. 10.9;—book of judgment, Da. 7.10;—of life, Phi.4.3.

Books, either included in Scripture under other names, or not preserved, because not inspired:—of the wars of God, Nu.21.14; —of Jasher, Jos.10.13; 2 Sa.1.18;—of Samuel concerning the kingdom, 1 Sa.10.25;—of Solomon, 1 Ki.4.32,33;—the chronicles of David, 1 Ch.27.24;—the acts of Solomon, 1 Ki.11.41;—of Nathan, Samuel, and Gad, 1 Ch.29.29; 2 Ch. 9. 29;—of Ahijah the Shilonite, 29;—the visions of Iddo, 29;—of Shemaiah the prophet, 12.15;—of Jehu, 20. 34;—the sayings of the seers, 33.19.

Booths, tents formed of branches of trees, made by Jacob for his cattle, Ge.33.17;—Israelites lodge in, during the feast of tabernacles, Le. 23. 42, 43; Ne.8.14;—a remarkable one, Jonah 4.5.

Booty, the spoil or pillage, Nu.31.32; Je. 49.32; Hab.2.7.

Borders of garments enlarged by the Pharisees, Mat.23.5. *See* PHYLACTERIES.

Born Again. *See* REGENERATION.

Borrow, the Hebrews from the Egyptians, or rather, Heb., *ask* or *demand*, Ex.3.22; —law respecting, 22.14;—the wicked borrow and pay not, Ps. 37. 21;—the inconvenience of it, Pr.22.7.

Boscath, bos'kath, in 2 Ki.22.1 for Bozkath [strong region], a city of Judah, Jos.15.39.

Bosom, the breast of the arms, Nu.11.12; —the heart, or the best affection, Ru.4.16; —Christ in the bosom of the Father, Jn. 1.18;—Christ carries his lambs in his, Is. 40.11.

Bosor, bo'sor, the Aramaic form of the name Beor, the father of Balaam, 2 Pe.2.15.

Boss, the exterior convex part of a buckler, Job 15.26.

Bottles, anciently made of leather, or the skins of animals;—used for milk, Ju.4.19; —for wine, Jos.9.4,14; 1 Sa.16.20; Mat.9. 17; Mar.2.11; Lu.5.37,38;—for water, Ge. 21.14, 15, 19;—strong drink, Ho. 2. 15;—those of the Gibeonites rent and bound up, Jos.9.4;—the psalmist like a bottle in the smoke, old, dry, and shrivelled, Ps. 119.83;—new wine not to be put into old, Mat.9.17.

Bottomless, deep beyond conception:—pit, hell, or *endless* or *perpetual* punishment, Re.9.1,2,11; 11.7; 17.8; 20.1,2.

Bountifulness, simplicity, sincerity, 2 Co. 9.11.

Bounty, a free gift, 1 Ki.10.13; 2 Co.9.5.

Bow, for shooting arrows, Ge.27.3;—symbol of conflict and victory, Re.6.2;—of deceit (because apt to turn aside), Ho.9.16; Je.9.3;—the rainbow, Ge.9.13,14;—its permanency, ver. 15,16.

—— down the head, or the knee, to give homage to men, Ge.24.26; 27.29; 43.28;—to worship God, Ps. 95. 6; Ro.14.11; Ep.3. 14.

Bowels, used in a figurative sense for affections or emotions of the heart, 2 Co. 6. 12; Phile.7;—pity or compassion, Is.63.15; Je. 31.20;—for the seat of wisdom or understanding, Job 38.36; Ps.51.10; Is.16.11.

Box-tree, a shrub evergreen, but in the East, its native country, it attains the size of a forest-tree, and the wood is of considerable use, Is.41.19; 60.13.

Bozrah, boz'rah [inclosure], (1) a city of Moab in 'the land of Mishor,' Je.48.24. Identified with *Busrah*, a village of about 15 families, about 60 miles south of Damascus.—(2) An ancient city of Edom, in Arabia Petrea, the capital of the land of Edom, and about 150 miles south-west of the former;—Jobab, king of Edom, was a native of it, Ge.36.33;—it was ravaged by the Assyrians, and afterwards by the Chaldeans, Is. 34. 6; 63.1; Je. 49. 22; Am. 1. 12; Mi.2.12.

Bracelets, ornamental chains of silver, gold, &c., about the wrist, Ge.24.30; Ex.35.22.

Bramble, properly thorns, Ju.9.14, 15;—a man of base and evil condition, Lu.6.44.

Branch, genuine believers, so called with reference to their union to Christ, Jn. 15.5;—children, or posterity, Job 8.16; 15. 32,33;—a symbol of kings descended from royal ancestors, Eze.17.3.10; Da.11.7;—a symbol of the Messiah, Is.11.1; Je.23.15; Zec.3.8; 6.12.

Brandish, to shake a glittering sword, Eze. 32.10.

Brass, a compound metal, formed of copper and zinc, which was first made in Germany in the 13th century. The Hebrew word rendered *brass* means *copper*, or rather *bronze*, a native production found in the hills of Palestine, De.8.9;—used for armour, 1 Sa.17.5,6;—musical instruments, 1 Ch. 15.19;—symbol of baseness and obduracy, Eze.22.18;—a brow of, signifying boldness and impudence in sin, Is.48.4; Je.6.28;—the Grecian monarchy, under Alexander the Great, called a kingdom of brass, Da. 2.39.

Bravery, finery, 'of their tinkling ornament,' Is.3.18.

Brawling, speaking loud, or quarrelling, Pr.25.24.

Bray, to cry harsh for thirst, Job 6.5; 30. 7; to bruise or pound, Pr.27.22.

Brazen Sea, Ex.30.18; 38.8; 1 Ki.7.23–26; 2 Ch.4.2–5, the great laver placed in the priests' court of the temple.

Brazen Serpent, erected by Moses in the camp of Israel, Nu.21.9.

Breach, a gap in a wall, Eze.26.10;—not to perform a promise, Nu.14.34;—punishment, 2 Sa. 6. 8;—an injury or hurt, Le. 24.20.

Bread, the manna in the wilderness, Ex. 16.4, &c.; Jn. 6.32;—Christ, 33;—believers called one, 1 Co.10.17;—the gospel, Pr.9.5; Mat.15.26;—of wheat or barley, Is.28.28; —of sorrow, Ps.137.2;—of tears, Ps.80.5; —of wickedness, Pr.4.17;—of deceit, 20. 17.

———, twelve loaves presented every Sabbath before the Lord at the golden table; hence the name *show-bread, i.e. bread of face*, or *bread of setting before*, Ex.25.30; Le.24.5,6.

Breadth, the measure from side to side, Ge.6.15; 13.17; Ex.27.18; Ep.3.18; Re.21.16.

Break, to dash to pieces, Ex.34.13;—to weaken, Ps.10.15;—to shine, Ca.2.17.

Breastplate, (1) Of the high-priest, a piece of embroidery of about ten inches square, and of very rich work; it was made double, so as to form a bag or pouch, in which the Urim and Thummim were deposited. It contained twelve precious gems, set in gold, each representing a tribe of Israel. It was called the *memorial*, Ex.28.12,29; the *breastplate of judgment*, 28.15. *See* URIM.—(2) An article of ancient armour, Is. 59. 17; Ep. 6. 14; Re. 9. 9; translated *coat of mail*, 1 Sa. 17. 5, 38; *habergeon*, 2 Ch.26.14; Ne.4.16.

Breath, air for the lungs, Job 9. 18;—the life, Ps.146.4; Da.5.23.

Breathe, to infuse the soul, Ge.2.7;—the gifts of the Holy Ghost, Jn.20.22.

Brethren, one of the common appellations of Christians;—to forgive each other, Mat. 5.23,24; 18. 21, 22;—to bear one another's burdens, and admonish each other, Ga.6. 2; 2 Th. 3. 13–15; to confess their faults, and pray for each other, Ja.5.16;—to love each other, Ro. 12. 10; 1 Th. 4.9; He.13.9; how to prevent anger and hatred between, Mat.18.15. *See* BROTHER and BROTHERS.

——— of Christ, his kinsmen, or relations, Mat.12.46; 13.55; Mar.6.3; Lu.8.19.

Bribery, the crime of giving or taking rewards for bad practices,—censured, Ex. 23.8; De.16.19; Job 15. 34; Pr. 17. 23; 29. 4; Ec.7.7; Is.5.23; Eze.13.19; Am.2.6.

———, examples: of the lords of the Philistines to Delilah, Ju. 16. 5;—of the sons of Samuel, 1 Sa.8.3;—of Asa to Benhadad, 1 Ki. 15. 19;—of Judas Iscariot, Mat.26.14;—of the soldiers who guarded the sepulchre of Jesus, 28.12;—of Simon the sorcerer offered to Peter, Ac. 8. 18; —expected of Paul's friends by Felix, 24.26.

Brick, clay kneaded, and baked, or hardened, usually by the heat of the sun, also in kilns, 2 Sa. 12. 31; Je.43.9; Na.3.14;—tower of Babel built of, Ge.11.3;—the Hebrews compelled to make, in Egypt, Ex. 1. 14; 5.7.

Bride, figuratively, the saints and the church, Re.18.23; 21.2,9; 22.17.

Bridegroom, a man betrothed or newly married, Jn.2.9;—Christ compared to, Mat. 9.15; Mar.2.19; Lu.5.34; Jn.3.29.

Bridle, figuratively, the restraints of God's providence, 2 Ki.19.28; Is.30.28;—prudential and pious watchfulness, Ps.39.1; Ja.1. 26; 3.2.

Briefly, in few words, Ro.13.9; 1 Pe.5.12.

Briers, figuratively, an enemy, the Assyrian army, Is.10.17;—mischievous persons, Eze.28.24; Mi.7.4;—sins and lusts, He.6.8.

Brigandine, a coat of mail or habergeon, composed of iron rings, Je.46.4; 51.3.

Brightness, light, Is.59.9;—form of beauty, Da.4.36;—glory and splendour, Eze.28.7; Da.12.3; He.1.3.

Brimstone (i.e. *burning* stone), and fire, rained on Sodom, Ge. 19. 24;—shall be rained on the ungodly, Ps.11.6; Job 18.15; Is.34.9, in allusion to the destruction of the cities of the plain;—corrupt and infernal doctrine compared to, Re.9.17;—symbol of torment, Ps.9.6; Re.14.10.

Broidered, wrought with various colours of needle-work, Ex.28.4; Eze.16.10,13;—on plaited hair, 1 Ti.2.9; comp. 1 Pe.3.3.

Broiled, roasted on the fire, Lu.24.42.

Broken, destroyed, *shivered*, Ge.17.14; Le. 15.12; Mat.15.37; Jn.19.36.

Brooks, rivulets, such as Arnon, Jabbok, Kidron, Sorek, &c., which arise from subterranean springs—also winter torrents, which are dried up in summer (Job 6.15, 19), as the River of Egypt, Nu.34.5; Jos. 15.4,47, and most of the torrents of Palestine.

Broth, soup, Ju. 6. 19, 20;—in Is. 65. 4 the word means pieces of bread over which broth is poured.

Brother. Brothers are properly male children of the same parents (Ge.4.2), but used of more remote kindred, Ge.13.8; Es.10.3; Ac.7.25,28;—used to denote spiritual relationship, Mat.12.46,47; Mar.3.31; Lu.8.19; —a penitent, to be forgiven and restored, Ga.6.1;—offended, hard to be won, Pr.18. 19;—brothers of our Lord, Mat.13.55. *See* BRETHREN.

Brotherhood, society, union, Zec. 11. 14; 1 Pe.2.17.

Brotherly, like brothers, Am.1.9; Ro.12. 10; 1 Th.4.9; He.13.1; 2 Pe.1.7.

Brothers, examples of enmity between them: of Cain to Abel, Ge.4.8;—Esau and Jacob, 27.1, &c.;—the brethren of Joseph, 37.1, &c.;—Amnon and Absalom, 2 Sa.13.28;—Jehoram and his brethren, 2 Ch.21.4;—two

that applied to Jesus to divide their inheritance, Lu.12.13.

Bruise, heel of Christ bruised by Satan, Ge.3.15;—Christ bruises Satan's head, Ro.16.20;—Christ bruised for our iniquities, Is.53.5;—bruised reeds Christ will not break, Is.42.3; Lu.4.18.

Bruit, a word of French origin, meaning report, rumour, or noise, Je.10.22; Na.3.19.

Brutish, resembling a beast, Ps.92.6; Pr.12.1; Is.19.11; Jude 10; 2 Pe.2.11.

Bucket, a vessel to draw up water in, Nu.24.7; Is.40.15.

Buckler, SHIELD, TARGET, a piece of defensive armour, to ward off arrows, or the blows of a sword or spear, 1 Ch.5.18; 12.34; 1 Ki.10.16; 1 Sa.17.6,7; Pr.2.7; Ps.18.2.

Buffeted, beaten or harassed, Mat.26.67; 1 Co.4.11; 2 Co.12.7; 1 Pe.2.20.

Builders, faithful ministers, 1 Co.3.10;—the church a building, 1 Co.3.9–17.

Bukki, buk'ki [waster], the fifth from Aaron in the line of high-priests, father of Uzzi, 1 Ch.6.5,51.

Bukkiah, buk-ki'ah [wasted by Jehovah], a Kohathite Levite, one of the temple musicians, 1 Ch.25.4,13.

Bul [rain], the eighth month of the Jewish sacred year, and the second of their civil, corresponding to part of our October, 1 Ki.6.38.

Bulls, symbol of powerful and insolent persecutors, Ps.22.12; 63.30; 68.30; Is.34.7.

Bullock, a young bull, never castrated by the Jews, Ex.29.3,11; Le.4.4;—used in the plough, 1 Sa.14.14;—for treading out corn, De.25.4;—in waggons, Nu.7.3;—for burdens, 1 Ch.12.40. Illustrative, Ps.22.12; 68.30; De.33.17.

Bulrush, a shrub growing in fens, and easily bowed by the wind. From the inside bark of this vegetable the papyrus of the Egyptians was derived. It was used for writing (*see* PAPER), when prepared in one way, and for food when prepared in another, Je.15.16; Eze.3.1,3; Re.10.8–10. Baskets and even boats were made of the bulrush, Ex.2.3; Is.18.2; 35.7.

Bulwark, towers erected on the walls of cities, usually at the corners, 2 Ch.26.15; Zep.1.16; Ps.48.13; Is.26.1;—also mounds erected by the besiegers, De.20.20.

Bunah, bū'na [discretion], one of Judah's posterity, 1 Ch.2.25.

Burden, predictions sometimes, though not exclusively, of heavy judgments thus called;—of Babylon, Is.13.1;—of Moab, 15.1;—of Egypt, 19.1;—of Tyre, 23.1, &c.;—the weight of sin and trouble, Ps.38.4; 55.22; He.12.1;—of infirmity, Ga.6.2.

Burdensome, grievous, troublesome, Zec.12. ; 2 Co.11.9; 12.13,14.

Burial, the Jews did to their dead enemies, 1 Ki.11.15;—the want of it a calamity, De.28.26; Ps.79.2; Ec.6.3; Is.14.19; Je.7.33; 16.4,6; 25.33; 34.20;—a pompous one of Jacob, Ge.50.7, &c.;—body of deceased washed and laid out for, Ac.9.37;—of Lazarus, Jn.11.44;—of Jesus, Mat.27.57.

Burn, to inflame with anger, La.2.3;—violent lusts, 1 Co.7.9;—holy zeal, 2 Co.11.29.

Burning Bush, the Lord appeared in, to Moses, at the foot of Mount Horeb, Ex.3.2.

Burnished, polished, Eze.1.7.

Burnt offerings, daily, Ex.29.38–42; Nu.28.3–8;—on the great festivals, Le.23.37; Nu.28.11–27; 29.2–22; Le.16.3;—on Sabbath, Nu.28.8–10;—offered at other times, Ex.29.15; Le.12.6,8; 14.19; 15.15,30.

Burst, to break asunder, Pr.3.10; Je.2.20; Mar.2.21; Ac.1.18.

Bushel, a corn measure, the Roman *modius* = 2 gallons = ¼ of an English bushel, Mat.5.15; Mar.4.21.

Bushy, full of small branches, Ca.5.11.

Business, diligence in, commanded, Ro.12.11; 1 Th.4.11; 2 Th.3.12;—advantages of, Pr.22.29; Ep.4.28;—the neglect of, to be punished, Pr.19.15; 2 Th.3.10.

Busy-bodies, officious persons, who meddle with other people's concerns, censured, Pr.20.3; 26.17; 1 Th.4.11; 2 Th.3.11; 1 Ti.5.13; 1 Pe.4.15.

Butler [bottler], a servant employed in furnishing the table, Ge.40.1,9,21; 41.9; Is.7.15; Ne.1.11.

Butter, as used in Scripture, sour or coagulated milk, which, mixed with water, makes a refreshing beverage, Ge.18.8; De.32.14. Job 29.6, 'I washed my steps with butter,' denotes abundance.

Buttocks, the thickest part of the thigh, 2 Sa.10.4; Is.20.4.

Buy, the truth, Pr.23.23;—the blessings of salvation without money, Is.55.1;—Christ bought his people, Ac.20.28; 1 Co.6.20; 1 Pe.1.18.

Buz [contempt], the son of Nahor, by Milcah, and ancestor of Elihu, the companion of Job, Ge.22.21; Job 32.2; Je.25.23.

Buzi, bū'zi, a priest, the father of the prophet Ezekiel, Eze.1.3.

C.

Cab, a measure containing one-third of an omer, or an eighteenth part of an ephah, about 3⅓ pints wine-measure;—during the siege of Samaria, the fourth-part of a cab of doves' dung, or rather *chick-pease*, was sold for five pieces of silver, 2 Ki.6.25.

Cabbon, kăb'bon [cake], a place in the plain of Judah;—a city in the tribe of Judah, Jos.15.40.

Cabin, small cells for the separate confinement of prisoners, Je.37.16.

Cabul, ka'bul [bound, boundary, as nothing], (1) A city on the frontier of the lot of Asher, Jos.19.27; probably the modern *Kabûl*, 8 miles east of Accho.—(2) A district of 'twenty cities,' that Solomon gave to Hiram, king of Tyre, 1 Ki.9.10–13.

Cæsar. *See* CESAR.

Cage, for birds, or wild beasts, Je.5.27; same word rendered 'basket,' Am.8.1;—in Re.18.2 used in sense of *prison*.

Caiaphas, kāy'ă-fas, a high-priest at the time Christ was put to death: the office was formerly for life, but at this time the Romans appointed to the office and removed from it at their pleasure;—his advice to put Jesus to death, Jn.11.49; 18.14;—Jesus examined before him, Mat.26.57; Mar.14.53; Lu.22.54; Jn.18.14;—he belonged to the sect of the Sadducees, Ac.5.17. Annas was probably his vicar or deputy.

Cain, kain [possession, lance], (1) The eldest son of Adam;—his mother, too sanguine in her hopes, seems to have imagined that he was the promised seed, when she called him *a man, the Lord*, Ge.4.1;—a tiller of the ground, 2;—offered fruit, 3;—was angry, and reproved by the Lord, 5–7;—kills his brother Abel, 8;—alluded to with censure, 1 Jn.3.12; Jude 11.—(2) A city in the lowlands of Judah, Jos.15.57.

Cainan, kāy'nan [possession], the son of Enos, and father of Mahalaleel, Ge.5.9–14. In Lu.3.36 he is called the son of Arphaxad, but probably this was another of the same name.

Cakes, bread of fine flour, Ex.12.39; Le.7.12; 24.5; Nu.15.20; Ju.7.13;—the 'cake not turned'=mixture of truth and error, Ho.7.8.

Calah, ka'lah [vigorous old age], one of the most ancient of the cities of Assyria, Ge.10.12; probably represented by the modern *Nimrûd*.

Calamities. *See* AFFLICTIONS.

Calamus, an aromatic plant, an ingredient in the sacred perfume, Ex.30.23; Ca.4.14;—an article in the trade of Tyre, Eze.27.19;—called SWEET CANE, Is.43.24; Je.6.20.

Calcol, kal'kol, one of the five sons of Mahol, who were famous for their wisdom, 1 Ch.2.6;—called Chalcol, 1 Ki.4.31.

Caldron, a large cooking vessel, 1 Sa.2.14;—an emblem of the destruction of Jerusalem, Eze.11.3,11.

Caleb, kā'leb [a dog, or the valiant hero], (1) The son of Jephunneh, was one of the twelve who were sent by Moses to spy the land;—gives a good account of the land of Canaan, Nu.13.30; 14.6; De.1.36;—obtains Hebron, Jos.14.6; 15.13.—(2) The son of Hur, his descendants, 1 Ch.2.50.—(3) A district about Carmel, of Judah, allotted to Caleb, 1 Sa.30.14; Jos.14.13.

Calf, made by Aaron, in imitation of the Egyptian idol *Apis*, Ex.32.4;—Jeroboam made two golden calves, and set the one in Bethel and the other in Dan, 1 Ki.12.28;—the calves were a snare to the people till the time of the captivity;—a fatted, the choicest animal food, 1 Sa.28.24; Am.6.4; Lu.15.23.

Calkers, carpenters, who build and repair ships, Eze.27.9,27.

Call, God's invitation in the gospel, addressed to all men, Pr.8.4; Is.45.22; 55.1; Mar.16.15; Jn.7.37; Re.22.17;—rejected by many, Mat.20.16; 22.14; Jn.5.40;—awful doom of those who refuse, Pr.1.24, &c.; Je.26.4–6; 35.17; Ac.13.46; 18.6; He.12.25; Mat.22.3–7; Re.2.5.

Call, *effectual*, by which the Spirit of God brings sinners to Christ;—it is a call from death to life, Jn.5.24,25;—from darkness to light, Ac.26.18; 1 Pe.2.9;—from bondage to liberty, Ga.5.13;—from fellowship with the world to the fellowship of Christ, 1 Co.1.9;—from enmity to peace, 1 Co.7.15; Col.3.15;—from sin to holiness, 1 Th.4.7;—from misery to happiness, 1 Co.7.15;—made effectual, Ps.110.3; Ac.13.48; 2.47. In its *nature* it is *of grace*, Ga.1.15;—a *holy* calling, 2 Ti.1.9;—a *high* calling, Phi.3.14;—a *heavenly* calling, He.3.1;—and *without repentance*, or final rejection, Ro.11.29;—to the eternal glory of Christ, 2 Th.2.14; 1 Pe.5.10.

Calm, repose, rest, Ps.107.29; Jonah 1.11, 12; Mat.8.26.

Calneh, kăl'ne [fortified dwelling], a city on the west bank of the Tigris, built by Nimrod, Ge.10.10; supposed to be the same as *Calno*, Is.10.9, and *Canneh*, whose inhabitants traded with the Tyrians, Eze.27.23;—its site identified by some with the modern *Niffer*, 50 miles south-east of Babylon.

Calvary, kal'va-re [skull], mentioned but once, in Lu.23.33 (in the Greek *Cranion*, a *skull*), as the place where Christ was crucified. It is a term adopted from the Vulgate version, so called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In Jn.19.17 it is called *Golgotha*. The identity of the present site of Calvary is doubtful.

Calve, to bring forth young, Job 21.10; 39.1; Ps.29.9; Je.14.5.

Calves, young cows, Ps.68.30; Ho.10.5; 13.2; He.9.12,19;—of the lips, figuratively represents praise to God, Ho.14.2; He.13.15.

Camel [carrier], a large quadruped, with a long and slender neck, long legs, and short ears; and which can carry a heavy burden, and travel long without drink, during intense heat. The Bactrian camel has two humps on its back, while that generally mentioned in Scripture has only one. Abraham had many, Ge.12.16;—Job had three thousand, Job 1.3;—coarse raiment made of their hair, *John*, Mat.3.4; 2 Ki.1.8; Zec.13.4. The dromedary is a smaller and nimbler species of, Is.66.20; Je.2.23.

Camon, kā'mon [full of stalks], the burial-place of Jair the Gileadite, Ju.10.5.

Camp, the order of tents for the Hebrews in the desert; forty-one encampments in the journey through the wilderness are mentioned, Nu. xxxiii. The form of encamping described, Nu.2.2,3;—the tabernacle was placed in the midst, and Moses, Aaron, and their families had their tents on the east of it; and the angel of the Lord went before the camp, Ex.14.19;—an army in the open air, 1 Sa.4.6.

Camphire, a plant of great beauty and fragrance found in Egypt and the East, called *al-henna* and *khofreh* by the Nubians. From its leaves an orange dye is made, Ca.1.14; 4.13.

Cana, ka'nah, OF GALILEE [reedy], (1) A village about eight miles north of Nazareth, and sixteen from the lake;—Jesus' first miracle here, Jn.2.1, &c. It was the native place of Nathanael, 21.2. The true site of Cana is disputed. The probability is that *Kana-el-Jelil* is the true site.—(2) A town of the tribe of Asher, near Sidon, Jos.19.28.

Canaan, kā'nan [low or lowland], (1) The fourth son of Ham, who sported with his father's shame, Ge.9.22;—was cursed, 25;—his posterity was numerous and was subjugated by the Israelites, the descendants of Shem, thus fulfilling Noah's prophecy, 2 Ch.8.7–9. His eldest son Zidon was founder of the city of the same name.—(2) THE LAND OF, so named from Canaan, the son of Ham, bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea, and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about 158 miles long, and on an average about 40 broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 13,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki.4.21. It has since been distinguished by other names, such as the Land of Promise, the Holy Land, Judea, and Palestine. It is described as 'a land flowing with milk and honey.' It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys, resembling the southern counties of Scotland. From its position its climate was very hot during eight months in the year;—described in reference to many of its natural advantages, De.8.7–9; 11.10–12;—promised to Abraham, Ge.12.7;—its boundary, Ex.23.31; Nu.34.1; Jos.1.3;—conquered by Joshua, 11.16;—its kings enumerated, 12.9;—the names of those who were to divide it, Nu.34.16;—how to be divided, 26.52;—divided by lot, Jos.14.1, &c.;—its borders not conquered, 13.1; Ju.2.3;—its ruined cities to be rebuilt, after the return of the Israelites from their dispersion, Is.49.19; 51.3; 52.9; 54.3; 61.4; Eze.36.33;—what portion of it will be for the sanctuary, 45.1, &c.;—for the city, 6;—for the prince, 7;—its boundary, 47.13;—its division by lot, 48.1. At the time of Christ it was divided into five provinces, Judea, Samaria, Galilee, Perea, and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A.D. 71, the land remained almost desolate till about the 4th century, when pilgrims began to resort to it. In the beginning of the 7th century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the 12th. For about 80 years after that it was the scene of constant wars between the Christians and Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken, and altogether ruinous condition affords a remarkable example of the fulfilment of the divine threatening, 'He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein,' Ps.107.33,34. Its cities, mountains, rivers, brooks, and valleys are mentioned each apart.

Canaan, Language of, Is.19.18, the language of the Jews in Palestine, the Hebrew.

Canaanites, *idolatrous*, to be extirpated, Ex.23.31; 34.12; Nu.33.50; De.20.16;—not wholly conquered by Joshua, 16.10; 17.12; Ju.1.27, &c.; 2.20; 3.1, &c.;—six nations of, Ex.3.8,17; 23.23; 33.2.

Candace, kan-da'se, a queen of Ethiopia, that region in Upper Nubia called by the Greeks Meroë;—her high treasurer converted by the preaching of Philip the evangelist, Ac.8.27.

Candle, light originally with oil-lamps, Job 18.6;—the soul, Pr.20.27;—ministers, Mat.5.15.

Candlestick, for the tabernacle, formed of gold, with six branches, and with oil, Ex.25.31; 37.17;—stood in the holy place, on the south side, *i.e.* on the left of the person entering, and opposite the table of show-bread, Ex.26.35;—shown in vision to Zechariah, Zec.4.1;—the seven churches, Re.1.20. In Mat.5.15, a lamp-stand.

Candour, fair, open, and impartial dealing, commended and exemplified, 2 Sa.12.7; Ps.15.2,3; Mat.7.1,12; 2 Co.1.12.

Cane, a tall sedgy plant with a hollow stem, 1 Ki.14.15; Job 40.21; Is.19.6; 35.7;—common in Arabia and Syria;—used in writing. The Hebrew word is usually rendered *reed*, except in Is.43.24 and Je.6.20, where it is rendered *cane*. Sweet cane [reed of fragrance], enumerated among other aromatic substances, Ca.4.14; Eze.27.17. *See* CALAMUS.

Canneh, kan'nay [a plant], Eze.27.23, same as Calneh or Calno.

Canker [gangrene], an eating sore ending in mortification, 2 Ti.2.17; Ja.5.3.

Canker worm, one that preys upon the fruits, and is much like to the locusts, Joel 1.4; Na.3.15,16;—elsewhere called the caterpillar, Je.51.27; Ps.105.34.

Canticles, kan'ti-kels [song], the Latin name given to the Song of Solomon.

Capernaum, ka-per'nā-um [city of comfort], a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem, Mat.4.13,14;—here Christ preached to multitudes, and performed many mighty works, Mat.8.5; Lu. 7.1; Mat 8.14; Lu.4.38; Mat.9.1; Mar.2.1; 1.33; Lu.4 33. Christ uttered a fearful prophecy against, Mat.11.23;Lu.10.15. In Christ's day it was a flourishing town, Mat. 11.23;—Jesus very frequently visited this city, it was called 'his own city,' Lu.4.16–31. The site of this city is still matter of dispute

Caphtor, kăf'tor [chaplet, knop], the original seat of the Philistines, De.2.23; Am. 9.7;—it is called an 'isle' or coast country, Je.47.4. Some say that it was Cappadocia, others the island of Cyprus, others the coasts of the Egyptian Delta. Most probably it was Upper Egypt.

Caphtorim, kăf'tor-im, the Philistines, De. 2.23;—the descendants of Mizraim, Ge.10. 14.

Cappadocia, kap-pa-do'shĕ-a, the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities; persons from it present in Jerusalem, when the apostles preached, Ac.2.9; —Peter addresses the strangers in, 1 Pe.1. 1. It became a Roman province A.D. 17. It was wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia*.

Captain, a military officer, Jos.10.24; Ju. 11.6, 11; Is.22.3;—the prætorian prefect, Ac. 28. 16;—the superintendent of the priests who kept watch in the temple by night, Ac.4.1; 5.24;—Christ, captain of salvation, He.2.10.

Captive, one taken prisoner, Ge.14.14; Ex. 12.29; Ps. 106. 46; 137. 3; Je.13. 17, 19; Da. 11.8.

Captives, *female*, how to be treated, De. 21.10.

Captivity, slavery, or bondage, of the ten tribes forming the kingdom of Israel, by the Assyrian Shalmanezer. B.C. 720, 2 Ki 15. 29: 17. 3–5; 1 Ch. 5.26;—of the two tribes, the kingdom of Judah, by the Chaldeans, 2 Ki. xxiv.; 2 Ch. xxxvi.; Je. xxv. xxvi. xxix. xxxii.xxxiv. li.; Eze.xii.; Da.1. 1: the sufferings of the captivity, Ps.137. 1–5; Je.4. 19–31.—'*He led captivity captive*.'=led captive all his foes, Ep.4.8;—'children of the captivity,' Ezr.4.1;—psalm of praise on their return from it, Ps.cxxxvi.; Is.xxvi.

Carbuncle [flashing as lightning], a very elegant gem, of a deep red colour, mingled with scarlet. It was the third in the first row of the high-priest's breastplate, Ex.28. 17; Is.54.12, Eze.28.13. Under this name are comprehended several brilliant stones of the same family, as the ruby and the garnet.

Carcase, a dead body of man or beast, Le. 5.2; Is.14.19; Mat.24.28.

Carchemish, kar'ke-mish [fortress of Chemosh], a town of the Assyrians, on the banks of the Euphrates. It commanded the passage of the river, and was therefore the battle-field of Egypt and Assyria, Is. 10.9; Je.66.2;—taken by the Egyptians, 2 Ch.35.20;—retaken by Nebuchadnezzar, Je.46.1–12.

Careah, ka-rē'ah, 1 Ki.25.23; Je.40.8.

Carefulness, great care, vigilance, Eze.12. 18; 1 Co.7.32; 2 Co.7.11.

Careless Persons, or those who are secure and unconcerned, called to serious thoughtfulness. Is.32.9–11.

Cares, *anxious*. *See* ANXIETY.

Carmel, kar'mel [park, garden], (1) A city in the mountains of Judah, ten miles south-east of Hebron, Jos. 15. 55;—here Saul erected a monument, 1 Sa. 15. 12;—here Nabal dwelt, 25.5.—2 A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet in height. This range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan, Ca. 7. 5; Is. 33. 9; 35. 2; Je. 46. 18. Here Elijah offered his sacrifice, which was consumed by fire from heaven, 1 Ki. 18.21–38;—here 450 prophets of Baal were slain, 40. Carmel is now called *Jebel Mar Elyas*.

Carmelite, kar'mel-ite, a designation of Nabal, 1 Sa.27.2; 30.5;—of Abigail, 2 Sa.3.3; —of one of David's warriors, 23.35.

Carmi, kar'mi, one of the sons of Reuben, Ge.47.9; Ex.6.14.

Carmites, kar'mites, a family of Reuben, Nu 26.6.

Carnal, fleshly, sensual, sinful, Ro.7.14; 8. 9; 15.27; 1 Co.3.1,3; 9.11; 2 Co.10.4; He. 7. 16; 9.10;—*mind*, its enmity against God, Ro.8.7;—the ceremonial parts of the Mosaic dispensation were, He.7.16; 9.10;—weapons of Christian warfare are not, 2 Co. 10.4.

Carpenter, Christ reproached as the son of, Mat.13.55;—himself so called, Mar.6.3.

Carpus, kar'pus [fruit, or fruitful], a convert of Paul, who dwelt at Troas, 2 Ti.4.13.

Carriage, a load for man or beast, Ju.18. 21; 1 Sa.17.22;—baggage, Is.10.28;—'they took up their carriages'=packed up their baggage, Ac.21.4.

Carry, to bear, protect, or drive, Ge.37.25; 42.19; Ex.33.15; Is.23.7; Mar. 6. 55; Ep. 4. 14.

Carshena, kar-shē'na, an officer of Ahasuerus, Es.1.14.

Cart, a carriage for luggage, 1 Sa.6.7; 2 Sa. 6.3; Is. 28. 28;—the same word rendered 'waggon,' Ge.45.19,20,27; Nu.7.3,6,7,8;—'chariot,' Ps.46.9;—'litter,' Is.66.20.

Carving, cutting figures or images, Ex.31. 5; Ju. 18. 18; 1 Ki.6.18; 2 Ch.33.7; Ps.74.6; Pr.7.16.

Casement, a window or grate with hinges, Pr.7.6;—translated *lattice* in Ju.5.28.

Casiphia, ka-sif'ī-a [silver], a place supposed to have been near Babylon, where Levites had settled during the captivity, Ezr.8.17.

Casluhim, kas-lū'im [hopes of life], a people descended from a son of Mizraim, Ge. 10.14; 1 Ch.1.12.

Cassia, a sweet aromatic spice, an inferior kind of cinnamon, used in making the sacred oil, and other perfumes, Ex.30.24; Ps. 45. 8;—was an article of Tyrian trade, Eze.27.19.

Cast-away, a lost person, 1 Co.9.27.

Cast-out, to excommunicate, Jn.9.22,34.

Castles, places fortified, Ge.25.16; 1 Ch.6. 54; 2 Ch.27.4;—the castles of the sons of Ishmael were watch-towers, Ge.25.16.

Castor and Pollux, kas'tor and pol'lux, called the *Dioscuroi* in the original, Ac. 28.11. In the Greek and Roman mythology they were reckoned the twin-sons of Jupiter; they were the tutelary deities of sailors; their images, therefore, were affixed to the heads of ships.

Caterpillars, insects which prey on leaves and fruits, 1 Ki.8.37;—often employed in execution of God's judgments, Ps. 78. 46; 105.34,—represent a great multitude, Is. 33.4; Je.51.14,27.

Cattle, to be watered, or freed from danger, on the Sabbath-day, Mat.12.11; Lu.13.15; 14.5.

Caul, (1) A net-work that covers the heart of some animals, Ex.29.13; Le.3.4.—2 A cap of a net-work worn by females, Is.3. 18.

Causeless, without reason, 1 Sa.25.31; Pr. 26.2.

Causeway, a paved way, 1 Ch.26.16; 2 Ch. 9.4. The same word is rendered 'ways,' Ps.84.5.

Caves, places of habitation, Ge.19.30;—of concealment, Jos.10. 16; Ju.6.2; 1 Sa.13.6; 22.1.2; 24.3; 2 Sa.23.13;—places for burial, Ge.23.17,19; 49.29; Jn.11.38;—of Adullam, 1 Sa.22.1;—Makeddah, Jos.10.16;—in the wilderness of Engedi, 1 Sa.24.3.

Cease, to leave off, 1 Sa.7.8;—to be forgotten, De.32.26;—to be removed, La.5. 14;—to abstain from, Ps.37.8; Is.1.16.

Cedar, the noblest of trees. It rises to the height of 70 or 80 feet; its branches spread out almost horizontally to a distance sometimes of 120 feet; is always green, and affords a delightful shade, 2 Ki. 19. 23; Ca.5.15; 2 Sa.7.2; 1 Ki. 4. 33; Ps. 80.10; 92. 12; Am. 2. 9;—the temple of Solomon built with it, 1 Ki. 6. 15;—he applies to Hiram for it, 5.6;—he wrote of it, 4.33;—an emblem of the future prosperous state of Israel, Eze.17.22.

Cedron, Jn.18.1. *See* KIDRON.

Ceiling, of a room, Hag.1.4;—of cedar or fir, 1 Ki.6.15; 2 Ch.3.5; Je.22.14.

Celebrate, to praise, Le.23.32,41; Is.38.18.

Celestial, heavenly, 1 Co.15.40.

Celibacy, or abstinence from marriage, commended under certain circumstances, Mat. 19. 12; 1 Co. 7. 1–35;—forbidding to marry is a character of the apostasy, 1 Ti. 4.3.

Cellars, stores for wine, &c., 1 Ch.27.28;—the same word applied to the treasury of the temple, 1 Ki.7.51, and of the king, 14. 26.

Cenchrea, ken-krē'a [millet], the eastern seaport of Corinth, on the Saronic Gulf. It was distant about 9 miles from Corinth. Paul sailed thence for Ephesus, Ac.18.18; Ro.16.1.

Censer, a vessel in the form of a cup, for the purpose of carrying the fire in which incense was burned, Le.16.12;—of Korah, &c., to be applied to the covering of the altar, Nu.16.6,37,38. That used on the great day of atonement made of pure gold, 1 Ki.7.50; He.9.4. It is spoken of under the designation of a 'spoon,' Nu.7.14, and a 'vial,' Re.5.8.

Centurion, a Roman officer having the command of a hundred soldiers;—one of them came to Christ, and begged him to heal his servant, Mat.8.5;—another confessed the Messiahship and innocence of Christ at his crucifixion, Mat.27.54; Lu. 23.47;—Cornelius the first Gentile convert to Christianity one of them, Ac.10.1.

Cephas, sē'fas [a rock, or stone], the Syriac surname given to Peter, Jn.1.42.

Ceremonies, rites, Nu.9.3, or ordinances, He.9.1, used in the Jewish worship. *See* TYPES.

Certain, sure, some, Nu.16.2; De. 13. 13; Mat.20.20; Ga.2.12.

Certainty, that which is real and fixed, Jos. 23.13; Pr.22. 21; Da.2.8; Lu.1.4; Ac.21.34; 22.30.

Certify, to give sure information, 2 Sa.15. 28; Ezr.4.16; Ga.1.11.

Cesar, or CÆSAR, se'zar, the regal title of the Roman emperors, as Augustus, Lu.2. 1;—Tiberius, Mat.22.21;—Nero, Ac.25.11; —Claudius, 11.28, who banished (A.D. 50) the Jews from Rome, 18.2.

Cesarea, se-zar-ē'a, a city on the shore of the Mediterranean, about 60 miles north-west of Jerusalem, and was built by Herod the Great, in honour of Augustus;—was the residence of Philip, Ac.8.40;—and of Cornelius, 10.1,24;—scene of Herod Agrippa's death, 12.19;—Paul was brought to, after his conversion, 9.30;—Cornelius sent messengers from, to Peter, 11.11;—Paul was sent to, to be tried before Felix, 23. 23. It bore the names of Cesarea Stratonis, Maritime Cesarea, and Cesarea Palestinæ, to distinguish it from Cesarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During the Crusades the city was taken in 1101 by king Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

——— **Philippi**, a city that stood between Sidon and Damascus, near the sources of the Jordan, Mar.8.27. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cesarea, in honour of his emperor Tiberius Cesar, adding *Philippi*, to distinguish it from the Cesarea on the sea-coast. It is now called *Baneâs*, a wretched village of about forty houses. The ruins cover a wide space.

Chafed, highly provoked, 2 Sa.17.8.

Chaff, the husk of corn, Ps.1.4; 35.5;—false doctrine, Je.23.28;—ungodly, vile, worthless persons, Zep.2.2; Job 21.18; Mat.3.12.

Chain, a series of links, Ge.41.42; Ex.28. 14;—bondage, La.3.7;—prisoner, Ac.12.7; —hell, Jude 6.

———, of gold, with which Joseph was honoured, Ge.41.42;—on the camels of the Midianites, Ju.8.26;—on Daniel, Da.5.29; —an emblem of the fate of Israel, Eze.7. 23.

Chalcedony, kal'se-do-ne, a precious stone, a species of quartz of very many shades of colour, Re.21.19.

Chaldea, kal-dē'a [Heb. *Kasdim*], a country in Asia, which lay eastward of Syria. It was situated on the banks of the Tigris and the Euphrates, extending southward to the Persian Gulf. It is first mentioned in Ge.11.28. Its soil was very fertile. It was well watered by the annual inundations of the Tigris and the Euphrates, Je.50.10; 51.24,35; Eze. 16. 29; 23. 16. The two names Chaldea and Babylonia were often applied to the same country, Je. 24. 5; 25. 12; 50.8; Eze.12.13. By the conquest of neighbouring tribes and nations the Chaldeans founded the vast empire, which, from them, was called Chaldea. From 1639 it has been under the dominion of the Turks.

Chaldeans, or CHALDEES [Heb. *Kasdim*], denotes until the captivity the inhabitants of Chaldea (Shinar), the capital of which was Babylon, 2 Ki.xxv.; Is.13.19; 23. 13; 45.14; Je.21.4. But in the book of Daniel the Chaldeans are mentioned in connection with the magicians and astronomers as a distinct priestly class. The Chaldeans were one of the original Cushite tribes that inhabited the plains of Chaldea. They gradually gained the ascendency over the other tribes, and gave name to the whole country. The language of this old Cushite tribe was the learned language for scientific and religious literature, and all who became acquainted with that 'learning' (Da. 1. 4) were called Chaldeans. They were the learned class, which comprehended the priests, magicians, and astronomers.

Chalk-stones, a soft mineral like limestone, Is.27.9.

Chamber, the private apartments of a house called chambers, 2 Sa.18.33; Ps.19.5; Da.6. 10;—guest-chamber, Mat. 14. 14;—inner, 2 Ki.9.2;—little, 2 Ki.4.10;—upper, Ac. 9. 37;—of imagery, Eze.8.7–12;—the clouds, Ps.104.13.

Chambering, riot or debauchery, Ro. 13. 13.

Chamberlain, Es.1.10,12,14; 2.3,14, 15, 21; 4.4,5;—generally elsewhere more correctly rendered *eunuch*, Da.1.3.7; Is.56.3,4, &c.; —an officer in eastern courts;—in Ro. 16. 23, the city treasurer.

Chameleon, a little animal of the lizard kind, which has the power of changing the colour of its skin, Le.11.30.

Chamois, a species of goat, De.14.5.

Champaign, a plain, open country, De.11. 30.

Champion, a 'mighty man,' 1 Sa. 17. 51;—in 17.4,23, it is used of Goliath, as a *man between the two*, who stood between the armies of the Hebrews and the Philistines.

Chance, unforeseen, a thing unexpected or unlooked for, 1 Sa.6.9;—accident, 2 Sa. 1.9;—excluded by Divine Providence, Ps. 91.3, &c.; Pr. 16. 33: Mat. 6. 26; 10.29; Lu. 12.6.

Chancellor, a high officer of the Persian court, Ezr.4.8,9.

Chanceth, happeneth, De.23.10.

Changeable, fickle, Is.3.22.

Changes, alterations, Ge. 45. 22; 2 Ki. 5. 5; Job 10.17; Ps.55.19.

Chanaan, kā'nan, Ac.7.11, another form of Canaan.

Channel, the bed of a stream, Ps.18.15; Is. 8. 7; 27. 12;—elsewhere 'stream,' 'river,' &c.

Chant, to sing, occurs only in Am.6.5.

Chapel, a *holy place*, a place of worship, Am.7.13;—elsewhere rendered *sanctuary*, Ex.25.8; Le.12.4; 21.12; 2 Ch.22.19, &c.

Chapiters, ornaments on the tops of pillars, &c., called in modern architecture *capitals*, the uppermost parts of columns, Ex. 36.38; 38.17; 1 Ki.7.16.

Chapmen [travellers], *i.e.* for purposes of traffic, 2 Ch.9.14;—called *spice merchants*, 1 Ki.10.5.

Chapt, rent with drought, Je.14.4.

Charge, an order, injunction, or command; —of God to Adam, Ge.2.16;—of Moses to Joshua, De.31.7; -of God to Joshua, Jos. 1.2;—of Joshua to the people, 22.1; 23.2; —of David to Solomon, 1 Ki.2.1; 1 Ch.22. 6;—of Jehoshaphat to the judges, 2 Ch.19. 6, 9;—of Jesus to the apostles, Mat. 10. 1, &c.;—to the seventy, Lu.10.1;—to Peter, Jn.21.15;—to the apostles before his ascension, Mat 28.19,20;Mar.16.16;—of Paul to the elders of Ephesus, Ac.20.17, &c.

Chargeable, costly, 2 Sa.13.25. Ne. 5. 15; 2 Co.11.9; 1 Th.2.9.

Charger, a shallow basin or bowl, now called a *salver*, Nu.7.13,19, &c.; Ezr.1.9; Mat.14.8; Mar.6.25;—elsewhere rendered *dish*, Ex.25.29;36.16; Nu.4.7.

Chariots, frequently used in ancient times in war, drawn by two or more horses, and carrying two men. Pharaoh pursued Israel with six hundred, Ex.14.7;—Philistines fight against Israel with thirty thousand, 1 Sa.13.5;—Solomon had a thousand and four hundred, 1 Ki. 10. 26;—Jabin,

king of Canaan, had nine hundred of iron, Ju.4.3. The 'chariot' in Ca.3.9,10 was probably a palanquin;—'of the cherubims' (1 Ch.28.18), the frame on which the cherubim rested;—horses, 2 Ki. 7. 14;—man, 2 Ch.18.33;—of the sun, 2 Ki.23.11.

Charity, or LOVE, and general benevolence recommended, Ex.23.4; Le.19.18; De. 15.7; 22.1; Job 31.16, &c.; Pr.24.17; 25.21; Ec.11.1; Mat.7.12; 22. 39; 1 Co. xiii.; Ja.2. 8. *See* AFFECTION and LOVE.

Charm, as enchanter, used of serpent-charming, Ps.58.5; Je.8.17; Ec.10.11.

Charran, kar'ran, Ac.7.2,4. *See* HARAN.

Chasten, to correct in love, Ps.118.18; Re. 3. 19;—to punish, Le.26.28; Pr.19.18;—to humble, Da.10.12.

Chastisement, correction, Job 34.31; He. 12.8;—*of our peace*, on Christ, the punishment by bearing which he reconciled us to God, Is.53.5. *See* AFFLICTION.

Chastity, enjoined, 2 Co.6.4,6; Ga.5.19–22; 1 Co. 7. 5; Phi. 4. 8; 1 Ti. 4. 12; Tit.1.8; 2.5; 1 Th.4.3;—an example of it in Joseph, Ge. 39.7;—in Job, Job 31.1.

Chatter, to make noise like birds, Is.38.14.

Chaws, jaws, Eze.29.4; 38.4.

Chebar, kē'bar [strength or power], a river in Chaldea, where Ezekiel saw several of his visions, Eze.1.1; 3.15; 10.15,20. Commonly supposed to be the Chaboras of the Greeks, now called *Khabour*, falling into the Euphrates at Circesium; by others supposed to be the Euphrates, but most probably it was the Royal Canal, the *Nahr Malcha*, of Nebuchadnezzar.

Checker-work, flowers, images, &c., 1 Ki. 7.17.

Chedorlaomer, ked-or-lā'o-mer [binding of a sheaf], a king of Elam, takes Sodom, Ge. 14.11;—defeated by Abraham, 15.

Cheerful, gay, merry, frank, Pr. 15. 13; Zec.8.19; 2 Co.9.7.

Cheerfulness, liveliness, recommended, Pr. 12.25; 15.13,15; 17.22.

Cheese, slices of curdled milk, 1 Sa.17.18;—coagulated milk, Job 10.10; 2 Sa.17.29. In each of these passages the original term so rendered is different.

Chelubai, ke-lū'by, a son of Hezron, 1 Ch. 2.9;—called Caleb, 18,19.

Chemarims, kĕm'a-rims, the name of Baal's priests, Zep.1.4. The same word rendered 'idolatrous priests,' 2 Ki.23.5; Ho.10.5.

Chemosh, ke'mosh [subduer or fire-god], the national god of the Moabites, Nu.21. 29; 1 Ki.11.7; Je.48.13. *See* BAAL-PEOR.

Chenaanah, ke-na'a-nah, (1) A warrior in the time of David, 1 Ch. 7. 10.—(2) The father of the false prophet Zedekiah, 2 Ch.18.10, 23.

Chenaniah, ken-a-nī'ah [God's goodness], a Levite of the family of the Izharites, and a chief musician of the temple, 1 Ch.15.22, 27.

Chephirah, kef-ī'rah [the village], one of the Gibeonite towns of Benjamin, Jos.9.17; Ne. 7.29; Ezr. 2.25; now *Kefir*, about 11 miles west from Jerusalem.

Cherethims, kĕr'eth-ims, probably Cretans, Eze.25.16; the word rendered 'Cherethims' is in Zep. 2. 5 rendered 'Cherethites.'

Cherethites, found alone only in 1 Sa. 30. 14 and Zep.2.5. Elsewhere 'Cherethites' are named along with the 'Pelethites.' These two classes constituted David's body-guard, 2 Sa.8.18; 15.18; 1 Ki.1.38,44.

Cherish, to nurse up and comfort, 1 Ki.1.2, 4; Ep.5.29; 1 Th.2.7.

Cherith, kē'rith [separation], a brook of which Elijah drank till it was dry, 1 Ki.17. 3,4. It was probably the valley of Achor, now called the *Wady Kelt*, between Jerusalem and the Jordan.

Cherub, tshĕr'ub [as a master], (1) A place mentioned in Ezr.2.59; Ne.7.61, supposed to be in Babylonia.—(2) An order of spiritual intelligences. The word CHERUBIM first occurs in Ge.3.24;—figures of, for the ark, Ex.25.18–20; 37.6;—between them God dwelt, or manifested his presence, 1 Sa.4.4; Ps.80.1; Is.37.16;—for the temple, 2 Ch.3. 11;—seen in vision by Ezekiel, Eze. 1. 4; 10.8; 11.22.

Chesed, kē'sed, the fourth of the eight sons of Nahor, Ge.22.22.

Chesil, kē'sil, a town in the south of Judah, Jos. 15. 30; probably the same as Bethul, Jos.19.4.

Chestnut-tree, probably the tree now known as the *plane-tree*, Ge.30.37; Eze.31.8.

Chesulloth, ke-sul'loth [the hopes], a city in the tribe of Issachar (Jos.19.18), on the border of Zebulun, at the foot of Mount Tabor, and hence called Chisloth-Tabor, Jos.19.11. Now *Iksâl*. Probably same as Tabor of 1 Ch.6.77.

Cheweth, grindeth with the teeth, Le.11.4, 7; De.14.6,8.

Chickens, the young brood of hens, Mat. 23.37.

Chide, to reprove or blame, Ex. 17. 2; Ju. 8.1; Ps.103.9.

Chidon, chē'don [a dart], 1 Ch.13.9;—called the threshing-floor of Nachon, 2 Sa.6.6.

Chief, the principal, dearest, or greatest, Ge.40.9,21,22, Nu.3.32; Ps.78.51; Mat.20. 27; Ep.2.20;—of Asia, Ac.19.31;—'among the captains,' 2 Sa.23.8.

Chiefest, the best, 1 Sa. 9. 22; 2 Ch. 32. 33; Ca.5.10; Mar.10.44; 2 Co.11.5.

Childbirth, the purification after it, Le.12. 1, &c.;—exemplified by Mary, the mother of Jesus, Lu.2.22–24.

Childhood, infancy, 1 Sa.12.2; Ec.11.10.

Childish, puerile, trivial, 1 Co.13.11.

Childless, having no children, Ge. 15. 2; 1 Sa.15.33. *See* BARREN.

———, to be so, a curse to the wicked, Le.20.20; 2 Sa. 6. 23; Je. 22. 30; Ho.9.14;—promises to good men who are so, Ps.68.6; 113.9; Is.56.4.

Children, to be instructed, Ge.18.19; De.4. 9; 6.6; 11.19; Ps.78.5; Ep.6.4.

———, *their duty*, to regard the directions of their parents, Le.19.3; Pr.1.8; 6. 20; 13.1; 15.5; 23.22; Lu.2.51; Ep.6.1; Col. 3. 20;—not to grieve their parents, Pr.19. 26;—not to rob their parents, 28. 24;—not to despise them, De.27.16; Pr.15.5,20; 23. 22; 30.17; Eze.22.7;—to honour and maintain them, Ex.20.12; De.5.16; Ep.6.2,3;—the smiting of their parents punishable with death, Ex.21.15; Le.20.9; De.21.18, &c.;—not to bear malice, but to love one another, Jn. 13. 34; 15. 12, 17; Ro. 12. 9, 10; He.13.1; 1 Jn.2.9,10; 3.23; 4.7,11,20.

———, the duty of parents to chastise them for their faults, Pr.13.24; 19.18; 22. 15;23.13,14; 29.15,17;—this duty neglected by David to Absalom, 1 Ki.1.6;—by Eli to his sons, 1 Sa.2.22–25; 3.13.

——— to suffer for the sins of their parents to the third and fourth generation, Ex.20.5; De.5.9;—this to be reversed, Eze. 18.1, &c.

———, *good*, a blessing to their parents, Pr.10.1; 15.20; 23. 24; 27. 11; 29. 3;—God's heritage, Ps.127.3.

———, *wicked*, and undutiful, a disgrace and a curse, Pr.10.1; 17.21,25; 19.13; 28.7; 29.15.

——— of God. *See* ADOPTION.

Chileab, kil'le-ab [protected by the father], the second son of David by Abigail, 2 Sa. 3.3;—also called Daniel, 1 Ch.3.1.

Chilion, kil'le-on [pining], the younger son of Elimelech and Naomi, Ru.1.2.

Chilmad, kil'mad, a place mentioned in Eze. 27.23.

Chimham, kim'ham [pining], the son of Barzillai the Gileadite, for whose sake David honoured him; and whence, it appears, he. built a town, 2 Sa.19.37,38; Je. 41.17.

Chimney, a passage for smoke, an opening covered with lattice-work, Ho. 13. 3;—in the houses in the East the smoke escapes through the windows, Is.44.16; 47.14.

Chinneroth, kin'ner-oth, De. 3. 17; Jos. 21. 35.—*Sea of Chinnereth*, Nu. 34. 11; Jos. 13.27;—afterwards called Sea of Gennesaret. *See* CINNERETH.

Chios, kē'os, an island in the Ægean Sea, near to Lesbos, and about twelve miles from the shore of Smyrna, Ac.20.15. It is now called *Scio*.

Chisleu, kis'lu, the ninth month of the sacred year of the Jews, and the third of their civil, commencing with the new moon of our December, Ne.1.1.

Chisloth-Tabor, kis'loth-tā'bor [flanks of Tabor], a place on the border of Zebulun, Jos.19.12. Also called Chesulloth. It is the modern *Iksâl*.

Chittim, kit'tim [those that bruise], a branch of the descendants of Javan, the son of Japheth, Ge.10.4;—mentioned in the prophecy of Balaam, Nu.24.24; and in Is. 23.1,12; Da.11.30. The name is supposed by some to be equivalent to Hittites.

Chiun, kē'un, the Heb. form of the Arabic *Kaivan*, an Egyptian idol, thought by some to be Saturn, Am.5.26.

Chloe, klō'e [verdure], a woman at Corinth noted for piety, 1 Co.1.11; Ro.16.10,11.

Chode, quarrelled, Ge.31.36; Nu.20.3.

Choler, irascibility, great anger, Da. 8. 7; 11.11.

Choose, to select, Ex.17.9; Nu.16.7; Ps.25. 12; Lu.6.13. *See* ELECTION.

Chorazin, ko-rā'zin, one of the cities in which our Lord's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum, Mat. 11. 21; Lu.10.13. The modern *Kerazeh* probably marks its site.

Chozeba, ko-zē'ba [lying], a city of Judah, 1 Ch.4.22. It is probably identical with Achzib, Ge.28.5, and Chezib, Jos.15.44.

Christ, the Greek word corresponding to the Hebrew *Messiah*, both meaning *anointed*, so called in allusion to the anointing with oil of those who were set apart to a sacred office, Ex.28.41; 29.7; 1 Sa.9. 16; 15.1; persons so anointed were consecrated to God, 1 Sa.24.6; 2 Sa.19.21; 1 Ch.16. 22. The anointing was also an emblem of the effusion of the Holy Spirit, Mat.3.16,17; Jn. 3. 34; 1 Jn.2.20,27. Thus, Jesus, the saviour, is the *anointed*, Is.61.2; Da.9.25; Ps.ii. The name *Christ* was originally used as descriptive of character or office, Mat.26.63; Mar.8.29; 14.61; Jn.1.20,25, &c. Jesus, the personal name of our Lord, gradually came to be absorbed in his official name Christ. He is described by various names and titles:—Advocate, 1 Jn. 2. 1;—alpha and omega, Re.1.8; 22.13;—amen, 3.14;—apostle, He.3.1;—beginning of the creation of God, Re.3.14;—branch, Zec.3. 8; 6. 12;—commander, Is. 55. 4;—cornerstone, 1 Pe.2.6;—living stone, 2.4;—David, Je.30.9; Eze.34. 23; 37. 24; Ho. 3. 5;—dayspring, Lu.1.78;—deliverer, Ac. 7. 35; Ro. 11. 26;—Emanuel, Is. 7. 14; Mat. 1. 23;—first-begotten from the dead, Re.1.5;—first and last, 1.17;—God blessed for ever, Ro. 9.5;—governor, Mat.2.6;—holy one, Lu.4. 34; Ac. 3. 14; Re. 3. 7;—horn of salvation, Lu.1.69;—image of God, 2 Co.4.4;—just one, Ac.3.14; 7.52; 22. 14;—king everlasting, Lu.1.33;—king of Israel, Jn.1.49;—king of the Jews, Mat.2.2;—king of kings, Re.17.14; 19. 16;—lamb of God, Jn.1. 29, 36;—lamb who opened the sealed book, Re. 5. 6;—lamb slain from the foundation of the world, 13.8;—leader, Is.55.4;—light, true, Jn.1.8,9; 3.19; 8.12; 9.5; 12. 35, 46;—Lord, Mat.3.3; Mar.11.3;—lord of glory, 1 Co.2.8;—lord of lords, Re.17.14; 19.16;—lion of the tribe of Judah, 5.5;—maker and preserver of all things, Jn.1.3,10; 1 Co.8.6; Col.1.16; He.1.2, 10; Re. 4. 11;—mediator, 1 Ti.2.5;—mediator of the new covenant, He. 12. 24;—Nazarene, Mat. 2. 23;—high-priest, He.3.1;—prince, Ac. 5. 31;—prince of life, 3.15;—prince of peace, Is. 9. 6;—prince of the kings of the earth, Re. 1. 5;—prophet, De. 18. 15, 18; Lu. 24. 19;—redeemer, Job 19.25; Is. 59.20;—our righteousness, Je.23.6; 33.16;—root of David, Re. 5. 5;—root and offspring of David, and bright and morning star, 22.16;—ruler, Mi. 5.2;—saviour, Lu.2.11; Ac.5.31;—shepherd in the land, Zec. 11. 16;—good shepherd, Jn. 10. 11;—great shepherd of the sheep, He.13.20;—son of the highest, Lu.1.32;—son of God, Mat.3.17; 8.29; Lu.1.35;—only begotten son, Jn.1.14,18; 3.16,18;—son of man, Mat.8.20; Jn.1.51;—son of David, Mat.9.27; 21.9;—star and sceptre, Nu. 24. 17;—bright and morning star, Re.22.16;—true, 3.7; 19. 11;—witness, Is.55.4;—faithful witness, Re.1.5; 3.14; 19.11;—word, Jn. 1.1;—word of God, Re.19.13.

——— was above Moses, He.3.5;—and all the Levitical priests, He.7.21; 8.1, &c.

———, was co-eternal with the Father, Jn. 1.1,3; 17. 5; Col. 1. 17; He. 13. 8;—co-equal with the Father, Mat.28.18; Jn.5.23; 16. 15; 17.10; Phi.2. 6; Col. 1. 16; 2. 9;—of one substance with the Father, Jn.10.30,38; 12. 45; 17.11,22; 14.9;—though, in his humanity, inferior to the Father, Jn.14.28;—King of kings, Lord of lords, and God of gods, Ro. 14. 9; Phi. 2. 9; Col.2.10,15; 1 Pe. 3. 22; Re.17.14; 19.16;—has a name above every name, Phi.2.9.

———, was perfect man, Mat.4.2; 8.24; 26. 38; Jn.1.14; 4.6; 11.35; 12.27; 19.28; Phi.2. 7; He. 2. 14;—was without sin, though tempted as other men, Jn.8.46; 2 Co.5.21; He.4.15; 7.26; 1 Pe.2.22; 1 Jn.3.5.

——— was perfect God, as appears from the NAMES and TITLES of God given him;—*God*, Jn.1.1;—the *great God*, Tit.2.13;—*the mighty God*, Is.9.6;—*the true God*, 1 Jn.5.20;—*God over all, blessed for ever*, Ro.9.5;—LORD, or as it is in Hebrew, *Jehovah*, Is.6.1, compared with Jn.12.41; Is. 40.3, compared with Jn.1.23;—the ATTRIBUTES of God are ascribed to him: such as *eternity*, Jn.1.1; 8.58; Col.1.17; Re. 1.10–18; Mi.5.2, compared with Mat.2.6;—*omnipotence*, Phi.3.21; Col.2.9,10; Re.1.8;—*omniscience*, Jn.21.17; 2.24,25; Re. 2.23;—*omnipresence*, Mat.18.20; 28.20; Jn. 3. 13; Ep. 4. 10;—*immutability*, He. 13. 8;—the WORKS of God are ascribed to him; such as, the *creating* of all things, Jn.1.3; Col. 1.16;—*upholding* all things, He.1.3; Col. 1.17;—*governing* all things, Ep.1.22; Mat. 28. 18;—*forgiving sins*, Mat.9.2,6; Lu. 5. 20;—giving *eternal life*, Jn. 10. 28;—*promising* and *sending the Holy Ghost*, Jn. 14.26; 15.26; Ac.1.5; 2.4;—*raising himself from the dead*, Jn.2.19; 10.17,18;—*raising all the dead*, Jn.5.28;—*judging the world*, 5. 22; Ac. 17. 31;—*sentencing* both the righteous and the wicked to their everlasting portions, Mat. 25. 31–46;—RELIGIOUS WORSHIP *is given to him*, equally with the Father, 28. 19; Ac. 7. 59, 60; 2 Co.13.14;—*angels are commanded to worship him*, He.1.6;—*the redeemed in heaven worship him*, Re. 5. 8–14;—*all men are to honour him, even as they honour the Father*, Jn. 5.23.

Christ, was the Messiah spoken of by the prophets, Lu.24.27; Jn.1.45; 4.25; 5.39,46; 11.27; Ac.26.22;—came down from heaven, Jn.3.13,31; 6.38,50; 16.28;—for our sakes, Mat. 18. 11; Lu. 19. 10; Jn. 3. 17; 10.10; 12. 47;—was incarnate of the Virgin Mary, Mat.1.18; Lu.1.35.

———, died for our sins, Is.53.8; Da.9.26; Mat. 20. 28; Ro.4.25; 5.6; 1 Co.15.3; Ga.1. 4; Ep.5.2; He.9.28;—abolished death, 2 Ti. 1.10.

——— rose again the third day, Lu.24.1,46, 47; Ac. 2. 24; 3. 15; 4.10; 5.30; 10.40; 17.31; Ro.10.9; 1 Co.6.14; 15. 3, 4; 1 Th.1.10; He. 13.20; 1 Pe.3.18.

——— ascended up to heaven, Mar.16.19; Lu.24.51; Ac.1.2,9; Ep.4.8; 1 Ti.3.16.

——— sitteth on the right hand of God, Mar.16.19; Ac.7.56; Ep.1.20; Col.3.1; He. 1.3; 8.1; 10.12; 12.2; 1 Pe.3.22.

——— is the alone head of the church, Ep. 1.22; 4.15; 5.23; Col.1.18.

——— is the only foundation of the church, Is. 28. 16; Mat.16.18; 21.42; 1 Co.3.11; Ep. 2.20; 1 Pe.2.4–7.

———, is employed as the advocate of his people, Ro. 8. 34; He.7. 25; 1 Jn.2.1;—and in preparing mansions for them, Jn.14.2.

——— will come again to judge the world, Ac.1.11; 1 Th.4.16; 2 Ti.4.1.

——— was expected by the Jews at the time of his coming, Mar.15.43; Lu.2.25,38; 3.15; Jn.1.25,45; 4.25; 10.24; 11.27.

——— is the pattern that we ought to follow, Mat.11.29; Jn.13.15; Phi. 2. 5; 1 Pe.1 15; 2.21; 1 Jn.2.6.

——— was trusted in by Abraham and the patriarchs, Jn.8.56; He.11.1, &c.

——— to be the object of our *faith*, Jn.14. 1; Ac.16.31;—all who believe in him shall be saved, Jn.3.14–16,36; 6.40;—they who believe not in him shall perish, Jn.8.24; 3. 36; 1 Jn.5.10–12.

——— to be the object of our *love*, 1 Co.16. 22; Ep.6.24; 1 Pe.1 8.

——— not to be denied, Mat.10.33; Mar.8. 38; Lu.9.26; 12.9; Ro.1.16; 2 Ti.2.12; 1 Jn. 2.23.

———, excellencies of his character: *holiness*, Ac.4.27; He.7.26; Re.3.7; Ac.3.14;—*righteousness*, Is.53.11; 32.1; 11.4; He.1.9;—*faithfulness*, Is. 11. 5; 1 Th. 5. 24; 2 Th. 3. 4;—*guileless*, Is 53.9; 1 Pe. 2. 22;—*spotless*, 1 Pe. 1. 19; Jn.8.46; 2 Co.5. 21;—*zeal*, Jn.2.17, with Ps.69.9; Lu.2.49;—*meekness*, Is. 53. 7, with Mat. 26. 63; 27. 12; Zec. 9. 9; Mat. 11. 29;—*compassion*, Is. 40. 11; Mat. 14.14; 20.34; Lu.19.41; Ja.5.11;—*filial obedience*, Ps.40.8; Jn.4.34; Lu.2.51.

———, predictions respecting. *See* PROPHECY.

———, events of his life. *See* JESUS.

———, his miracles. *See* MIRACLES.

———, his parables. *See* PARABLES.

———, his example. *See* EXAMPLE.

Christians, the term first used at Antioch, Ac.11.26.

———, the salt of the earth, Mat 5.13;—the light of the world, 14;—their privileges, 1 Pe.2 5, &c.; He.12.22;—the sons of God, 1 Jn 3. 1, 2; Ro. 8. 14, &c.;—one with Christ and the Father, Jn.17.11,21;—all one body, Ep.4.15,16;—the temple of God, 1 Co.3.16.

Chronicles, annals, state papers, records of history, 1 Ki.14.19; 1 Ch.27.24; Es.6.1.

In the Hebrew Bible the Books of Chronicles are placed last. Ezra was probably their author. They appear to be supplementary to the two Books of Kings. They contain an epitome of all the sacred history down to the year of the return from Babylon—3500 years.

Chrysolite, kry'so-lyte [gold stone], a precious stone of a golden or yellow colour, probably the topaz of the moderns, Re.21.20.

Chrysoprasus, kry'so pra'sus [gold leek], a precious jewel of a green colour mingled with yellow, Re.21.20. The word is elsewhere rendered *beryl*.

Chub, kub, an Ethopian province, Eze.30.5.

Chun, kūn, a Syrian city, 1 Ch.18.8; called Berothai, 2 Sa.8.8.

Church, a number of persons, organized as a body, who meet to worship the Lord, and to observe the ordinances of Christ, Jn.10 16; Ro.12.5; 1 Co 10. 17; 12. 13; Ga. 3.28. He.11 40; 12.23;—sometimes means the whole body of professing believers, Mat.16.18; Ac.2 47; Ep.3.10,21; Col.1.24;—sometimes a single, local, or private congregation, Ac.14.27; 18.22; Ro.16. 5; 1 Co. 14.23; 3 Jn 9;—sometimes the governors of the church, Mat. 18.17; Ac.14.27;—sometimes, as some think, the place of worship, 1 Co.11.18; 14.19,34. The phrase, catholic church, is only rightly applied to the church universal, including all true believers.

Churches, reverence to be observed in them, Le. 26. 2; Ps. 93. 5; Ec.5.1; Je.7.30; Eze.5 11; 1 Co.11.1, &c.; 14 23, &c.

———, instances of a profanation of them censured, 2 Ki.21.4; 2 Ch.33.7; Mat. 21.12; Jn.2.13.

Churl, a rude, surly, ill-bred man; also a miser, a niggard, Is.32.5,7; comp. 1 Sa.25. 3.10,11,17.

Churning, making butter, Pr.30.33.

Chushan-rishathaim, ku'shan-rish-a-thā'-im, a king of Mesopotamia who oppressed Israel for eight years, Ju.3.8–10.

Chuza, tsū'za or kū'za [possession], the steward of Herod Antipas, Lu.8.3.

Cieled *See* CEILING.

Cilicia, sil-ish'e-a, the most south-eastern province of Asia Minor, the capital of which was Tarsus, the birthplace of Paul; —men from, disputed with Stephen, Ac. 6.9; —Paul and Silas went through, confirming the churches, 15.41.

Cinnamon tree, a species of the laurel. The *aromatic* called cinnamon, made from its inner bark, was one of the ingredients of the holy oil, Ex.30.23; and an article of commerce, Re.18.13.

Cinnereth, sin'ne-reth, or CHINNEROTH [lyre] a city of the tribe of Naphtali, on the west of the Sea of Gennesareth, Jos. 11 2; 12.3; 19.35; 1 Ki.15.20.

Circuit, a route, 1 Sa.7.16;—of the sun, Ps.19.6.

Circumcision, the cutting of the foreskin of males on the eighth day after their birth, instituted, Ge.17.10;—of the Shechemites, 34.24; —of the sons of Moses, Ex 4.25; —of the Israelites in Gilgal, Jos. 5.2; —a dissension about it, Ac.15.1, &c.; —the apostles consulted, 6;—their decree concerning it, 29; —when it profiteth, Ro. 2.25; —of the heart, 29; De.10.16; 30.6;—the *true*, among Christians, Phi.3.3; Col.2. 11, —not to be submitted to by the Gentile converts, Ga. 5.2;—the gospel of, committed to Peter, 2.7; —Abraham justified without, Ro 4.10. The rite still practised by the modern Jews.

Circumspect, watchful, Ex.23.13.

Circumspection, looking around with cautious and careful conduct, recommended, Ex.23.13; Mat.24.42; Ro.12.17; 2 Co.8.21; Ep.5.15; Phi.4.8; 1 Th.4.12; 5.6; 1 Pe.2.12; 3.16.

Cistern, a large vessel, or a reservoir, to retain water. Cisterns were very necessary in Canaan, where fountains were scarce, 2 Ki.18.31; Pr.5.15;—these cisterns or pits when empty were used as places of punishment, Je.38.6; Ps.40.2;—the left ventricle of the heart, Ec.12.6.

Cities of Refuge, six of the sacerdotal cities so set apart, Nu.35.9–34 *See* REFUGE and LEVITICAL.

Citizen, one born in a city, Ac.21.39; one who has the freedom and privileges of a city, 22.28.

City, a walled town, 2 Ki.10.2; Is,36.1, De. 3.5; —of David, 1 Ch. 11. 5;—Bethlehem also called city of David, Lu.2.11;—of God=Jerusalem, Ps.46.4;—holy, Ne.11.1; —the church on earth, Re 11.2;—heaven, He.11.10,16.

Civility, or kindness and politeness to others, recommended, Lu. 14. 10; Ro.12. 10; 13.7; 1 Pe.2.17.

Clamorous, loud, noisy, Pr.9.13.

Clauda, klaw'da, a small island, about 7 miles long and 3 broad, near the south-west coast of Crete, passed by Paul in his voyage to Rome, Ac.27.16.

Claudia, klaw'di-a, a pious Roman lady, 2 Ti.4.21.

Claudius Cæsar, klaw'di-us se'zar, the fifth of the Roman emperors, the successor of Caligula A.D 41 ; great dearth foretold to take place during the reign of, Ac.11.28; —banishes the Jews from Rome, 18.2.

Claudius Lysias, klaw'di-us lys'i-us, the Roman tribune who commanded the guard at Jerusalem, rescued Paul, Ac.21. 33;—commanded him to be scourged, 22. 24;—sent him under a guard, with a letter, to Felix, 23.26.

Claws, the distinctive mark of a clean beast, De.14.6;—of a beast or bird of prey, Da.4.33; Zec.11.16.

Clay, the bodies of men likened to, Job 4. 19; 13.12; 33.6; Is.64.8; Je. 18. 6;—worldly riches compared to, Hab.2.6.

Clean, ceremonially pure, Le.xi.–xv.; Nu. xix.;—free from sin, Ps.51.7; —empty, Pr. 14.4.

Cleave, to adhere to with affection and constancy, as a man to his wife, Ge. 2. 24; Mat. 19. 5;—Israel to the Lord, De. 4.4; Jos.23.8;—to the Lord Christ, Ac.11. 23.

Clemency, mercy, humanity, Ac.24.4.

Clement, klem'ent [mild], a noted Christian preacher, Phi.4.3.

Cleopas, klē'o-pas, the form CLEOPHAS occurs, Jn. 19. 25;—one of the two with whom Jesus walked to Emmaus, Lu.24. 18;—not the same person as the CLEOPAS (properly *Clopas*, who was also called Alphæus (Mat.10.3), mentioned in Jn.19. 25. He was the husband of Mary, the sister of the mother of our Lord.

Clerk, one very wise in Ephesus, Ac. 19. 35.

Climbed, ascended, Je.4.29; Lu.19.4.

Cloak, (1) A large outward covering, Mat.5. 40;—worn by the high-priest under the ephod, Ex.28.31;—by persons of rank, 1 Sa. 15.27; Job 1.20;—by women, 2 Sa.13.18;—the 'cloak' mentioned in 2 Ti.4.13 was a thick upper garment called pænula, worn by the Romans as a protection from the weather. (2) A fair pretence, or concealment, Jn.15.22; 1 Th 2.5; 1 Pe.2.16.

Close, to shut up, Ge.2.21;—to cover, Je. 22.15.

Clothes, garments, vestments. The Hebrews wore a sort of shirt or tunic, of linen, reaching to the calf, generally with sleeves, but sometimes having only armholes. A girdle confined it to their waist. Over this various garments were worn, according to the quality of the person. All classes wore something in the form of a large shawl, called a *cloak*, or *upper garment*, reaching to the ankles, Mat.21.8. When a person had nothing on but the tunic he is said to be *naked*, Jn.21.7. In this manner the person condemned was stoned to death, Ac.7.58. Rending of, an expression of the highest grief, Ge.37.29; 2 Sa.13.31; Jos.7.6; 2 Ki.19 1.

Cloud, a pillar of, was the Shekinah, or symbol of God's presence with his people; —conducts the Israelites through the Red Sea, Ex.14 19;—through the wilderness, Nu.9 15;—'of witnesses,' He.12.1.

Clouds, multitudes, armies, Je.4.13; Is.44. 22; 60.8;—the chariot of God, Ps.104.3.

Clouted, old and patched, Jos.9 5.

Cluster, a bunch, like grapes, raisins, &c., Ge.40.10; Nu.13.23; Mi.7.1; Re.14.18.

Cnidus, nī'dus, a city at the extreme south-west end of Asia Minor, on a promontory in Caria, Ac.27.7; its ruins are seen, from which it is judged to have been a very important city.

Coals, seldom used to warm men, except in the nights of winter, Jn.18.18; faggots of wood or bushes chiefly used for fuel, Ps. 58.9; Ec.7.6; Jn.15.6;—of juniper, terrible, and of long continuance, Ps. 120. 4;—of fire, the lightnings proceeding from God, Ps.18.8,12,13; 140.10.

Cock, apprised Peter's denial of Christ, Mar.14.68,72.

Cock-crowing, denotes the time from midnight to daybreak, Mar.13.35.

Cockatrice, a species of serpent or viper, Is.11.8; 14.29; 59.5; Je.8.17.

Cockle, a weed that grows among corn, but more probably a species of nightshade or aconite, Job 31.40. The plural of this word is rendered 'wild grapes,' Is.5.2.

Coffer, a chest, 1 Sa.6.8,11,15.

Coffins, were not used by the ancient Jews, except for persons of distinction, Ge.50.26.

Cogitations, thoughts or meditations, Da. 7.28.

Col Hozeh, kol-hō'zeh [every seer], a descendant of Judah, Ne.3.15.

Collar, the opening of a garment that closes around the neck, Job 30.18;—among the spoils of the Midianites, a kind of ear-drop, Ju.8.26.

Collection, for the poor Christians at Jerusalem, Ac. 11. 29; 1 Co.16.1; 2 Co.8.1; 9.1, &c.; Ro.15.26.

College, the residence of the prophetess Huldah, 2 Ki.22.14; 2 Ch.34.22.

Collops, slices or thick pieces of flesh, Job 15.27.

Colony, a province occupied by Roman citizens, a designation given to Philippi, Ac.16.12.

Colosse, ko-los'se [punishment or correction], an ancient city of Phrygia, near the source of the river Lycus, and not far from Laodicea and Hierapolis, Col.2.1;—an epistle, written probably at Rome during his first imprisonment (Ac.28.16,30), was sent by Paul to the church in, Col.1.2.

Colours, coat of many, Ge.37.3.

Colt, a young ass, Mat.21.2,7; Mar.11.5; Lu.19 35.

Comely, decent, graceful, 1 Sa.16.18; 1 Co. 7.35; 11.13; 12.24.

Comfort, joy, ease, assistance, Job 6. 10; Ps.119.50; Ac.9.31; Ro.15.4; Phi.2.19.

Comfortable, giving comfort, pleasing, 2 Sa.14.17; Zec.1.13.

Comforter, one of the titles of the Holy Spirit, whose office it is to comfort the saints, Jn.14.16,26; 15.26; 16.7. The word in the original is *Paraclete*, and means one who stands by another to help him. In 1 Jn. 2.1, it is rendered *advocate*, and is applied to the Saviour.

Commandments, the ten delivered by God from Mount Sinai, Ex. 20. 1, &c.; De.5.6, &c.;—written by God himself, Ex.24.12; 31.18; 34.1; De.5.22; 9.10;—not abrogated by Christ, Mat.5.17; Mar.10 17; Lu.18.18; —summed up by Christ, Mat. 22 37–40; Mar.12.29–31.

Commission, a trust, Ezr.8.36; Ac.26.12.

Commodious, convenient, Ac.27.12.

Common, ordinary or usual, Nu. 16. 29; Ec.6.1;—ceremonially unclean, Ac.10.14; 11.8;—all things common, Ac.2.44,45.

Commotion, a tumult, Lu.21.9.

Commune, to converse or talk together;—Abraham communed with the children of Heth, Ge.23.8;—Hamor with Jacob. 34.6, &c.;—to converse with our own hearts, Ps.4.4; 77.6.

Communion, a sharing something in *common* with another, Jn.15.1–7; 17.10,20–26; Ro.12.4,5; 2 Co.13.14; Ep.4.16; 1 Jn.1.3,6, 7;—the Lord's Supper so called, 1 Co. 10. 16. *See* LORD'S SUPPER.

———— with God, or the communication of divine graces from him, and the return of devout affections to him, enjoyed by believers, 1 Jn. 1. 3;—experienced by those only who are reconciled to him, Am. 3.3; 2 Co. 6. 15;—and who love and obey him, Ps.73 25; Jn.14.23;—vain for men to make pretensions to it, who are living in sin, 1 Jn.1.6; —*to obtain it*, we must study to know his will, Jn. 5. 39;—be often in prayer, Lu.8.1;—embrace opportunities of retirement, Ps.4.4;—frequently meditate on his perfections, providences, love, and promises, 104. 34;—watch against vain thoughts, 119.113;—and be found in the use of all the means of grace, 27. 4;—its *advantages* are, humility and hatred of sin, Job 42.5,6;—deadness to the world, Phi.3.8; Ga.6.14;—patience under trouble, Ro.8.18; 2 Co.4.17;—fortitude in danger, Ro.8.31;—gratitude for mercies received, Ps.103.1;—direction under difficulties, Pr. 3.5,6;—happiness in death, Ps.23.4; 1 Co. 15. 55;—and panting desires for heaven, 2 Ti.4.7,8.

Compact, closely and firmly united, knit together, Ps.122.3; Ep.4.16.

Companion, associate, partner, Ex.32.27; Ps.119.63; Pr.13.20; 28.7; Re.1.9.

Company, bad, to be avoided, Ps.1.1; 26. 4; Pr.1.10; 2.12; 4.14,15; 12.11; 13.20; 14.7; 19.27; 22.24; 28.7,19; 29.24; Ro.1.32; 1 Co. 5.9; 15.33; 2 Co.6.14; Ep.5.7.

———— may be necessary, and do good, Mat.9.10; 11.19; Mar.2.15; Lu. 15. 2; 1 Co. 5.10; 1 Th.5.14.

———— of the wise and good, beneficial, Pr.13.20; Mal.3.16,17.

Companies, travelling, Is.21.13; Ge.37.25.

Comparison, the art of comparing, Ju.8.2; Hag.2.3; Mar 4.30.

Compassion, pity, sympathy, Mat.9.36;—recommended, Pr. 19. 17; Zec. 7. 9; Lu.10. 33,37; Ga.6.2; 1 Pe.3.8.

Compel, to force, Le.25.39;—to urge by reasonable motives, Lu.14.23.

Competency, sufficiency, what it consists in, Ge.28.20; Pr.30.8; He.13.5; 1 Ti.6.8.

Complaint, accusation, Ac.25.7; lamentation, 1 Sa.1.16;—Psalms of: iii.vi.vii.x.xii.–xiv. xvii. xxii. xxxii. xxxv. xxxvi. xxxviii. xxxix. xli.–xliv. li. liii. lv.–lvii. lix. lx. lxxiv. lxxvii. lxxix. lxxx. lxxxiii. lxxxviii. xciv. cii. cix. cxx. cxxix. cxxx. cxl. cxlii. cxliii.

Complete, full, perfect, Le. 23. 15; Col.2. 10; 4.12.

Compliances, submissions, in important things dangerous, De.13.3; Pr.1.10; Da.3. 16; 6. 10; Ga.2.5,11;—in things indifferent advised, 1 Co.9.20.

Comprehend, to conceive, Job 37.5; Ep.3. 18.

Conceal, to hide, Ge.37.26; Pr.11.13; 12.23.

Concealment, hiding of crimes, the guilt of it, Ps.50.18; Pr.28.13; 29.24; 2 Jn.11.

Conceit, pride, censured, Pr.3.7; 14.16; 26. 12; Is.5.21; Ro.12.16.

Conception, a conceiving in the womb, Ge.3.16; Ru.4.13.

Concision, used by Paul to cast contempt on the ordinance which the Jews valued so highly. By this term he designates the zealots for circumcision, Phi. 3. 2. When circumcision ceased to be a sacred ordinance by divine appointment, its performance might well be called a *concision*, or mere cutting of the flesh, for its spiritual significancy was gone.

Conclude, to infer, as from premises, Ro.3. 28;—to decide, to make a final judgment, Ro.11.32; Ga.3.22;—resolution, Ac.21.25.

Concubines, wives of the second rank, and subordinate to the mistress of the house, Ge.25.6; 2 Sa.5.13; 1 Ki.11.3, &c. In the N. T. concubinage is ranked with fornication and adultery, Mat.19.5; 1 Co.7.2.

Concupiscence, inordinate affection, evil desire, censured, Ex.20.17; Ga.5.16; 1 Th. 4.5; 1 Pe.2.11;—translated *lust*, Jn.8. 44; *desire*, Lu.22.15; Phi.1.23.

Condemnation, all men under, as sinners, Ro. 5. 16, 18; Jn. 3. 18;—necessary consequence of sin, Ro.6.23; Pr.11.5; 12.2; 13.6; —all freed from, who are in Christ, Ro.8.1.

Conduit, a water-course, or *trench* for water to flow in, 1 Ki.18.32,35;—the aqueduct made by Hezekiah, which conveyed water from the pool of Gihon, or upper pool, into the city on the west side, 2 Ki. 18.17; Is.7.3; 36.2.

Coney, is believed to be the *wubar*, known by natural historians as the *Hyrax syriacus*, a gregarious animal generally inhabiting the clefts of rocks. The Hebrew name is *shaphan*, Ps.104.18; Pr.30.26.

Confederacy, a league or alliance, Is.8.12; Ob.7.

Confession of Christ, a necessary duty, Mat.10.32; Mar.8.38; Lu.9.26; 12.8; Ro.10. 9; 2 Ti.2.12; 1 Jn.2.23; 4.15.

———— to God, Ju.10.10,15; Ezr. 9. 5; Ne. 1. 6; Ps.32.5; 38.18; 41.4; 51.3; 119.67, 176; Pr. 28. 13; Je.3.13; Da.9.5,20; 1 Jn. 1. 8,9.

———— to one another, Le.5.5; Nu.5. 7; Mat.3.6; Mar.1.5; Ac.19.18; Ja.5.16.

Confidence, trust, reliance, assurance, Ps. 65.5; 118.8; Ga.5.10; Ep.3.12.

Confirm, to strengthen, 1 Ch.14.2; —to fulfil, Da.9.12,27.

Confiscation, the act of transferring forfeited property to public use, Ezr.7.26.

Conflict, combat or struggle, Phi. 1. 30; Col.2.1.

Conformable, suitable, Phi.3.10.

Confounded, baffled, Ac.9.22;—ashamed, Job 6.20; Je.31.19;—destroyed, Je.1.17;—amazed, Ac.2.6.

Confusion, perplexity, disorder, Le.18.23; 1 Co.14.33; Ja.3.16.

Congealed, freezed, Ex.15.8.

Congratulation, to express joy for happiness, 1 Ch.18.10.

Congregation, the entire community of the circumcised, Nu.15.15;—gathered together by the blowing of silver trumpets, 10.1–3;—this was the Hebrew parliament; the daughters of Zelophehad a pealed to it, 27.1–3;—an assembly, a church, Le.10.17; 16.33; Nu. 10. 7; Jos.9.27; Ps. 1. 5; 22.22;—found only once in N. T., Ac.13.43, to denote the assembled worshippers in a synagogue.

Coniah, ko-nī'ah, Je.22.24,28; 37.1;—called Jehoiachin, 2 Ki.24.8;—Jeconiah, 1 Ch. 3. 17;—Jeconias, Mat.1.12. He succeeded his father Jehoiakim as king of Judah.

Cononiah, kon-o-nī'ah, a Levite in the reign of Hezekiah, who had the charge of 'the offerings, and the tithes, and the dedicated things,' 2 Ch.31.12,13.

Conquerors, those who subdue their enemies, Ro.8.37; Re.6.2.

Conscience, that in every human breast which judges of the moral character of our actions, Pr.20.27; Ro.2.14,15;—a weak one to be respected, Ro.14.2; 1 Co.8.12.

————, the happiness of a good one, Job 27.6; Pr. 14. 14; 28.1; 29. 6; Ro. 14. 22; 2 Co.1.12; Ga.6.4; 1 Ti. 1. 19; 1 Jn.3.19,21; Ac. 23. 1; 24. 16; 1 Co.4.4; 2 Ti.1.3; He.13. 18.

————, the terror of an evil one, Ge. 42.21; 2 Sa.24.10; Ps.38.3; 40.12; Pr.14.14; 18.14; 28.1; 29.6; Jn.8.9; Mat.27.3; Ac.24. 25; Tit.1.15.

————, purified only by the blood of Christ, He.9.14; 10.2,10,22.

Consecrate, to make sacred, or devote to the service of the Lord, as were all the first-born, both of man and beast, Ex.13.2;—the tribe of Levi consecrated, Nu.3.6–10;—the whole nation of the Jews, Ex.19. 6;—all genuine believers, 1 Pe.2.9.

Consent, to be of the same mind, Ge.34.23; Ac.8.1; Ro.7.16.

Consideration, serious thoughts, recommended, De.4.39; 32.29; Ps. 77. 6; 119. 59; Pr.15.28; 22.3; Is.1.3; Eze.18.28; Hag.1.5, 7; Lu.14 28; 1 Ti.4.15; 2 Ti.2.7.

Consolation, comfort, Je. 16. 7; Lu. 2. 25; Ro.15.5; 2Co.1.5; Phi.2.1; He.6.18;—Christ is called, Lu.2.25.

Consorted, associated, Ac.17.4.

Conspiracy, a conjunct plot, 2 Sa.15.12,31; 2 Ki.12.20;—a rejection of God's authority, Je.11.9; Eze.12.25.

Constancy, or steadiness, required of us, in our *devotions*, Lu.18.1; 1 Th.5.17,18;—under our *sufferings*, Mat.5.11,12; 1 Pe.4. 12,13;—in our *profession*, He.10.23;—in our *beneficence*, Ga.6.9;—in our *friendships*, Pr.27.10;—in our *obedience*, Ps.119. 33.

Constellations, an assemblage of stars, Is. 13.10.

Constrained, compelled, Mat.14.22; Lu.24. 29; Ac.16.15; 2 Co.5 14.

Consulted, took counsel with, or together, 1 Ki.12.6; 1 Ch.13.1; Ps.83.3; Da.6.7; Hab. 2.10; Mat.26.4; Jn.12 10.

Consume, to waste, destroy, or spend, Ge. 41.30; Ex.33.3; Job 20.26; Ps.39.11; Is. 10. 18; 2 Th 2.8; Ja.4.3.

Consummation, completion, Da.9.27.

Consumption, a waste, Le.26.16; De.28. 22; Is.10.22,23; 28.22.

Contain, to comprise, hold, 1 Ki.8.27; Jn. 21.25; 1 Co.7.9.

Contemn, to scorn, Ps.10.13; 15.4; Is. 16. 14; Eze.21.10,13.

Contemptible, base, Da.12.2; Mal.1.7,12; 2 Co.10.10.

Contemptuously, scornfully, Ps.31.18.

Contend, to strive, contest, De.2.9; Job 9. 3; Is. 49. 25;—to reprove, Ne. 13. 11;—to punish, Am.7.4.

Content, satisfied, Ge.37. 27; Mar. 15. 15; Lu.3.14; He.13 5.

Contention, strife or dispute, Pr. 13. 10; Phi.1.16; 1 Th.2.2.

Contentious, quarrelsome, perverse, Pr.21. 19; 26.21; 27.15; Ro.2.8; 1 Co.11.16.

Contentment, satisfaction, recommended, Pr.30.8,9; He.13.5; 1 Ti. 6. 6; 1 Co.7. 20;—of Esau, Ge.33.9;—of Barzillai, 2 Sa.19 35;—of the Shunammite, 2 Ki.4.13;—of Paul, Phi.4.11;—it is opposed to envy, Ja.3.16;—avarice, He. 13. 5;—pride, Pr. 13. 10;—anxiety, Mat.6.25,34;—repining, 1 Co. 10. 10.

Continual, lasting, incessant, Ex. 29. 42; Nu.4.7; Pr.15.15; Is.14.6; Lu.18.5; Ro.9.2.

Contradiction, opposition, whether by words, reproaches, or attempts to defeat, He.7.7; 12.3.

Contrary, disagreeing, opposite, Le.26.21; Mat.14 24; Ac.17.7; 18. 13; Ro. 11. 24; Ga. 5.17; Tit.2.8.

Contribution, joint giving money for the poor, Ro.15.26.

Contrite, CONTRITION, for sin; a heart *broken*, *bruised*, or deeply affected with grief for sin;—promises to such, Ps.34.18; 51.17; Is.57.15; 61.1; 66.2;—examples of it: in David, 2 Sa. 12.13; Ps. 51. 3,4;—Peter, Mat.26.75.

————, evidences of. *See* REPENTANCE.

Controversies, disputes, vain and profitless ones to be avoided, 1 Ti.1.4; 6.4,20; 2 Ti 2.16; Tit.3.9.

Controversy, a dispute, De.17.8; Ho.4.1; 12.2; 1 Ti.3.16.

Convenient, fit or proper, Pr.30.8; Je.40. 4; Mar.6.21; Ro.1.28; 1 Co. 16. 12; Ep.5. 4; Phile.8.

Conversant, familiar, Jos.8 35; 1 Sa 25.15.

Conversation, familiar discourse, but in Scripture it means generally the whole outward course of a man's life, his conduct, behaviour, Ps.37.14; 50.23; 2 Co.1 12; Ga. 1.13; Ep.2.3; 4.22; He.13.7; Ja.3 13; 1 Pe. 2.12; 3. 1, 2, 16; 2 Pe. 3. 11;—religious and edifying, recommended, De 6.7; 11.19; Ps. 35 28; 37.30; 40.10; 71.22; 77.12; 105 2; Pr 10 31; Mal.3.16; Mat. 12. 35; Ep.4.29; Col. 3.16; 4.6; 1 Th.4.18; 5.11.—In Phi.3.20 the word rendered 'conversation,' however, means 'citizenship;' He.13.5, 'disposition.'

————, with the profligate and idle to be avoided, Mat. 12. 36; Ep.4.29; 5.3; Col.3.8; 2 Pe.2.7.

Conversion, the *turning* of a sinner, in heart and practice, from what is forbidden to what is commanded, 2 Ki.17.13; Ac.26. 18; Ps.51.13; Is.6.10;—spoken of as being 'renewed,' Ep.4.23,24;—restored to sight, 1.18; Re.3.18;—raised from the dead, Jn. 5.21–24; Ep.2.1;—earnest calls to it, Is.55. 7; Eze.33.11; Ac.3.19;—those who do turn shall be saved, Eze.18.27; Is.55.7;—those who do not, must perish, Mat.18.3;—beneficial to those who promote it, Da.12.3; 1 Ti.4.16; Ja.5.19;—accomplished by the grace of God, 1 Ki.18.37; Jn.6.44; Ac. 3. 26; 11. 21, 23; 16. 14; Ro. 15. 18;—promises connected with, Ne.1.9; Je.3.14; Eze.18. 27; Ho.6.1–3;—subject of prayer, Ps.80.7; 85.4; Je.31.18; La.5.21.

————, the evidences of, are, *hatred* of sin, Ps.101. 3; 119. 104;—*love* to God, 73.25;—delight in his people, Jn. 13. 35;—attendance on and love to his ordinances, Ps.27.4;—trust in his word and mercy, 9. 10;—obedience to his will, Mat.7.20.

Convert, change, Ps.51.13; Mat.18.3; Jn. 12.40; Ja.5.19.

Convey, to carry, 1 Ki.5.9; Ne.2.7; Jn.5. 13.

Conviction, a detection of sin, sometimes the fruit of natural conscience, Jn. 8. 9;—produced by the Holy Spirit, 16. 8;—guilt and danger of stifling, Ps.29.1; He 3.7,8.

Convince, to make sensible by plain proofs, Job 32.12; Jn.8.46; Tit.1.9; Ja.2.9; Jude 15.

Convocation, the assembling of multitudes for the worship of God, Ex.12.16; Le.23. 27; Nu.28.26.

Coos, kō'os [top], an island of the Mediterranean, one of the Sporades, near the coast of Caria in Asia Minor, Ac. 21. 1. St. Paul passed a night in it on his voyage from Miletus to Rhodes. Its present name is *Stanchio*. Its population is about 8000.

Copied, transferred from some other book, or transcribed, as from an original, Pr.25.1.

Copper, a hard, heavy, and ductile metal, next to silver, Ezr. 8. 27;—the word so rendered here is generally elsewhere rendered *brass*. Palestine abounded in, De. 8.9, and it was used for many purposes;—the word is translated *steel*, 2 Sa.22.35; Ps. 18. 34; Job 20. 24; Je. 15. 12;—vessels of, brought to Tyre, Eze.27.13.

Coppersmith, Alexander, an adversary of Paul so called, 2 Ti.4.14.

Copy, a manuscript or transcript, De.17.18; Jos.8.32; Ezr.4.11; Es.3.14.

Cor, HOMER, a measure, consisting of 10 baths or ephahs, Eze.45.14.

Coral, formerly supposed to be a plant, but now known to be a congeries of small marine animals; or, properly, the shells they form gathered into large solid masses, and oft forming rocks in the sea. It is very common in the Red Sea, the Persian Gulf, &c.; and is exceedingly dangerous to ships. An article of Tyrian merchandise, Eze.27.16; Job 28.18.

Corban, a Hebrew word meaning a *gift* consecrated to God or to his service—occurs only once in N. T., Mar.7.11,12.

Cords, small ropes, Ex.35.18;—*silver cord*, spinal marrow, Ec.12.6;—of love, Ho.11. 4;—of sin, the power of sinful habit, Pr. 5.22.

Coriander, a plant with a hot seed, Ex. 16.31.

Corinth, kor'inth, the capital of Achaia, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B.C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury, and lewdness, to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A.D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided in;—here Paul preached, and met with much opposition, Ac.18.1,6;—encouraged in a vision, 9;—a church was formed, to which he afterwards wrote two epistles, which bear the name of this place. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Gertho* rises up amid its ruins.

Corinthians, two epistles written by Paul to the Christians in Corinth—the *first* probably from Ephesus between 56 and 59, and the *second* shortly after the first, from some place in Macedonia.

Cormorant, in Le.11.17; De.14.17, is associated with the 'gull' as an unclean bird. In Is. 34. 11 and Zep.2.14 a different Hebrew word is used (elsewhere rendered 'pelican,' Ps.102.6); and the cormorant is mentioned as an emblem of ruin and desolation.

Corn, the general Scripture name for all kinds of grain, Jos.5.11; 1 Sa.17.17; Mar.4. 28; Jn.12.24.

Cornelius, kor-nē'li-us, a centurion, the first Gentile convert, Ac.10.1, &c.

Corner-stone, one at an angle, Job 38.6;—Christ himself, Ps. 118. 22; Ac. 4. 11; Is. 28. 16; comp. 1 Pe.2.6; Ep.2.20.

Cornet, an instrument like a flute made of ram's horn, used by the priests for sounding in war or at religious solemnities, 1 Ch. 15.28; Ps.98.6; Je.4.5,19; comp. Job 39.25; Da.3.5; Ho.5.8.

Correct, punish, Ps.39.11; 94.10; Pr.29.17; Je.2.19; 10.24.

Correction, amendment, punishment, Job 37.13; Pr.3.11; 7.22; Je.2.30; 5.3; Hab.1.12; 2 Ti.3.16.

Corrupt, to defile, taint, or bribe, Ge.6.11; De.4.16; Ps.14.1; 73.8; Eze.20.44; Da.2.9; Mat.7.17,18; Ep.4.22; Re.19.2.

Corruptible, that which may be corrupt, Ro.1.23; 1 Co.9.25; 1 Pe.1.18.

Corruption, or depravity, of human nature universal, Job 14. 4; Ps. 51. 5; Jn. 3. 6; Ro. 3.23; Ga.5.17; Ep.2.1, &c.; Col.2.13.

————, called the flesh, Jn.3.6; Ro. 8. 5; Ga.5.17;—the natural man, 1 Co.2.14;—the old man, Ro. 6. 6; Col. 3. 9;—the vanity of the mind, Ep.4.17;—evil concupiscence, Col. 3. 5; 1 Th. 4. 5;—the carnal mind, Ro. 8.7.

————, applied to the grave, or putrefaction of the body, Ps.16.10; Ac.13.34,35; Ps.49.9;—to sinful courses, 2 Pe.1.4; 2.12,19.

Cosam, kō'sam [diviner], one of our Saviour's ancestors, Lu.3.28. He is not mentioned in the O. T.

Costly, dear, expensive, 1 Ki.5.17; 7.9; Jn. 12.3; 1 Ti.2.9.

Cotes, huts or shelters, 2 Ch.32.28.

Cottage, a hut formed of boughs, a 'booth,' as the word is elsewhere rendered, Is.1.8;—a hanging bed suspended between trees so called, 24. 20, the same word being rendered 'lodge,' 1. 8. In Zep. 2. 6 the word 'cottages' is more correctly rendered 'cisterns' for holding water.

Couches, beds, Ge. 49. 4; Ps. 6. 6; Lu. 5. 19, 24; Ac. 5. 15.

Coulter, a ploughshare, 1 Sa.13.20,21.

Council, a consultation, Mat.12.14;—counsellors, Ac.25.12;—a throng or company of persons, Ps. 68. 27;—the Sanhedrim, or supreme council of the Jews, Mat.5.22;—tribunals subordinate to the Sanhedrim, Mat.10.17; Mar.13.9.

Counsel, advice, Pr.20.18;—God's purpose, Ac.4 28; Ep. 1. 11;—his counsels are unchangeable, Ps.33.11; Job 23.13; Pr 19.21; Ro.9 11; He 6.17,18;—are sovereign, Da. 4.35; Ps.115.3; 135.6;—shall be performed, Is.14.24; 46.11.

Counsellor, an adviser, Pr 11.14; 15.22; Ro.11.34;—a state counsellor, 2 Sa.15.12; Ezr.7.28;—a chief man of the government, Job 3.14; 12.17;—a member of the Sanhedrim, Mar.15.43; Lu.23.50;—the Messiah, Is.9.6.

Countenance, the face of man, 1 Sa.1.18;—discovers his mind, Pr.15.13; Ge.31.5; Da. 5.6.

————, of God shining on his people, his dealing kindly with them, Ps. 4. 6; 11.7; 21.6; Nu.6.26;—the rebuke of God's countenance, Ps.80.16.

Countervail, to make up the loss, Es.7.4.

Country, native, the love of it expressed, Ne.2.3;—as distinguished from the city, the field, Mar.15.21.

————, heaven, called a better than Canaan, in respect of its *society*, *privileges*, *employments*, and *pleasures*, He.11.16; 12. 22; Re.7.17; 21.4.

Countryman, one of the same country, 2 Co.11.26; 1 Th.2.14.

Couple, a pair, 2 Sa.13.6; 16.1; Is.21.7.

Courage, the foundation of it, Job 11.13–15; Ps.3.6; 27.1; 46.1; 56.4,11; 112.7; 118.6; Pr. 28.1; He.13.6.

————, mental, Ps. 119. 46; Mar. 8. 38; 2 Ti.1.8; 1 Pe.4.16.

————, examples of: in Jonathan, 1 Sa. 14. 6;—David, 17. 32;—Shadrach and his companions, Da. 3. 18;—Daniel, 6. 10;—Peter and John, Ac.4.19;—Peter and the other apostles, 5. 29;—Paul, 20. 24; 21. 13;—the Christians in general, Ro.8.38.

Courageous, brave, noble, Jos. 1. 7; 2 Sa. 13.28; Am.2.16.

Court, an area in connection with a house, inclosed by walls, oft called a court-yard, 2 Sa.17.18;—the tabernacle for God's worship, Ex. 27. 9;—the courts, or uncovered spaces connected with the temple were three, 2 Ki.21.5; 2 Ch.28.6.

Courteous, kind, affable, 1 Pe.3.8.

Cousin, Lu. 1. 36, 58, a blood relative or 'kinsman,' as the word is elsewhere rendered, 14.12; 21.16; 2.44; Ro.9.3.

Covenant, a contract or agreement between two parties. The word is rendered 'league,' Jos. 9. 6, 7, 11, 15;—'confederacy,' Ob. 7. The Hebrew word is derived from a root meaning 'to cut,' because when a covenant was ratified, the animals sacrificed were divided into two, and the persons contracting passed between the parts, Ge. 15. 9, 10, 17, 18; 23. 3, &c.; Je. 34. 15, 18, 19. The covenant of God with Noah, Ge 9.12;—with Abraham, 17.4, 10;—of Abraham with the Hittites, 23. 3, &c.;—of Isaac and Abimelech, 26.31;—of Jacob and Laban, 31.44;—of Joshua and the people, Jos.24. 25;—made by Josiah, 2 Ki. 23. 3;—of the Jews after their return from Babylon, Ne. 10. 1, &c.;—a new one to succeed the Mosaic, Je. 31. 31; 32.37; He. 8. 6; 10.16; Christ the mediator of it, He.8.6; 9.15; 12. 24;—fulfilled in him, Lu.1.68–79;—ratified by his blood, He. 9. 14–24. In Ro. 9. 4 'covenants' mean the promises made to Abraham;—the word denotes the two dispensations, the Jewish and the Christian, He.8.7–13; comp. Ex.xx.–xxiv.;—sign of a covenant, Ge. 9. 12; 17. 11; Ex. 31. 16, 17. *Covenant of salt*, Nu. 18. 19; 2 Ch. 13. 5; salt the emblem of incorruption used in the ratification of a *perpetual covenant*.

Covert, a retreat, 1 Sa. 25. 20;—a thicket, Job 38. 40;—a hiding-place, 2 Ki. 16. 18;—Christ, Is. 32. 2.

Covet, to desire what is good, 1 Co.12.31;—to desire what is sinful, Ex.20.17; Mi. 2. 2.

Covetousness, or immoderate desire of earthly things, forbidden, Ex. 20. 17. De. 5. 21; Ro.7.9; 13.9.—absorbs the affections, Eze. 33. 31; 2 Pe. 2. 14.—boundless, Ec. 5. 10; Hab. 2. 5;—censured, Pr 23.7; Lu 12 15; 1 Co.6.10; Ep.5.5; Col 3.5; 1 Ti.6.9; He.13.5; 1 Jn. 2. 15.—threatenings against, Job 20. 15; Is. 5. 8; 57. 17; Je. 6. 13; Mi. 2. 1, 2; Hab. 2.9, 11; Ro. 1. 18, 29.

————, examples of: in Achan, Jos. 7. 21.—Eli's sons, 1 Sa. 2. 13–15;—Samuel's sons, 8. 3.—Gehazi, 2 Ki. 5. 20;—Balaam, Nu. 22. 17, 21; 31. 8; 2 Pe. 2. 15; Jude 11;—Ahab, 1 Ki 21. 20;—young ruler, Mat. 19.22;—Judas Iscariot, Mat. 26. 14.—Ananias and Sapphira, Ac. 5. 1, &c.;—Demetrius, 19. 24.—Felix, 24. 26.—the folly of it, Ec. 4. 8; 5. 10.

Cowardice, want of courage, the cause of

it, Le.26.17,36; Ps.53.5; Pr.28.1;—of Adam and Eve, Ge.3.8;—of Sarah, 18.15;—of the disciples of Jesus in the ship, Mat.14.26;—of Peter, 30;—of all the disciples when he was apprehended, 26.56.

Cozbi, kōz'bi, with a number of her countrywomen Midianites, came into the camp of the Israelites, to seduce them to uncleanness, Nu.25.6–18.

Cracknels, a sort of hard, thin cakes, punctured with holes, 1 Ki.14.3.

Craft, deceit or guile, Da.8.25; Mar.14.1;—a trade or occupation, Ac.18.3; 19.25,27.

Crane, the original word so rendered means *leaper*, with reference to the swiftness of the bird, Is.38.14; Je.8.7. Some interpreters translate the word 'swallow;' Luther prefers the rendering 'heron.'

Crave, to ask earnestly, Mar.15.43.

Creation, ascribed to God, Ge.1.1; Ps.124.8; 146.6; Ne.9.6; Ac.14.15, 17.24;—was wrought by the second person in the Godhead, Jesus Christ, Jn.1.3,10; 1 Co.8.6; Ep.3.9; Col.1.16; He.1.2; Re.4.11;—the whole creation groaneth, Ro.8.22.

Creator to be remembered in youth, Ec.12.1.

Creature NEW, spiritually renewed, 2 Co.5.17;—the whole creation, Ro.8.39; Col.1.15;—the whole human race, Ro.8.20,21.

Creditors, they to whom a debt is owed, their duty, De.15.2;—certain rules prescribed to them, Ex.22.26,27; De.24.6,10,11; 23.20; Le.25.35,36; Mat.18.23.

Credulity, too great easiness in believing men; caution against, Pr.14.15; Je.29.8; Mat.24.4,23; Mar.13.5; Lu.21.8; 1 Jn.4.1.

Creek, a small bay or inlet from the sea, Ac.27.39.

Crescens, kres'sens, one of Paul's helpers, supposed to have been one of the seventy disciples of Christ, 2 Ti.4.10.

Crete, kreet, one of the largest islands in the Mediterranean, to the south-east of the Morea, is about 140 miles in length, and varies from 6 to 35 miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphtor mentioned in Scripture, Je.47.4; while others think that it was settled by Philistines from Egypt, some of whom afterwards passed over to Palestine and were called Caphtorim, Ge.10.14; and Cherethims, Eze.25.16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*. Paul sailed close by, Ac.27 12,13;—left Titus there, Tit.1.5;—its inhabitants infamous for falsehood, &c., 12.

Cretians, krē'shi-ans, the inhabitants of the island of Crete, Tit.1.12.

Crimes, many of them accounted capital among the Jews, and to be punished with death. *See* DEATH.

Crimson, a very deep red colour obtained from an insect called by the Arabians *kermes*, 2 Ch.2.7; 3.14; Is.1.18; Je.4.30.

Crisping pin, Is.3.22; a female ornament, probably a *reticule* or small ornamented bag. It is rendered 'bag' in 2 Ki.5.23.

Crispus, kris'pus, the chief ruler of the Jewish synagogue at Corinth, converted and baptized by Paul, Ac.18.8; 1 Co.1.14.

Crocodile. *See* LEVIATHAN.

Cross, a sort of gibbet consisting of two pieces of wood placed across each other in the form of † or X, but that of our Saviour is said to have been of the former kind. Christ was put to death on, Mat.27 32. The word is used figuratively for crucifixion itself, Ep 2.16; He.12.2; 1 Co.1.17,18; Ga.5.11; 6.12,14; Phi.3.18;—also for any severe suffering; the self-denial and sufferings of the Christian life, Mat.10.38; 16.24; Mar.8.34; 10.21; Lu.9.23; 14.27.

Crouch, to stoop low, 1 Sa.2.36; Ps.10.10.

Crown, a diadem or head-band, a ribbon surrounding the head, Eze.16.12;—worn by newly married persons, Ca.3.11; Eze.16.12;—usually a mark of royalty, 1 Ch.20.2; Es.1.11;—worn by the Jewish high-priest, Ex.29.6; 39.30; Le.8.9;—the glorious reward of the redeemed called a crown of *life*, Re.2.10; 3.11—of *righteousness*, 2 Ti.4.8;—of *glory*, 1 Pe.5.4;—incorruptible, 1 Co.9.25.

Crucify, the Roman custom, to nail a slave to a cross, Mat.20.19; 27.31; He.6.6.

Cruelty, a want of feeling, forbidden, Ge.49 5, &c.; De.25.3; Pr.11.17; 12.10; Eze.18 18;—examples: of Simeon and Levi, Ge.34 25; 49.5;—of Pharaoh, Ex 1.14;—of Adoni-bezek, Ju.1.7;—of Menahem, 2 Ki.15.16;—of Jehoram, 2 Ch.21.4;—of Herod the Great, Mat.2.16.

Crumbs, for dogs, the Gentiles so called, Mat.15.27; Lu.16.21.

Crystal, a transparent stone, the finest species of quartz;—was anciently supposed to be pure water congealed by length of time into hard ice, and hence the Greek word for it, which properly signifies *ice*, Job 28.17; Re.4.6; 21.11; 22.1.

Cubit, the measure from the point of the elbow to the point of the middle finger, commonly reckoned half a yard. By some the cubit of Scripture has been reckoned at nineteen, by others at nearly twenty-two inches, Ge.6.16; De.3.11; Mat.6.27.

Cuckoo, a solitary bird, well known by its peculiar cry, Le.11.16.

Cucumber, a plant, the fruit of which is fleshy like an apple, Nu.11.5; Is.1.8.

Cummin, a plant somewhat like fennel, which the Jews sowed in their fields, producing aromatic seeds, Is.28.25,27;—the scribes and Pharisees paid tithes of it, Mat.23.23.

Cup, a drinking vessel, Ge.40.11; sufferings from God, Is.51.17;—a symbol of God's blessing, Ps.23.5; 116.13;—of judgment, Ps.75.8; Re.14.10;—sufferings of our Saviour, Mat.20.22; 26.39. *Cup of blessing*, 1 Co.10.16.

Cup-bearer, 1 Ki.10.5;—Rabshakeh, of Sennacherib; Nehemiah, of Artaxerxes;—cup-bearers among the attendants of Solomon, 1 Ki.10.5; 2 Ch.9.4.

Curiosity, an inquisitiveness, to be wise above what is written, condemned, De.29.29; Ac.1.6,7;—in vain speculations censured, 1 Ti.1.4; Tit.3.9.

Curious, made with art, Ex.28.8; Ac.19.19.

Current, good money, Ge.23.16.

Curse, of the earth, &c., after the fall, Ge.3.14;—of Cain, 4.11;—of Canaan, 9.25;—of the Israelites if disobedient, Le.26.14; De.28.15, &c.;—to be pronounced from Mount Ebal, 27.13;—not to curse the deaf, Le.19.14;—to bless, and not to curse, Ps.62.4; Ro.12.14; Ja.3.10;—remarkable instances of cursing, 2 Ki.2.23; Ps.109.6, &c.; Je.17.18; Mal.2.2.

Cursing PROFANE). *See* SWEARING.

Curtains, curiously made for the tabernacle, Ex.26.1–13; 36.8–17;—used as a synonym for the tabernacle, 2 Sa.7.2; 1 Ch.17.1.

Cush, kūsh [blackness], the eldest son of Ham, and father of Nimrod, Ge.10 6,7;—the Cushites principally inhabited the south of Egypt called Ethiopia, Eze.29.10. Egypt and Cush are generally associated, Ps.68.31; Is.18.1; Je.46.9. *See* ETHIOPIA.

Cushan, kū'shan, a name found in Hab.3.7; supposed to be identical with Cush.

Cushi, kū'shī, *i.e.* the Cushite, the Ethiopian. (1) A messenger sent to David to inform him of Absalom's death, 2 Sa.18.21.—2 Zephaniah's father, Zep.1.1.

Custody, charge or security, Nu.3.36.

Custom, ordinary practice, Ge.31.35; Lu.4 16;—a tax, Ro.13.7.

Cuth, kūth, CUTHAH, kūth'ah, a region of Asia, whence Shalmanezer king of Assyria brought colonists to Samaria, 2 Ki.17.24,30.

Cymbals, hollow vessels of brass, which, being struck against each other, make a sharp sound, 2 Sa.6.5; 1 Ch.15.16; 16.5,42; Ps.150.5; 1 Co.13.1.

Cypress, a tree, evergreen, with dark and gloomy foliage, tall, and strong; used by the Romans in funeral ceremonies, Is.44.14;—rendered *fir-tree*, 2 Sa 6.5; 1 Ki.5.8.

Cyprus, sy'prus, an island of the Mediterranean, situated between Cilicia and Syria; about 140 miles in length, and varying in breadth from 5 to 50 miles. Some suppose it to be identical with Chittim, Nu.24.24; Da.11.30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gaiety and licentiousness of its inhabitants. Its fruits, particularly grapes, are pre-eminent; and its corn is of a superior quality. Its modern name is *Kubris*.—Joses, surnamed Barnabas, and an old disciple, Mnason, were natives of it, Ac.4.36; 21.16;—the gospel carried to it by some who fled from persecution, 11 19;—saints in, confirmed by Paul and Barnabas, 13.4, &c.; 15.39.

Cyrene, sy-rē'ne, a city and province of Lybia in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here, Mar.15.21; Lu.23.26;—Simon the Cyrenian was compelled to bear the Saviour's cross, Mat.27.32;—Jews from, were numerous in Jerusalem, Ac.2.10; 6.9.

Cyrenius, sy-rē'ne-us, in its Latin form *Quirinus*, the Roman deputy or proconsul of Syria; he held this office, as is now proved, twice—first, four years before and at the time of our Lord's birth, and again about eight or ten years after, Lu.2.1,2.

Cyrus the Great, sy'rus, the founder of the Persian empire, mentioned by name, long before his time, as the deliverer of Israel, Is.44.28; 45.1;—his decree in favour of the Jews, 2 Ch.36.22; Ezr.1.1;—restores the vessels of the temple, Ezr.1.7.

D.

Dabbasheth, dăb'bash-eth [hump of a camel], a city of Zebulun, Jos.19.11; 1 Ch.6.72.

Daberath, dăb'e-rath, a Levitical town near the foot of Mount Tabor, Jos.19.12; 1 Ch.6.72. Incorrectly called Dabareh, Jos.21.28; probably identical with the modern *Deburieh*, at the western base of Tabor.

Dagger, a short sword, Ju.3.16,21,22.

Dagon, dā'gon, meaning according to some *corn*, hence supposed to be the god of agriculture; according to others, more correctly, *fish*. The national god of the Philistines at Gaza and Ashdod, Ju.16.21–30; 1 Sa.5 5,6;—falls before the ark of God, 1 Sa.5.3.

Dainty, nice or delicate, Ps.141.4; Re.18.14.

Dale THE KING'S, a valley, apparently near the Dead Sea, Ge.14.17; 2 Sa.18.18.

Dalmanutha, dăl-mă-nū'tha, a place on the east side of the Sea of Tiberias, mentioned only in Mar.8.10.

Dalmatia, dăl-mā'shē-a, a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is 200 miles in length and 40 in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics. Titus preached in it, 2 Ti.4.10.

Damages, to be made good, Ex.21.28,35; 22.5; Le.6.2; 24.18; Nu.5.7; Eze.33.15; Lu.19.8.

Damaris, dăm'a-ris, a woman of Athens, converted to the gospel by the apostle Paul, Ac.17.34.

Damascenes, dăm'a-seens, inhabitants of Damascus, 2 Co.11.32.

Damascus, da-mas'kus, one of the most ancient and celebrated cities of Syria, and still the largest city in Asiatic Turkey. It is the oldest existing city in the world—mentioned by Abraham 1910 years before Christ, Ge.14.15; 15.2. Since A.D. 1517 it has been under the Turks. It is situated in the midst of an extensive plain, about 200 miles south of Antioch, and 120 north-east of Jerusalem, well-watered, and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek church, 6000 Jews, and the remainder are Arabs and Turks. An altar was seen there by Ahaz, and one like it set up in the temple, 2 Ki.16.10;—threatened with being conquered, Je.49.23;—and destroyed, Is.17.1;—Saul proceeded to, on his persecuting errand, Ac.9.2.

Dammesek, dăm'mes-ek [activity], 2 Ki.16.9; the Hebrew for *Damascus*.

Damnation, the awful punishment of the wicked in hell, Mat.23.33; 25.41–46; Mar.16.16; Jn.5.28, 29; 2 Pe.2.3;—sometimes, *judgment*, condemnation, or punishment in this life, 1 Co.11.29; Ro.13.2. In Ro.14.23 the word *damned* means *self-condemned*.

Damsel, a young maid, Ge.24.55; Mat.14.11; 26.69; Ac.12.13; 16.16.

Dan, dan [judge], (1) The fifth son of Jacob, and the first of Bilhah, Rachel's handmaid; he was the father of the tribe called by his name;—his birth, Ge.30.6;—prophetic blessing of his father concerning him, 49.16,17;—one of the most numerous of the tribes of Israel, Nu.1.39; 26.42,43. Samson was of this tribe, Ju.xiii.—2) Or LAISH, a city at the chief source of Jordan, south of Mount Hermon, and the northern extremity of Canaan. Near to it Abraham routed the Canaanitish kings, Ge.14.14;—here Jeroboam set up one of his idols, 1 Ki.12.29;—laid waste by Benhadad, 1 Ki.15.20; 2 Ch.16.4;—traded with Tyre, Eze.27.19.

Dancing, on solemn occasions, and in religious worship, Ex.15.20; 32.19; 2 Sa.6.14; Ps.149.3; 150.4.

———, an expression of joy, Ju.11.34; 1 Sa.18.6; 29.5; Je.31.4; Mat 14.6. No instances are recorded in Scripture in which both sexes united in this exercise, either in worship or amusement. It was performed only by one sex.

Dandled, a fondled child, Is.66.12.

Danger, peril, hazard, Mat.5.21,22; Mar.3.29; Ac.19.27,40.

———, from persecution, to be avoided by prudence, Mat.4.12; 10.16,23; 12.15; Jn.7.1; Ac.14.6; 17.14;—examples of deliverance from it to be sought by lawful means: in the case of Jacob, Ge.32 6;—of Joseph, 40.14;—of David by Michal, 1 Sa.19.12.

———, of Elijah from Jezebel, 1 Ki.19.2;—of Jesus before being carried to Egypt, Mat.2 13;—of Jesus from the Pharisees, 12.15;—of the apostles, Ac.8.1;—of Paul, 9.23;—of Paul and Barnabas, 14.5, &c.

———, deliverance from, to be prayed for, Ge.32.11; 1 Sa.26.24; Ps.7.1; 55.16; 59.1; 71.12, &c.; Jn.12.27.

———, incurred heedlessly by Dinah, Ge.34.1;—by Peter going on the water, Mat.14.28;—of Paul's companions on the voyage, Ac.27.9.

Daniel, dăn'i-el [judge of God], 1 David's son by Abigail, 1 Ch.3.1; called Chileab, 2 Sa.3.3.—2 A distinguished Jew who was carried captive to Babylon. One half of his book (ch.i.-vi.) is a historical narrative filling out the sketch given in 2 Ch.36.20. His deportation to Babylon, Da.1.6;—refuses the king's provisions, 8;—interprets Nebuchadnezzar's dreams, 2.1, &c.; 4.1;—the writing on the wall, 5.25;—made chief of the presidents by Darius, 6.1;—cast into the den of lions, 16;—his vision of the four beasts, 7.1, &c.;—of the ram and he-goat, 8.1, &c.;—terrified with a vision, 10.5;—his prophecy of the seventy weeks, 9.24;—of the kings of the north and south, 11.1, &c.;—to have his part in the resurrection, 12.13;—the testimony of God in his favour, Eze.14.14; 28.3.—3) One of the chiefs who accompanied Ezra from Babylon, Ezr.8.2.

Danites, dăn'ites, descendants of Dan;—go in quest of more country, Ju.18.1;—rob Micah, 14, &c.;—their inheritance, Jos.19.40;—conquer Laish, Ju.18.27;—set up an idol there, 30.

Dannah, dan'nah [lowly], a city among the mountains of Judah, Jos.15.49.

Darda, dar'da, [pearl of knowledge], one of the four wise men mentioned in 1 Ki.4.31;—called Dara, 1 Ch.2.6.

Darius, da-rī'us [ruler], (1) *The Mede*, reigns in Babylon, Da.5.31;—his decree in honour of the God of Daniel, 6.26;—was probably Astyages, the last king of the Medians.—2 *King of Persia*, son of Hystaspes, renews the decree of Cyrus in favour of the Jews, Ezr.6.1;—was defeated by the Greeks in the famous battle of Marathon (B.C. 490).

Darkness, in Egypt, Ex.10.21;—at the crucifixion of Jesus, Lu.23.44.

———— of the *sun*, *moon*, and *stars*, in prophetic language, signifies the gloom or horror which hangs over governments;—the destruction of Babylon thus predicted, Is.13.1,10;—of Tyre, 24.23;—Idumea, 34.4. See also Eze.32.7; Joel 2.10,31; 3.15.

Darling, one beloved, Ps.22.20; 35.17.

Dart, a weapon thrown by the hand, 2 Sa.18.14; Job 41.26; Ep.6.16; He.12.20.

Dathan, dā'than, joined Korah in revolt against Moses and Aaron, Nu.16.1; 26.9; Ps.106.17. *See* KORAH.

Daub, to besmear or plaster, Ex.2.3; Eze.13.10–12,14.

Daughter, the church of Christ, Ps.45.10;—the inheritance of her father to pass to, Nu.27.7; 36.2.

David, dā'vid [beloved, dear], the eighth and youngest son of Jesse, and descendant of Judah, Ru.4.22; Mat.1.6;—anointed by

Samuel, 1 Sa. 16. 12;—the Spirit of the Lord comes upon him, 18;—attends Saul, 19,—kills Goliath, 17. 38, &c.;—marries Michal, the daughter of Saul, 18.22, &c.;—concealed by her, 19.12;—goes to Samuel, 18;—takes leave of Jonathan, 20.42;—takes the hallowed bread, 21.1, &c.;—feigns madness at Gath, 13;—at Adullam, 22.1;—sends his parents to the king of Moab, 3;—rescues Keilah, 23.1, &c.;—favoured by an invasion of the Philistines, 23.25;—dwells at Engedi, 29;—cuts off the skirt of Saul, 24.1, &c.;—sends to Nabal, 25. 2, &c.;—marries Abigail, 39;—spares Saul at Hachilah, 26. 4;—at Gath, 27.3;—dismissed by Achish, 29.6;—rescues plunder from some Amalekites, 30.18;—laments over Saul and Jonathan, 2 Sa.1.17;—made king at Hebron, 2.1; 1 Ch.11.1;—sons born to him there, 2 Sa.3.2;—mourns for Abner, 3.31;—those that joined him at Ziklag, 1 Ch.12.1;—at Hebron, 23;—made king of all Israel, 2 Sa.5.1;—takes Zion from the Jebusites, 6;—sons born to him at Jerusalem, 13;—defeats the Philistines, 5. 17, 22; 8.1; 1 Ch. 14. 8; 18. 1;—brings the ark from Kirjath-jearim, 2 Sa.6.1; 1 Ch.13.1;—proposes to build a temple, 2 Sa.7.2; 1 Ch. 17.1;—God's promise to him on account of it, 11; 2 Sa. 7. 11, &c.;—his prayer and thanksgiving, 1 Ch.17. 16;—conquers the Moabites, 2 Sa.8.2;—the Syrians, 9; 10.6, 16; 1 Ch.18.3,6;—the Edomites, 2 Sa.8.14; 1 Ch.18. 13;—the Ammonites, 2 Sa. 10. 6; 12.26; 1 Ch.20.1;—takes Rabbah by Joab, 20.1;—sends for Mephibosheth, 2 Sa.9.1;—sends ambassadors to Hanun, 1 Ch.19.2;—the friendship of Hiram for him, 14.1;—his wives and children, 3;—brings the ark from the house of Obed-edom, and is despised by Michal, 15.25,29;—a great festival on this occasion, 16.1;—appoints ministers to attend it, 37;—his adultery with Bathsheba, 2 Sa.11.4;—marries her, 11.26;—repents. 12.13;—flees from Absalom, 15.13; mourns his death, 18. 33;—cursed by Shimei, 16. 5;—pardons him, 19. 18;—his officers, 20.23; 1 Ch. 18.14;—more wars with the Philistines, 2 Sa. 21. 15, 18, &c.;—his valiant men, 23.8;—his psalm of thanksgiving at removing the ark, 1 Ch.16.7, &c.;—after his victories, 2 Sa.22.1, &c.;—numbers the people, 24.1; 1 Ch.21.1;—buys Araunah's threshing-floor, 2 Sa.24.18; 1 Ch.21. 18;—his preparations for the building of the temple, 22.1-5;—cherished by Abishag in his old age, 1 Ki.1.3,&c.;—gives a charge to Solomon, 2.1; 1 Ch.22.6; 28. 9, 20;—makes Solomon king, 23.1;—appoints the services of the Levites, 24;—of the porters, 26.1;—the treasurers, 20;—officers and judges, 29;—his last words, 2 Sa.23.1;—appoints twelve captains, one for each month, 1 Ch. 27.1;—his death at the age of seventy years B.C. 1013, 29.28; 2 Sa.5.4;—'was buried in the city of David,' 1 Ki.2.10;—his descendants, 2 Sa.3.2-5; 1 Ch.3.1-7;—the psalm in which he asserts his integrity, Ps.xxvi.;—his vow of upright conduct, ci.;—enumerates the promises of God to him, ii. lxxxix. ci. cxxxii. The name *David* applied to Messiah, Eze.34.23,24; Ho.3.5;—*house of*, his posterity, Is.7.2,13; Je.21.12;—*son of*, applied to Jesus as the title of the Messiah, Mat.1.1; 9.27; 12.23; 15.22, &c.;—*root of*, used also of the Messiah, Re.5.5; 22.16; Is. 11.1,10;—*kingdom of*, the reign of Messiah, Mar.11.10;—*key of*, regal authority, Re.3. 7;—*city of*, the castle and palace of Zion, 1 Ch. 11. 7; 1 Ki. 8. 1;—Bethlehem also so called, Lu.2.4,11, as David's birth-place.

Dawning, the breaking of the day, Jos.6. 15; Ju.19. 26; Ps. 119. 147; Mat.28.1; 2 Pe. 1.19.

Day, the natural, was reckoned by the Jews from one evening to the next, Le.23. 32; in Europe and America, and generally among civilized nations, the day begins at midnight. The word used to denote an indefinite time, Ge.2.4; Is.22.5; Ac.17.31;—a man's life, Jn.9.4;—the time of Christ's incarnation, 8.56.

Days (THE LAST), means the end of the world, Jn. 6. 39, 44, 54; 11. 24; 12.48; Ja.5.3;—the time of the gospel dispensation, Is. 2.2; Mi. 4.1; Ac.2.17; He.1.2; 9. 26; 2 Pe.3. 3;—the corrupt age of the church, 2 Ti.3.1; 2 Pe.3.3.

Daysman, an umpire or arbitrator, Job 9. 33.

Day spring, the first dawning of light, used of Christ, Lu.1.78;—the light which exposes the wicked, Job 38.12.

Day-star, the promised Messiah, or the light of joyful hope and expectation which shines on a believer's soul, 2 Pe.1.19.

Deacons [servants], *seven*, appointed by the apostles, Ac.6.5;—their qualifications, 1 Ti. 3.8,12.

Dead, *spiritually*, mankind are all naturally in this state, Ep.2.1,5; Col.2.13; 1 Ti. 5.6.

——, *corporeally* and *literally*, those who are so cannot praise God, Ps.115.17;—God not the God of the dead, but of the living, Mar.12.27; Lu. 20. 28;—ignorant of what passes in this world, Job 14.21; Ps.146.4; Ec.9.5;—undergo no saving change, Ec.9. 10;—shall hear the voice of the Son of God, Jn.5.28;—that die in Christ blessed, Re. 14. 13;—shall stand before God for judgment, 20.12.

——, *raised*, the widow of Zarephath's son, 1 Ki.17.22;—the Shunammite's son, 2 Ki. 4. 35;—a man, by the bones of Elisha, 13.21;—the widow's son at Nain, by Jesus, Lu.7.15;—the daughter of Jairus, Mat.9. 25; Mar. 5. 42; Lu. 8. 55;—Lazarus, Jn.11. 44;—Tabitha, by Peter, Ac.9.40;—Eutychus, by Paul, 20.12.

Dead Sea, a name which began to be in use in the second century, to denote the 'Salt Sea,' from its supposed deadly properties. *See* SALT SEA and SODOM.

Deaf, not to be cursed, Le.19.14;—healed, Mar.7.32; 9.25;—wilfully so, censured, De. 30.17; Ps.58.4; Pr.21.13; Is.30.9; 42..8; 43. 8; Je.5.21; 22.21; Eze.12.2; Mat.13.15; Ac. 3.23; 7.51.

Dearth, scarcity and high price of provisions;—in the days of Jacob, Ge.41.54;42. 1;—of the prophet Elisha, 2 Ki.4.38;—of Jeremiah, Je.14.1;—Agabus foretold there should be a great, Ac. 11. 28. See also 2 Ch.6.28; Ne.5.3; Ac.7.11.

Death, how it came into the world, Ge.3. 17,19; 1 Co.15.22;—the wages of sin, Ro. 5.12; 6.23;—certain to all, Job 14.5; 21.13; Ps.49.19; 89. 48; Ec. 8. 8; 9. 5; 11. 8; He. 9. 27;—levels all men, Job 1.21; 3.17,&c.; Ec. 5. 15;—to be frequently thought of, Ps.39. 4; 90.12;—sometimes desirable, Job 3. 21; 6. 8; 7. 15, 16; 10.1; Phi. 1. 23;—Christians have hope in it, 2 Co.5.1, &c.;—their death full of peace, Ge.15.15; 2 Ki.22.20; Ps.37. 37; Is.57.2; Lu.2.29;—is precious in God's sight, Ps 72.14; 116. 15;—the wicked are driven away in their guilt, Pr.14.32;—we ought speedily to prepare for it, Ec.9.10;—all who are in Christ are blessed at, Re. 14.13;—conquered by Christ, Is.25.8; Ro. 6.9; 1 Co. 15. 55-57; 2 Ti. 1. 10; Re. 1. 18;—he delivers from the fear of it, He.2.15.

——, by the Jewish law, the punishment for murder, Ge.9.6; Ex.21.12; Le.24.17;—for man-stealing, Ex.21.16; De.24.7;—for cursing a parent, Ex.21.17; Le.20.9; Mat. 15.4;—for witchcraft, Ex.22.18; Le.20.27;—for bestiality, Ex.22.19; Le.20. 15;—for sacrificing to a strange god, Ex.22.20;—for enticing to idolatry, De. 13. 6, &c.;—for breaking the Sabbath, Ex.31.14; 35.2; Nu. 15.35;—for sacrificing children to Moloch, Le.20.2;—for incest, Le.20.11,12,14,17,19-21;—for the fornication of the daughter of a priest, 21. 9;—for sodomy, 20. 13;—for adultery, 10; De.22.22;—for defiling a betrothed damsel, De.22.23;—for approaching a woman in her separation, and the woman who suffers it, Le.20.18;—for blasphemy, 24.14; 1 Ki.21.10;—for any person, except a priest or a Levite, touching the tabernacle, Nu.1.51; 3.10,38; 18. 22;—for false prophecy, De.13.5; 18.20;—for false witness in a penal case, 19.16,21;—for disobeying the sentence of a judge, Nu.15. 30; De.17.12;—for the owner of an ox that kills any person, if the ox had been used to do mischief, Ex.21.29;—for all kinds of idolatry, De.17.5.

——, eternal, results from sin, Ro.6.16, 21; 8.13; Ja.1.15;—referred to under different figures, Ro. 6. 23; 2 Th. 1. 9; 2 Pe. 2. 17; Re. 2. 11; 19. 20; 21. 8; Mar. 9. 44; Mat. 25.41.

—— of Christ, was appointed by God, Is. 53. 10; Ac. 2. 23; 4. 27, 28;—was voluntary, Jn.10.11,18; Ga.1.4; 2. 20; Ep.5.2; Tit. 2. 14;—substitutionary, or in the room of sinners, Mat.20.28; Tit.2.14; 1 Pe.3.18; Ga. 3.18;—a proper sacrifice for our sins, 1 Co. 5.7; He.9.26;—peculiarly painful, Mat.26. 38; 27. 46;—ignominious, He. 12. 2;—accursed, Ga.3.13.

—— of saints, compared to sleep, 1 Co. 15.18; 1 Th.4.14;—precious in God's sight, Ps. 116. 15;—is attended by the divine presence, Ps.23.4; 2 Co.5.8; Phi.1.23;—full of blessing, Re.14.13; Is. 57. 2; Pr. 14. 32; Phi.1.21; 2 Ti.4.8; Re.3.21.

Death of the wicked, unexpected, Job 21. 13; Ps.37.2,20; Pr.29.1; Lu.12.20;—without hope, Job 8.13,14; Pr.11.7;—like the death of beasts, Ps.49.12,20;—God has no pleasure in their death or destruction, Eze.18.23,32; 33.11; 2 Pe.3.9.

Debase, to degrade, Is.57.9.

Debate, to dispute, Pr.25.9; Is.27.8.

Debir, dē'ber [sanctuary], (1) A stronghold of the sons of Anak assigned to the tribe of Judah, its earlier name was Kirjath-sepher (city of books), or Kirjath-sannah (city of doctrine), Jos. 15. 15, 49; Ju. 1. 11;—was taken by Joshua, Jos. 11. 21;—was given to the priests, 21.15.—(2) Another city of the tribe of Gad, probably the same as Lodebar, east of Jordan, Jos.13.26; 2 Sa. 9. 4; 17. 27.—(3) A place on the north boundary of Judah between Jericho and Jerusalem, Jos.15.7.

Deborah, dĕb'o-rah [bee], (1) Rebekah's nurse, dies, Ge.35.8.—(2) *The prophetess*, 'wife of Lapidoth,' encourages Barak to fight the Canaanites, Ju.4.4;—her song, 5.1, &c.

Debts, to be punctually paid, Ps.37.21; Pr. 3. 27, 28;—the contracting of them to be avoided, Ro.13.8;—to be forgiven to those who are not able to pay, Mat.18.27,35;—our sins so called, 6.12.

Decapolis, de-căp'o-lis [ten cities], a district of Palestine, situated partly on both sides of Jordan, Mat.4.25; Mar.5.20; 7.31. The population of these cities are mostly heathen, Lu. 8 26,27, 39. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Otopos or Canatha, all on the east of Jordan except Scythopolis.

Decay, to decline, or consume away, Le. 25.35; Ne.4.10; Ec.10.18; He.8.13.

Decease, death, Lu.9.31; 2 Pe.1.15.

Deceit, fraud, or pretence, censured, Le. 19.11; 25.14; Ps.5.6;55.23; Pr.20.17; Je.22. 13; 1 Co.6.8.

——, of others, to be guarded against, Pr.14.15;—in matters of religion, Je.29.8; Mat.24.4; Ep.5.6; 2 Th.2.3.

—— (SELF-), Is.30.10; Ja.1.22,26.

Deceivers, men who lead into errors, or teach false doctrines in the last times, 2 Jn. 7; Jude 4.

Decision, prompt and steady determination in religious matters, commanded, and the want of it censured, Jos.24.14,15; 2 Ch.15. 12,13; 1 Ki.18.21; Mat.6.24; Ja.1.8; 4.8;—advantages and reward of, 1 Co.15.58; He. 3. 14;—examples of, Ex. 32. 26; Nu. 13. 30; Jos.24.15; 2 Ch.15.8; Ac.21.13. *Valley of*, *i.e.* the valley in which Zion's enemies will meet their *determined doom*, a poetical name for the valley of Jehoshaphat, Joel 3.14.

Decked, dressed, Pr.7.16; Re.17.4.

Declaration, affirmation, Es.10.2; Lu.1.1; 2 Co.8.19.

Declare, to tell, Ps.9.11;—to explain, Ge. 41.24; Is.53.8.

Decline, to turn aside from the path of duty, cautions against, Ex.23.2; De.17.11; Pr.4.5; 7.25.

Decree, royal enactment, Da 2.9,13,15.

Decrees of God, are his eternal and fixed purposes respecting whatever comes to pass, Da.4.24; Ac.15.18; Ep 1.4;—they are infinitely *wise*, Ro. 11. 33;—*immutable*, Mal.3.6;—*universal*, Ep.1.11;—*secret*, till he be pleased to reveal them, De. 29. 29; Mat.24.36;—shall all be accomplished, Is. 46.10; Da.4.35.

Dedan, dē'dan, (1) The son of Raamah, and grandson of Cush, Ge.10.7; 1 Ch.1.9;—his descendants inhabit a country of the same name on the Persian Gulf, and trade with Tyre in ivory, &c., Eze.25.13; 27.15-20; 38. 13.—(2) The son of Jokshan, and grandson of Abraham, Ge. 25. 3;—his descendants inhabit Dedan, a district in Arabia Petraea, Je.25.23; 49.8.

Dedanim, dē'dan-im, the people of Dedan, Is.21.13; called Dodanim, Ge.10.4.

Dedicate, to inscribe, to devote to, De.20. 5; 2 Sa.8.11; 2 Ki.12.18; 1 Ch. 26. 20; 2 Ch. 2.4.

Dedicated Things, or things set apart to the service of God, to be regarded, Le.27. 28; Nu.16.38; Mar.11.17;—profaned, Da. 5.2.

Dedication, of the tabernacle, Ex.40.9,34;—of the temple, 1 Ki.8.1, &c.;—of the wall of Jerusalem, Ne.12.27.

Dedication FEAST OF, instituted, B.C. 164, in commemoration of the purification of the temple after its desecration by Epiphanes, Jn.10.22.

—— SELF-, to the Lord, examples of, Ps.116.16; Is.44.5; 2 Co.8.5.

Deemed, judged, Ac.27.27.

Deep, from surface to the bottom, Eze 32 14;—the sea, Job 41.31;—hell, Lu.8 31.

Defamed, slandered, 1 Co.4.13.

Defeat, frustration, overthrow, 2 Sa.15.34.

Defence, a guard or vindication; the Lord is to his people a sure, Job 22.25; Ps.7.10; 59.16; 62.2; 89.18; 94.22.

Defer, to delay, put off, Ec.5.4; Is.48.9; Da.9.19.

Defile, to pollute, *morally*, by forbidden intercourse, Ge. 34. 2, 5;—to be guilty of idolatry, Le.20.3; Eze.43.7,8;—to indulge in any sin, Job 15.16; Is.6.5.

Defraud, to rob or cheat, forbidden, Le. 19.13; Mar.10.19; 1 Co.6.8; 1 Th.4.6.

Defy, to boast against one, Nu.23.7,8; 1 Sa. 17.10,25,26.

Degenerate, base, become worse than they were originally;—the Jews were, Je.2.21.

Degrees, SONGS OF, the title given to fifteen psalms the 120th to the 134th inclusive, either because of their peculiar excellence, or their being intended to be sung by the Jews in the several stages of their journey, when they came up to Jerusalem to worship, or with reference to the melody in which they were to be chanted.

Dehavites, de-hā'vites [villagers], people of Havah or Ava, brought by the king of Assyria to Samaria, Ezr.4.10.

Delaiah, dĕl-a-ī'ah [whom the Lord has freed], 1 Ch.24.18 called Dalaiah, 3.24, the head of one of the courses of priests in the time of David.

Delays, in business often dangerous, Pr.27. 1; Ec.9.10; Jn.9.4;—especially in spiritual matters, Ec.12.1; Is.55.6; Mat.25.10; Lu. 11.6; Jn.12.35; 2 Co.6.2; He.3.13; Ja.4.13.

Delectable, delightful, Is.44.9.

Deliberation, careful thought, recommended, Pr.15.28; 29.20.

Delicate, fine, nice, De.28.54; Mi.1.16.

Delicately, finely or nicely, the danger of thus treating servants, Pr.29.21.

Deliciously, in luxury, pleasure, Re.18.7.

Delight, to satisfy or please, Ps.37.4; Mal. 3.1; Ro.7.22.

Delilah, de-lī'lah [languishing], a woman in the valley of Sorek, loved by Samson, Ju. 16. 4;—her treachery to him, and victory over him, 6-20.

Deliverance, God works for his people, from their troubles, Job 5.19; Ps.50.15.

——, remarkable instances of: Shadrach and his companions, Da.3.22, &c.;—of Daniel, 6.22;—of Peter and John, Ac.5. 19;—of Peter, 12.7;—of Paul and Silas, 16. 26;—of Paul at Rome, 2 Ti.4.17.

Deluge, the universal flood of the earth B.C. 2516. When the race of man had greatly increased on the earth, wickedness in every form began to abound, every imagination of the thought of the human heart was only evil continually. But in the midst of the world of crime and guilt 'Noah was a just man and walked with God.' For 120 years God warned mankind of the coming deluge by means of Noah. They repented not at the warning, at last the flood came and swept them all away. The history of this is given in Ge. vi. vii. viii. The deluge lasted for 12 lunar months and 10 days. Noah and his family were 370 days in the ark. Referred to in N. T., Mat.24.37; Lu.17.26; 2 Pe.2.5.

Delusions, threatened under the reign of antichrist, 2 Th.2.11.

Demas, dē'mas [of the people], an early professor of Christianity, who, from love of the world, forsook Paul, Col 4.14; 2 Ti.4 10.

Demetrius, de-mē'tri-us [belonging to Ceres, or to corn], (1) A silversmith of Ephesus, who made silver 'shrines,' or models of the temple of Diana; raises a tumult, Ac.19.24.—(2) *The Elder*, his good report, 3 Jn.12.

Demoniacs, persons possessed by devils, were numerous in the time of Christ, Mat. 8.16; Lu.4.41;—that they were really possessed, and not simply under diseases, appears from the devils knowing Christ, and addressing him by his name, Mat 8. 28, 29; Mar. 1. 24;—supplicating Christ, Mat. 8. 31; Mar. 5. 7;—obtaining permission from Christ, Mat 8. 32;—Christ addressed them as devils, Mar 5 8; Lu 4. 25;—such cases are clearly distinguished

from diseases, 1.34; Lu.9.1. Moreover, it could not be, according to the theories of infidelity, a *mere supposition* on the part of the demoniacs that they were possessed, else the 2000 swine mentioned, Mar.5 13, must have *supposed* themselves possessed likewise!!

Demons, or, as they are called in our translation, *devils;* the spirits of dead men *deified*, which were worshipped by the heathen, under the similitude of idols, De. 32.17; Ps.106.36,37;—joining in sacrifices to them forbidden, 1 Co.10.20,21.

Demonstration, a sure proof, 1 Co.2.4.

Denial SELF-. *See* SELF.

Denounce, to inform against, De.30.18.

Dens, the caves where wild beasts lodge, Job 37.8; 38.40; Ps.10.9; Da.6.10; —the retreats of the persecuted, He.11.38.

Denying Christ, manner of doing this, Mat.25.41–43; Lu.10.16; Phi.3.18,19; 2 Pe. 2.1; 2 Jn.7; —punishment of, Mat.10.33; Mar.8.38; Lu.9.26; Jude 4.

Departure, a going away, Eze.26.18; 2 Ti. 4.6.

Depose, to put out of office, Da.5.20.

Deposit, or pledge, the law relating to it, Ex.22.7.

Depravity of human nature. *See* CORRUPTION.

Deputy, one who acts for another, 1 Ki.22. 47; Ac.13.7; 18.12; 19.38.

Derbe, der'be [juniper-tree], a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it, after having been driven from Lystra, Ac.14.6;—the native place of Gaius, 20.4.

Deride, to laugh at or mock, Hab.1.10;—the Pharisees and the rulers derided Christ, Lu.16.14; 23.35.

Derision, mockery, reproach, Ps.44.13; 59. 8; Je.20.7; La.3.14; Ho.7.16.

Descend, to come down, Mar.15.32; Ro. 10.7; Ep.4.10.

Descended, Christ, into the lower parts of the earth; or came from heaven to our world, and lay in the grave, Jn.3.13; Ep. 4.9,10.

Describe, to represent by words, Jos.18.4, 8; Ro.4.6; 10.5.

Descry, to spy out or discover, Ju.1.23.

Desert, or wilderness; as of Sinai, Ex.19. 2; —of Zin, Nu.20.1, &c. *See* WILDERNESS.

Desire, inordinate, forbidden, Ex.20.17; De. 5.21.

Desire of all Nations, Hag.2.7; generally referred to the Messiah, but may denote the richest treasures of the Gentiles as devoted to Christ, comp. Is.60.3–7.

Desolate, laid waste, solitary, Ps.40.15; 69. 25; Mat.23.38; 1 Ti 5.5.

Desolation ABOMINATION OF, Mat.24.15; Mar.13.14.

Despair, hopeless, Ec.2.20;—to be guarded against, Ps.34.19; 37 24; 113.7; 140.12; 1 ;5. 14; Pr. 24. 14; Lu. 18. 1; 2 Co. 4. 8; Ga. 6.9; 2 Th.3.13; He.12.3. Examples of despair: Cain, Ge.4.13,14; Ahithophel, 2 Sa. 17. 23; Judas, Mat.27.5.

Despite, envy, or malice, Eze.25.6; He.10. 29.

Destitute, those in want to be supplied by their brethren, Mat.26.11; Lu.3.11; Ja.2. 15; 1 Jn.3.17. *See* ALMS.

Destroy, to pull down, cut off, kill, Ge.18. 23, Ex.15.9;—to cast into hell, Mar.1.24; Lu. 4. 34;—to hurt a weak Christian, Ro. 14.15.

Destruction, temporal death, Ps.90.3;—the mortification of sin, 1 Co.5.5; Ro.6.6; —the final punishment of the wicked, Phi. 3 19; 2 Pe.2.1; 2 Th.1.9.

Determinate, or fixed, the counsel of God is, Ac.2.23.

Detestable, hateful, Je.16.18; Eze.5.11; 7. 20; 11.18.

Deuel, de-ū'el [invocation of God], one of the princes of the children of Gad, Nu.1. 14; 7.42,47; 10.20;—called Reuel, 2.14.

Deuteronomy, deu-ter-on'o-mĕ [the repetition of the law], the name given by the Greek translators to the last of the five books of Moses. It was written, except the last chapter, by Moses, De.1.5; 34.1; 2 Ch.25.4;—was to be read before all Israel every seven years in the year of release, De.31.9–13.

Devices, crafty plots, of Satan, many of them known, 2 Co.2.11.

Devil, this name is derived from the Greek *diabolos*, an accuser, and corresponds with the Hebrew word *Satan*. His names and characters: Abaddon, *i.e.* a destroyer, Re. 9.11; accuser of the brethren, 12. 10;—adversary, 1 Pe.5.8; —angel of the bottomless pit, Re.9.11;—Apollyon, *i.e.* a destroyer, 9. 11;—the beast, 19. 19, 20;—Beelzebub, Mat.12.24; Mar.3.22, &c.;—deceiver, Re. 12.9; 13.14; 20.3;—great dragon, 12.7,9; 20. 2;—evil one, Jn.17.15; —god of this world, 2 Co.4.4; —liar and murderer, Jn.8.44;—prince of this world, 12.31; 14.30; 16.11;—prince of the power of the air, Ep. 2. 2; —Satan, 1 Ch.21.1; Job 1.6; Mat.4.10; Re. 12.9;—old serpent, Ge. 3. 4, 13; 2 Co.11.3; Re.12.9;—sinner, 1 Jn.3.8;—tempter, 1 Th. 3.5;—wicked one, Mat.13.19,38; 1 Jn.2.13; —he that had the power of death, He. 2. 14;—the spirit that now worketh in the children of disobedience, Ep.2.2.

Devil, appears in the divine presence, Job 1. 6; 2. 1;—earnestly labours after man's destruction, Job 1.7; 2.2; Mat.13.19; 1 Pe. 5.8;—may be conquered, if properly resisted, Ep.4 27; 6.10; 2 Ti.2. 26; Ja. 4. 7; 1 Pe.5.9; 1 Jn.2.13;—his suggestions to be carefully guarded against, Mat.13.19; 2 Co. 11.3; Ep.6.11;—inspires evil thoughts, and draws men into sin, Ge.3.1; 1 Ch.21.1; Lu. 22.3; Jn.13.2,27; Ac. 5. 3; 1 Co.7.5; 2 Co. 2.11;—misquotes and perverts Scripture, Mat.4.6, with Ps.91.11,12;—takes the guise of an angel of light, 2 Co. 11. 14;—his suggestions are always contrary to the Word of God, or to faith, or to charity, Mat.4.2, 6,9; Ep.6.16; 1 Jn.3.8,10;—can do nothing without God's permission, Ju.9.23; 1 Ki. 22.22; Job 1.12; 2.6; 12.16; Eze.14.9; Mat. 8.31; 2 Th.2.11;—is sometimes permitted to afflict men and disappoint their desires, Job 1.12; 2.6; Lu.13.16; 2 Co.12.7; 1 Th. 2. 18; Re.2.10;—had power granted him of working miracles, Ex.7.11,22; 8.7; Mat.24. 24; 2 Th.2.9; Re.13.13; 16. 14; 19. 20;—and also to possess human bodies, 1 Sa.16.14, 23; 18.10; 19. 9; Mat.4.24; 8. 16;—was formerly in heaven, but cast out for his disobedience, Jn. 8. 44; 2 Pe. 2. 4; Jude 6;—Judas so called, Jn.6.70;—and also Peter, Mat. 16. 23; Mar. 8. 33;—Christ's triumph over him, Ge. 3.15; Ps.68.18; Lu.13.32; 1 Jn. 3.8; Col.2.15; He.2.14.

Devilish, infernally wicked, Ja.3.15.

Devils, more properly rendered *demons*, are many, and appear to be of different ranks, acting under the direction of one, Mat.9.34; 12.24; Mar.5.9; Lu. 8. 27; Ep. 6. 12; Re.12.7,9.

———, knew Jesus to be the Son of God, Mat.8.29; Mar.3.11; 5.7; Lu.4.34,41;—are reserved to farther punishment, 2 Pe.2.4; Jude 6; Re. 20. 3;—expect and fear their final sentence, Mat.8.29; Mar.1.24; Ja.2. 19;—sacrifices not to be offered to them, Le.17.7; De.32.17; 2 Ch.11.15; 1 Co.10.20.

Devoted, set apart to the Lord, Le.27.21, 28; —to belong to the priests, Nu.18.14.

Devotion, religious observances, Ac.17.23.

Devour, to eat up, Ge.37.20;—riotously, Lu.15.30;—cruelly, 1 Pe.5.8;—to kill, 2 Sa. 2.26.

Devout, pious, godly, as was Simeon, Lu. 2.25,—those who carried Stephen to his burial, Ac.8.2;—Cornelius, 10.2;—Ananias, 22.12.

Dew, gentle moisture which falls on the earth during night, often copiously, Ju.6 37–40; 2 Sa. 17. 12; Job 29. 19; Ca. 5. 2;—an emblem of spiritual blessings, De.32.2; Ho. 14.5–7;—a symbol of prosperity, Job 29.19; —an army, 2 Sa.17.12.

Diadem, a crown, Job 29.14; Is.28.5; 62.3; Eze.28.13.

Dial, of Ahaz, an erection for the purpose of determining the apparent progress of the sun by his shadow, 2 Ki.20.11; Is.38.8.

Diamond, the hardest and most valuable of precious stones, Ex.28.18; Eze.28.13;—the word used, Je. 17. 1, denotes a deep and permanent record of the sins of Judah.

Diana, di-ā'na, a celebrated goddess of the heathen, Ac. 19. 24, &c. The Diana of Asia Minor was altogether different from the Diana of the Greeks.

Diblaim, dĭb-lā'im, a symbolic prophetic surname of a harlot, Ho.1.3.

Diblath, dib'lath, Eze.6.14; probably a corruption for Riblah, a city in the extreme north border of Palestine.

Diblathaim, dib-lath-ā'im [two cakes], a city of Moab and station of the Israelites, Nu.33.46; Je.48.22.

Dibon, dī'bon [pining], (1) A city about 3 miles north of the river Arnon, which Moses gave to the tribe of Gad, Nu.32.3, 33.34; —afterwards yielded up to the tribe of Reuben, Jos.13.9,17;—it was destroyed by the Chaldeans, Je.48.18. In Nu.33.45 it is called Dibon-Gad, and is the same as Dimon, Is.15.9.— 2 A town in the south of Judah, Ne. 11. 25;—the same as Dimonah, Jos.15.22.

Didymus, dĭd'e-mus [a twin], the surname of the apostle Thomas, Jn. 11. 16. *See* THOMAS.

Diet, a portion of daily food, Je.52.34;—the same word rendered 'allowance,' 2 Ki.25. 30; 'victuals,' Je.40.5; 'dinner,' Pr.15.17.

Difference, disagreement, Ex.11.7; Ac.15. 9; Ro.3.22; Jude 22.

Difficulties, distresses, in the Christian warfare, Mat.7.14; Lu.13.24; Ro.8.13; Ga. 5.17; Ep.6.16; 1 Pe.4.18.

Digged, made a pit or trench, Ge.21.30; Ps. 7.15; Mat.21.33; Ro.11.3.

Dignities, persons in high office, not to be calumniated, 2 Pe.2.10; Jude 8.

Diklah, dĭk'lah [palm-tree], a Joktanite tribe, Ge.10.27.

Dilean, dil'e-an [gourd-field], a city in the tribe of Judah, Jos.15.38.

Diligence, industry, recommended, Pr.6. 6; 10.4; 12.24; 13.4; 22.29; 27.23; Ro.12.11; 2 Th.3.11.

———, in spiritual concerns, De.6.17; 11.13; Pr.4.23; Is.55.2; Jn.6.27; Ac. 24. 16; 1 Co.15.58; Ga.6.9; Phi.3.14; 2 Th.3.13; He. 6.12; 2 Pe.3.14.

Diminish, to make less, Is.21.17; Je.26.2; Ro.11.12.

Dimness, dulness of sight, Is.8.22; 9.1.

Dinah, dī'nah [judged, vindicated], only daughter of Jacob and Leah, born, Ge.30. 21;—debauched by Shechem, 34.2.

Dinhabah, din-ha'bah [robber's den], a city of Idumea, the capital of King Bela, Ge. 36.32.

Dionysius, dy-o-nish'ĭ-us [a votary of Bacchus], the Areopagite, a judge of the court of Areopagus, was a convert at Athens, Ac.17.34.

Diotrephes, di-ot're-fez [nourished by Jupiter], an ambitious man, did not receive the disciples, 3 Jn.9.

Direct, to order, Ge.46.28; Ps.5.3; Pr.3.6; 11.5; 1 Th.3.11; 2 Th.3.5.

Disannul, to alter or abolish, Job 40.8; Is. 14.27; 28.18; Ga.3.17.

Discern, to observe and know, Ge. 31. 32; Mat.16.3;—to have a spiritual knowledge of, 1 Co.11.29.

Discerning of Spirits, a miraculous power of perceiving men's secret mind and conduct, and of distinguishing the true from the false, 1 Co.12.10; 1 Jn.4.1.

Disciples [scholars], of Christ, twelve whom he named apostles, Mat. 10. 1–4;—three thousand became so at the discourse of Peter, Ac.2.41; —increased to five thousand men, 4.4;—many thousands in Jerusalem, 21.20.

——— (CHARACTER OF); they learn of Christ and imbibe his spirit, Mat.11.29;—bow to his authority alone in matters of faith and duty, 23.8–10;—obey his commandments, 7. 21;—love their brethren, Jn.13.35;—steadfastly persevere in his service, 8.31.

Discipline, correction, instruction, Job 36. 10.

Discipline in the Church, appointed, Mat.16.19; 18.15–19; Tit.1.5;—deals with offenders, 1 Co.5.4,5,13; 1 Ti. 5. 20; 2 Ti.4. 2;—obedience to it required, He.13.17.

Disclose, to tell or reveal, Is.26.21.

Discomfit, to rout or conquer, Ex.17.13; 1 Sa.7.10.

Discomfiture, defeat, 1 Sa.14.20.

Discord, or strife, promoters of it censured, Pr.6.14,19; 16.28; 17.9; 18. 8; 26. 20; Ro. 1. 29; 2 Co.12.20.

Discreet, prudent, modest, and cautious; aged women ought to teach the young to be so, Tit.2.5.

Discretion, a good man guides his affairs with, Ps.112.5;—preserves the young, Pr. 1.4; 2.11; 3.21; 5.2;—deferreth anger, 19. 11;—God instructs man to, Is.28.26.

Disdain, to scorn, 1 Sa.17 42; Job 30.1.

Disease, distemper, malady, 2 Ki.1.2; 8. 8; Ps.38.7; 41.8; Mat.4.23; Jn.5.4.

Disfigure the Face, the Pharisees did so when they fasted, by assuming a dejected and rueful look, Mat.6.16.

Disguise, to conceal, 1 Sa.28.8; 1 Ki.14.2; 20.38; 2 Ch.35.22.

Dishonesty, deceit, fraud, 2 Co.4.2.

Dishonour, disgrace, reproach, Ezr.4.14; Ps.35.26; 69.19; Ro.9.21; 2 Ti.2.20.

Disinherit, to deprive the inheritance, Nu. 14.12.

Dismayed, terrified, De.31.8, Is.21.3; 41. 10; Je.8.9; Ob.9.

Disobedience, a breach of duty, curses attending it, Le.26.14; De.28.15.

Dispatch, to kill or put an end to, Eze. 23.47.

Dispensation, a plan or system of principles divinely revealed, an economy, 1 Co. 9. 17; Ep. 1. 10; 3. 2; Col. 1. 25;—rendered 'stewardship' in Lu.16.2–4.

Disperse, to scatter, 1 Sa.14.34; Pr. 15. 7; Eze. 12. 15;—the Jews were scattered abroad, Is. 11. 12; Je.25.34; 1 Pe.1.1; and hence were called the 'dispersion,' or *dia-spora*.

Display, to spread wide, Ps.60.4.

Displeasure, anger or offence, De. 9. 19; Ju.15.3; Ps.2.5; 6.1.

Dispossess, to deprive, Nu.33.53; De.7.17; Ju.11.23.

Disputing, wrangling about trifles, to be avoided, 1 Ti. 1. 4; 4. 7; 6. 20; 2 Ti.2.14,23; Tit.3.9.

Disquiet, uneasiness, Je.50.34.

Dissemble, to play the hypocrite, Jos.7.11; Je.42.20; Ga.2.13.

Dissension, or disagreement; Paul and Barnabas had, with the judaizing teachers, Ac. 15. 2;—between themselves, 39; in Christian churches to be avoided, 1 Co. 1. 10; 3.3.

Dissimulation, false appearance and pretence, censured, Pr.10.18; Ga.2.11.

Dissolve, to melt, separate, Ps.75.3; Is.14. 31; 2 Co.5.1; 2 Pe.3.11,12;—to solve or explain, Da.5.12,16.

Distaff, an instrument to spin with, Pr.31.19.

Distracted, perplexed or rendered frantic; the terrors of God make men, Ps.88.15.

Distraction, or confusion, we ought to wait on God without, 1 Co.7.35.

Distress. *See* AFFLICTION.

Distribute, to divide among many, Jos.13. 32; 2 Ch.31.14; Lu.18.22.

Distrust, of God's promises blamable, Ge. 18.12; 2 Ki.7.2; Lu.1.20; 12.2 ; 1 Ti.2.8.

Diverse, different, Le.19.19; Ps.78.45; Mat. 4.24; He.1.1; Ja.1.2.

Divination, pretending to foretell future and hidden events, used only of false prophets of all kinds, forbidden, Le.19.26,31; De. 18. 10;—practised by the Israelites, 2 Ki.17.17; —by Nebuchadnezzar, Eze 21. 21;—dissuasives from it, Je.27.9.

Divine, heavenly, god like, Ge.44.15; Eze. 13.9; Mi.3.6.

Divorces, the law respecting them, De.24. 1; Mat. 5. 32; 19. 9;—forbidden by Christ, 5.32; Lu.16.18;—not justified by difference of religion, 1 Co.7.10–14.

Doctors, teachers of the Mosaic law, Lu.2. 46; 5.17; Ac.5.34; Jn.3 10.

Doctrines, precepts, false, not to be received, Mat.16.6; Ga.1.8; 1 Jn.4.1; 1 Th.5. 21;—sound ones, not endured by some, 2 Ti.4.3.

Dodai, dod'ai [amatory], an Ahohite, one of David's officers, 1 Ch. 27. 4;—probably the same as *Dodo*, 2 Sa.23.9.

Dodanim, dod'a-nim [leaders], a tribe descended from the fourth son of Javan, Ge. 10.4; 1 Ch.1.7.

Dodavah, dod'a-vah [beloved of Jehovah], father of the prophet Eliezer, 2 Ch.20.37.

Doeg, dō'eg [fearful], an Edomite, an enemy of David, 1 Sa.21.7;—kills the priests, 22. 17;—psalms occasioned by his malice, Ps. lii. and cxx.;—a prayer to be delivered from him, cxl.

Dog, an unclean animal according to the law of Moses, and regarded with peculiar contempt by the Jews, Ex.22.31; De.23. 18; 1 Sa.17.43; 24.14; 2 Sa.9.8;—symbol of uncleanness and apostasy, Pr.26.11; Phi.3. 2; Re.22.15;—of the Gentiles, Mar.7.27; of unholy men, Mat.7.6.

Doleful, sorrowful, Mi.2.4;—'doleful creatures' (Heb. *ochim*, a general name for screech-owls, Is.13.21.

Door, Christ is the, by whose authority teachers must enter into the church, Jn. 10.1;—and through whom all men who enter shall be saved, 9.

Dophkah, doff'kah [a knocking], the eighth encampment of Israel, Nu.33.12.

Dor [dwelling], an ancient city of the Canaanites on the shore of the Mediterranean, Ju.1.27; 1 Ki.4.11. It is now represented by the little village of *Tantûra* (or *Tortûra*), about 9 miles north of Cæsarea.

Dorcas, dor'kas [antelope], the Greek name of Tabitha, distinguished for her benefactions, Ac.9.36;—died, and was much bewailed, 39;—raised to life by Peter, 40.

Dote, to grow silly, Je.50.36; 1 Ti.6.4;—to love extremely, Eze.23.5,7,9,16,20.

Dothan, dō′than [two cisterns], a place among the hills near the southern border of the plain of Esdraelon:—here Joseph was sold by his brethren, Ge. 37. 17;—the residence of Elisha, and the scene of the vision of the horses and chariots of fire, 2 Ki.6.13–19.

Double, twice as much, Ge.43.12;—abundance, Is.40.2;—deceitful, 1 Ti.3.8; Ja.1.8.

Dough, unbaked paste, Ex.12.34,39; Je.7.18;—the first of it to be given to the priests, Nu.15.17.

Doves, the emblem of simplicity and innocence, Mat.10.16;—offered by those who were poor, and unable to afford a lamb, as in the case of Mary, Lu. 2. 24;—this arrangement prescribed in Le.12.6–8. In a wild state, dwell in holes in the rocks, Ca. 2.14; Je.48.28;—as a dove the Spirit descended on Christ, Mat. 3. 16; Mar.1. 10; Lu.3.22;—Ephraim compared to, Ho.7.11; —emblem of spring, Ca.2.2.

Dowry, a portion given by a husband for his wife, Ge.34.12; 1 Sa.18.25.

Drag, a fishing-net, Is.19.8: Hab.1.15,16.

Dragon, Is.27.1;—translated *whale* in Ge. 1.21; Job 7.12;—*serpent* in Ex.7.9;—used figuratively to represent a destructive tyrant, Je. 51. 34; Eze.29. 3;—the Roman empire in its heathen state, Re. 12. 3;—Satan, 20.2.

Draught, a catch of fishes, Lu.5.4,9;—part of the belly, Mat.15.17;—a place for the reception of filth, 2 Ki.10.27.

Dreadful, frightful, terrible, Ge.28.17; Job 15.21; Mal.1.14.

Dreams, commonly *insignificant*, Ec.5.3, 7;—*supernatural*, to Abimelech, Ge.20.3; —Jacob, 28. 12; 31. 10;—Laban, 31. 24;—Joseph, 37. 5, 9;—Gideon, Ju. vii.;—Solomon, 1 Ki. 3. 5;—Joseph, the husband of Mary, Mat.1.20; 2. 13, 19;—the wise men from the east, 2.12;—the wife of Pilate, 27. 19;—Peter, Ac. 10. 10;—Paul, 16. 9; 18. 9; 27. 23;—*prophetical*, interpreted of Pharaoh's butler and baker, Ge.40.5;—of Pharaoh, 41.1;—of a Midianite, Ju.7.13;—of Nebuchadnezzar, Da. 2. 1, &c.; 4. 1;—of Daniel, 7.1,15; 8.1.

Dress, of men and women to be distinguished, De.22.5;—extravagance in it censured, Is.3.16, &c.; 1 Ti.2.9; 1 Pe.3.3.

Drink, STRONG (Heb. *shekar*), the priests prohibited from, when they went into the tabernacle, Le.10.9;—Nazarites to abstain from, Nu.6.3;—use of, to excess not uncommon among the Jews, Ps.107.27; Is. 24.20; 49.26; 51.17–22.

Drink-offerings, rules concerning them, Nu.15.5.

Dromedary [swift runner], probably the African or Arabian species of camel, having one hump on its back, as distinguished from the Bactrian, which has two; but it is swifter, and can carry a man a hundred miles in a day, 1 Ki.4.28; Es.8.10; Is.60.6; Je.2.23.

Dropsy, a collection of water in the body, cured by Jesus, Lu.14.2.

Dross, the scum of metals separated by the process of melting, Ps.119.119; Pr.25. 4;—the impure metal itself before being smelted, Is.1.22,25; Eze.22.18,19.

Drought, dry weather of long continuance, 1 Ki.17.1;—promise in time of, Is. 58.11.

Drowsiness, in the worship of God punished, Ac. 20. 9;—its effects on worldly business, Pr.23.21.

Drunkenness, censured, Pr.20.1;23.31; Is. 5.22; Lu.21.34; Ro.13.13; 1 Co.5.11; Ep.5. 18; 1 Th.5.7; 1 Pe.4.3.

———, leads to other vices, Pr.23. 31–33; Is.5. 11, &c.; 28. 7; Ho. 4. 11; Hab. 2. 5;—to poverty, Pr. 23. 21;—destroys health, 23. 29, 30;—debasing, Is. 28. 8; Je. 25. 27; 48. 26;—the cause of quarrels, Pr. 23.29,30;—excludes from the kingdom of heaven, Mat. 24. 49; Lu. 12. 45; 1 Co.6.10; Ga.5.21.

———, *examples of it:* Noah, Ge. 9.21;—Lot, 19.33,35;—Nabal, 1 Sa. 25. 36; Elah, 1 Ki.16.9;—Benhadad, 20.16.

Drusilla, drū-sil′la, the third and youngest daughter of Herod Agrippa, Ac. 12. 1–4, 20–23;—left her husband Azizus, and lived with Felix, and was with him at Cesarea, 24.24.

Dukes, heads of tribes or nations, Ge.36. 15,21; Ex.15.15; Jos.13.21.

Dulcimer (Vul. *symphonia*), a *double pipe* with a sack, *bagpipe*, a musical instrument in use among the Jews. Luther renders the word *lute*, Da.3.5,10,15.

Dumah, dū′mah [silence], a country somewhere near or in Arabia Petræa, so called from a son of Ishmael, Is.21.11; Ge.25.14.

Dumb persons, cured, Mat. 9. 32; 12. 22; Mar.7.32; Lu.11.14.

———, *figuratively*, those professed teachers who either cannot, or will not, make known the will of God to men, Is.56.10.

Dung, used for fuel, Ex. 4. 12–15;—the dung-gate, Ne.2.13;—dunghill, Da.2.5; 3. 29;—grovelling on a dunghill, mark of extreme sorrow, 1 Sa.2.8.

Dura, dū′ra [circle], a plain in the south-east of Babylon near the mound now called *Dûair*, or according to others the great plain in which Babylon itself was situated, Da.3.1.

Durable, the riches and honours of divine wisdom are, Pr. 8. 18;—the friendship of God is, 18.24.

Dust, sitting in, a token of humiliation, La. 3.29;—casting of, on the head, of mourning, Jos. 7. 6;—to shake off, from the feet, Mat. 10. 14; Mar.6.11; Ac.13. 51;—*figuratively*, the grave, Ge.3.9;—a great multitude, 13.16.

Duties, some more important, and to be preferred to others, 1 Sa. 15. 22; Ho.6.6; Mat.9.13; 12.7; 23.23; Lu.11.42.

Duty of Man, in general, De.10.12; Jos. 22. 5; Ps.1.1, &c.; Eze.18.5; Ho. 12. 6; Mi. 6.8; Zec. 7. 9; 8. 16; Mat.19.16; 22.37; 1 Ti. 6.11; 2 Ti.2.22; Tit.2.11, &c.; Ja.1.27.

Dwarf, a person far below the ordinary size of men, Le.21.20.

Dying Saints, comfortable texts for, Ge. 49. 18; 2 Sa.23.5; Job 5.19; 8.6,7; 19.25–27; Ps.23.4; 31.5; 48.14; 73.24,25; Lu.2.29; Jn. 14. 2; Ro. 8. 38; 1 Co. 15. 55; 2 Co.5.1; Phi. 1.21.

E.

Eagle, one of the largest and most powerful of the birds of prey, Nu.24.21; Job 39. 27–30; Je. 49. 16;—its tenderness toward its young, Ex.19.4; De. 32. 11;—its destructiveness, Is.46.11; Ho.8.1;—kings of Babylon and Egypt compared to, Eze.17.3, 7;—quickness of its flight emblem of shortness of life, Job 9.26; Pr.23.5.

Ear, bored, of a servant who would not go free, Ex.21.5,6;—heavy ears, Is.6.10;—uncircumcised ears, Je. 6. 10;—itching ears, 2 Ti.4.3.

Earing, an old word for *ploughing*, Ge. 45.6; Ex. 34. 21;—*to ear*, to cultivate, De. 21.4; 1 Sa.8.12; Is.30.24.

Early, those who seek Christ, encouraged, Pr.8.17.

Earnestly, eagerly, warmly, zealously, Nu. 22.37; Job 7.2; Ja.5.17.

Earnest of the Spirit, those graces which are the pledge and the foretaste of heaven, 2 Co.1.22; 5.5; Ep.1.14.

Ear-rings, ornaments of gold or silver hung in the ears, both by men and women, in eastern countries, Ge.35.4; Ex.32.2; 35.22; Ho.2.13.

Earth, creation of, Ge.1.1, &c.;—to be destroyed by fire, 2 Pe.3.10;—a new one to be made, Re.21.1; 2 Pe.3.13.

Earthquake, shaking and heaving of the earth. Earthquakes evidently arise from certain powers operating within the circumference or crust of the earth; and seem to proceed from the same causes as volcanoes, acting differently, according to the difference of situation, or different nature of the surface on which they operate. An earthquake when Elijah was at Mount Sinai, the first recorded as having happened in Palestine (B.C. 905), 1 Ki. 19. 11;—in the time of Uzziah, Am. 1. 1; Zec. 14. 5;—at the crucifixion of Jesus, Mat.27.54; —at the resurrection of Jesus, 28.2;—mentioned among the calamities to precede the destruction of Jerusalem, 24.7;—symbol of revolution in the political world, He. 12.26.

East, the rising of the sun, Ge.3.24; 12.8; 13. 11; 29.1;—indefinitely, Ps. 103. 12; Da. 8. 9;—*country*, Arabia, Ge.25.6;—*sea*, the Dead Sea, Nu.34.3; Eze.47. 18; Joel 2.20.

Easter, properly the *passover*, and is so rendered in every passage except Ac. 12.4.

Ebal, ē′bal [stone], a hill near Shechem, from which the curses of the law were pronounced, De.27.14. Shechem the modern *Nablûs* lies in the valley between Ebal and Gerizim.

Ebedmelech, ē′bed-me′lek [servant of the king], an Ethiopian servant of Zedekiah, Je.38.7–12.

Ebenezer, ĕb-en-ē′zer [stone of help], the name which Samuel gave a stone, commemorative of God's help to Israel, 1 Sa. 7.12.

Ebony [stony, *i.e.* stone-wood], the heartwood of the date-tree, Eze.27.15.

Ebronah, eb-rō′nah [passage over], a station of the Israelites near Ezion-Gaber, Nu.33.34,35.

Ecclesiastes, ek-kle-ze-ăs′tes [the preacher], an inspired book written by Solomon in his old age.

Edar, ē′dar [flock], tower of, Jacob's first halting-place between Bethlehem and Hebron, Ge.35.21.

Eden, ē′den [paradise], (1) The earthly paradise where man in innocence was placed. The Sept., following the Chaldee, called it 'paradise,' Ge.2.15;—Adam driven from, 3. 23.—(2) A region subdued by the Assyrians, 2 Ki. 19. 12; Is. 37. 12. It lay somewhere in the north-west of Mesopotamia.

Edification, building up in knowledge and piety, mutual, to be consulted, Ro.14.19; 15. 2; 1 Co. 14. 12, 26; Ep. 4. 12; 1 Th.5.11; He.10.24;—the word of God a chief instrument in edifying, Ac.20.32;—foolish questions adverse to, 1 Ti.1.4.

Edom, ē′dom [red], (1) Esau the elder twin-brother of Jacob, so called from his red hair, Ge.25.25, or from the colour of the pottage for which he sold his birthright, 30.—(2) The country afterwards given to Esau, Ge. 36. 6; Nu. 33. 37;—previously called Mount Seir, Ge.32.3; 36.8;—dukes of, 36.15–19;—kings of, 31.

Edomites, ē′dom-ites, the descendants of Edom, refuse the Israelites a passage through their country, Nu.20.14; De.2.4; —when to be admitted into the congregation, De.23.8;—conquered by David, 2 Sa. 8. 14;—revolt from Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8;—to be conquered, Je. 49. 7; Eze. 25.13; 35.1, &c.;—judgments upon them, Am.1.11; Ob.1, &c.

Edrei, ed′re-ī [strength], (1) One of the chief towns of the kingdom of Bashan, east of Jordan, Jos.12.4,5; 13.12; De.3.10. Here Og was defeated by the Israelites, Nu.21.33–35. In the early ages of Christianity it was the seat of a bishop. It has been generally identified with *Dera*.—(2) A town of Naphtali near Kedesh, Jos.19. 37.

Education, the Israelites commanded to give a *religious* one to their children, De. 6.7;—the happy effects of a good one, Ge. 18.19; Pr.22.6; 29.17; 2 Ti. 3. 15;—fatal effects of a bad one, Pr.29.15.

Effectual, fervent or inwrought prayer, Ja. 5.16.

Effeminate, a catamite, one addicted to strange lust, 1 Co.6.9.

Eglaim, ĕg-lā′im or ĕg′lā-im [two ponds], a city of Moab, Is.15.8;—probably the same as En-Eglaim.

Eglon, ĕg′lon [heifer], (1) King of the Moabites, oppressed Israel for eighteen years, Ju.3.14;—assassinated by Ehud, 21.—(2) A city of the Amorites, about 34 miles south-west of Jerusalem, Jos.10.3,23–25;—was afterwards given to Judah, 15.39. The modern *Ajîlan* occupies its site.

Egypt, ē′jipt, a much renowned kingdom of antiquity, situated in the north-east of Africa; and extending about 530 miles in length and 250 in breadth. It was called by the Hebrews 'the land of Mizraim,' the form of the word being *dual* to denote the two divisions of Upper and Lower Egypt. The Coptic name is *Keme*, meaning *black*, so called from its dark alluvial soil. In Is. 11. 11 it is called Pathros; in Ps.87.4, Rahab; in Ps.105.23,27 'the land of Ham.' The Arabs call it *Mizr* [red mud]. The arts and sciences were very early cultivated here, and maintained a greater degree of perfection for some ages than was found in any other nation. In its ancient glory it is said to have sustained about eight millions of inhabitants, and was the granary of the world. The river Nile runs through it northward to the Mediterranean, and waters it by its wide inundations, which spread fertility over its whole extent. The pyramids of Egypt are above 3000 years old, and stand south-west of Grand Cairo. The largest, that of Cheops, is 474 feet high, and covers a space of about 13 acres. They were the mausoleums or burying-places of the Egyptian kings. A prophecy to Abraham that his posterity should be slaves there, Ge.15.13; —its ten plagues: the river turned into blood, Ex. 7. 19;—frogs come on the land, 8.5;—the dust becomes lice, 16;—swarms of flies, 20;—murrain of the cattle, 9.1;—boils, 8;—hail, 13;—locusts, 10. 3;—darkness, 12;—death of the first-born, 12.29;—destruction of the whole army of, 14.26;—a hymn on the departure of the Israelites from it, Ex.xv.;Ps.cxiv.;—Ham's posterity in, mentioned, Ps. 78. 51; 105. 23, 27;—its ruin foretold, Is.19.1, &c.;—favour to be shown to it in the latter days, 18, &c.;—to be conquered by the Assyrians, 20.1;—the Israelites threatened for their confidence in it, 30. 1; 31. 1;—its ruin again foretold, Je. 44. 30; 46. 1;—its desolation for forty years, Eze.29.8;—given to Nebuchadnezzar as a reward for his services at Tyrus, 17; 32.11;—its desolation, 30.1; 31.1,18;—a lamentation over it, 32.1, &c.;—how to be punished if the inhabitants do not send to worship at Jerusalem, Zec. 14. 18;—the holy family's flight into, Mat.2.13–20. It is now a fief under viceroys of the Turkish empire. The whole land is crowded with relics of antiquity. The population is about 3½ millions; a considerable portion of them are Christians and Jews. The Christians are called *Copts*.

Egypt, RIVER OF, 1 *The Nile*, as in Ge. 15.18, where the Hebrew word is *nahar*, 'river.' The Nile was thus the southern border of the land given in covenant promise to Abraham.—(2) *Wady el-Arish*, as in Nu.34.5; Jos.15.4; 2 Ch.7.8, where the Hebrew is *nakhal*, 'a torrent-bed;' this was the southern border of the land possessed by the twelve tribes.

Egyptians, Pharaoh sends them to Joseph for food, Ge.41.55;—accounted it an abomination to eat with the Hebrews, 43.32;—pursued the Israelites, Ex.14.9;—drowned in the Red Sea, 27;—when to be received into the congregation, De.23.8;—Jews forbidden to form an alliance with, Is.30.2; 31.1; 36.6.

Ehud, ē′hud [union], a Benjamite, one of the judges of Israel, delivers from the oppression of the Moabites, Ju.3.15.

Ekron, ek′ron [eradication], the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia, Jos.13. 3;—taken by the tribe of Judah, Ju.1.18;—its inhabitants, afraid of the ark of God, send it away, 1 Sa.5.10; —Baalzebub the god of, 2 Ki.1.2;—its ruin foretold, Zep.2.4. Now *Akir*, 5 miles south-west of Ramleh.

Elah, ē′lah [terebinth or oak], (1) The king of Israel, succeeds Baasha, 1 Ki. 16. 6;—murdered by Zimri, 10.—(2) The valley in which David slew Goliath, 1 Sa. 17. 2, 19; 21.9.

Elam, ē′lam [age], (1) The eldest son of Shem, and father of the Elamites, Ge.10. 22;—his descendants to be conquered, Je. 49.34;—to be restored, 39.—(2) A country south of Assyria, and east of Persia proper, peopled by the descendants of Shem, Ge.10.22. Its capital was called Susa. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

Elath, or ELOTH, ē′lath [trees, terebinths], a seaport town on the eastern gulf of the Red Sea, near to which the Israelites passed, De.2.8;—taken by David, and held in the days of Solomon as a place of commerce, 2 Ch.8.17;—after being retaken by the Edomites, it was again taken and built by Azariah, 2 Ki.14.22.

Eldad, ēl′dad [favoured of God], and MEDAD, two of the seventy elders of Israel, being divinely endued with a spirit of prophecy, Nu.11.26.

Elders, aged men, seventy chosen by Moses as his assistants, Nu.11.16;—the magistrates, heads of the people, and rulers, so called among the Jews, Ge.50.7; 1 Sa 16. 4; 2 Ki.6.32; Eze.8.1;—rabbis or teachers, Mar.7.3–5.

Elders, or PRESBYTERS, *in the New Testament church*, a title assumed by the apostles, 1 Pe. 5. 1; 2 Jn. 1; 3 Jn. 1;—given to the pastors, teachers, and rulers of Christian churches, their qualifications and duty, Ac.11.30; 14. 23; 15.4, 6; 16.4; 20.17;

1 Ti 3. 1; 5. 1, 19; Tit. 1. 5; 1 Pe. 5. 1;—symbolical, Re. 4. 4, 10; 5. 5–8, 14; 7. 11, 13; 11. 16.

Elealeh, el-e'a-leh [whither God has ascended], an Amorite city east of Jordan;—Moses gave it to the tribe of Reuben, Nu. 32. 37;—was ravaged by the Assyrians and the Chaldeans, Is. 15. 4; Je. 48. 34;—now *El-Al*, two miles north of Heshbon.

Eleazar, ĕl-e-ī'zar [God the helper], 1 Son of Aaron, and his successor in the office of high-priest, Nu. 20. 26;—he and Joshua divided the land, 34. 17;—died, Jos. 24. 33.—2 The son of Dodo the Ahohite, and the second of the three most eminent of David's thirty-seven heroes, 2 Sa. 23. 9; 1 Ch. 11. 12.

Elect, is spoken of Christ, Is. 42. 1; Mat. 12. 18;—of good angels, 1 Ti. 5. 21;—of the Israelites as a nation, De. 7. 6;—of individuals to worldly advantages, 1 Sa. 10. 24; Ro. 9. 11;—of such as are chosen of God in Christ to eternal life, Tit. 1. 1;—'the elect,' Mat. 24. 22;—'his elect,' Mar. 13. 27;—'his own elect,' Lu. 18. 7;—'God's elect,' Ro. 8. 33; Col. 3. 12.

Election, God's purpose of mercy, by which he chose some of our guilty race, in Christ, to everlasting life;—it is eternal, Ep. 1. 4; 3. 11; 2 Th. 2. 13;—sovereign, Ep. 1. 6, 11; 2 Ti. 1. 9;—personal, Mat. 20. 23; 25. 34; Ac. 22. 14; 2 Ti. 2. 19;—unconditional on their part, 2 Ti. 1. 9; Ro. 8. 28; 9. 11; 11. 5, 6;—immutable, and certain of accomplishment to every one who is chosen, Ro. 8. 29, 30;—it is in Christ, Ep. 1. 4;—it is to holiness as the means, and salvation as the end, Ro. 8. 29; Ep. 1. 4; 2. 10; 5. 27; 1 Th. 5. 9. *See* PREDESTINATION.

El-Elohe-Israel, ĕl-el-ō'hā-is'ra-el [God, the God of Israel], the name given by Jacob to the altar he built near Shechem, Ge. 33. 18–20.

Elements, simple bodies of the material universe; and applied in 2 Pe. 3. 10, to denote the component parts of which this material world is formed. Used in Ga. 4. 3, 9 as a designation of the ceremonial law, and spoken of as *elements of the world*, because temporary, and destined to pass away;—the alphabet of the letters, or first principles of knowledge, Col. 4. 8 *margin*;—rendered 'rudiments,' Col. 2. 8, 20.

Elephant, the largest of all land animals, supposed by some to be referred to in 1 Ki. 10. 22; 2 Ch. 9. 21; where 'ivory,' *i.e. elephant's tooth*, is mentioned.

Elhanan, ĕl ha'nan [God-favoured], a distinguished warrior, the brother of Goliath, 2 Sa. 21. 19.

Eli, ē'lī [exalted], high-priest of the Jews when the ark was in Shiloh, 1 Sa. 1. 3, 9;—he succeeded Samson also as judge in Israel, which office he held for forty years, 4. 18;—he reproves Hannah, who was praying for a child, 1. 12;—the sins of his sons, 2. 12;—a prophecy against his house, 27;—his sons slain, 4. 11;—his death, 18.

Eli, ē'lī [my God], Mat. 27. 46. *See* ELOI.

Eliakim, e-lī'ā-kim [whom God raiseth up], 1 The son of Hilkiah, sent by Hezekiah to the prophet Isaiah, 2 Ki. 19. 2.—a prediction of his greatness, Is. 22. 20–23.—2 The son and successor of Josiah, king of Judah, 2 Ch. 36. 4;—called Jehoiakim, 2 Ki. 23. 34; 2 Ch. 36. 4.

Eliasaph, e-lī'ā-saf [whom the Lord has added], the son of Deuel or Reuel, prince of the tribe of Gad, Nu. 10. 20.

Eliezer, el-i-e'zer [help of God], (1) 'Of Damascus,' the pious steward of Abraham's household, Ge. 15. 2;—sent to Mesopotamia for a wife to Isaac, 24. 2;—his godly conduct and success, 12–67.—2 The son of Moses, Ex. 18. 4; 1 Ch. 23. 15.—3 The son of Zichri, commanded four hundred and twenty thousand men, 1 Ch. 27. 16.—4 The son of Dodavah, a prophet, foretold the destruction of Jehoshaphat's fleet, 2 Ch. 20. 37.

Elihu, el-i'hū [my God is Jehovah], one of Job's friends who visited him in his distress; his speeches, Job xxxii.–xxxvii.

Elijah, el-ī'jah [my God is Jehovah], 'the Tishbite,' a native of Gilead, a prophet of great renown, foretells a drought, 1 Ki. 17. 1;—fed by ravens, 6;—visits a widow at Zarephath, 9;—raises her son to life, 22;—sent to meet Ahab, 18. 1;—his contest with the prophets of Baal, 21;—brings rain, 45;—threatened by Jezebel, he goes to Horeb, 19. 9;—sends to anoint Jehu, 16;—calls Elisha, 19;—denounces judgments against Ahab and Jezebel for taking the vineyard of Naboth, 21. 17;—reproves Ahaziah for sending to consult Baalzebub, 2 Ki. 1. 4;—brings fire from heaven on his soldiers, 10. 12;—divides the river Jordan, 2. 8;—goes to heaven in a chariot of fire, 11;—promised to return before the great day of God, Mal. 4. 5;—this referring to John the Baptist, as seen, Mat. 11. 14; Mar. 9. 11; and the reason of the designation thus given to John assigned, Lu. 1. 17;—John the Baptist so called, Mat. 17. 12, 13.

Elim, ē'lim [trees], the second station of the Israelites after crossing the Red Sea, Ex. 15. 27.

Elimelech, el-ĭm'e-lek [my God king], a Bethlehemite, the husband of Naomi, driven by famine into the land of Moab, Ru. 1. 1.

Eliphalet, e-lif'a-let [God is his deliverance], 1 One of David's sons born in Jerusalem, 2 Sa. 5. 16; 1 Ch. 3. 6;—called Elpalet, 1 Ch. 14. 7.—2 Son of Ahasbai, one of David's mighty men, 2 Sa. 23. 34.

Eliphaz, el'ī-faz [strength of my God], a Temanite, one of Job's friends, whose speeches were against him, Job 4. 1; v.; xv.; xxii.

Elisabeth, el-is'a-beth [the oath of God], the wife of Zacharias and the mother of John the Baptist, her character, Lu. 1. 5;—her song when saluted by Mary, 42, &c.

Elisha, el-ī'sha [God's salvation], the son of Shaphat of Abel-meholah, the disciple and successor of Elijah in the prophetic office, follows Elijah, 1 Ki. 19. 19;—sees him ascend to heaven, 2 Ki. 2. 11;—divides the river Jordan, 14;—restores the unwholesome water at Jericho, 21;—mocked by young men, who are destroyed by bears, 24;—procures water for the army of Jehoshaphat, 3. 20;—multiplies the widow's oil, 4. 1;—procures a son for the good Shunammite, 14;—raises him to life, 32;—cures the deadly pottage at Gilgal, 38;—feeds an hundred men with twenty loaves, 42;—cures Naaman of leprosy, 5. 14;—transfers it to Gehazi, 27;—makes iron to swim, 6. 6;—discloses the secret counsels of the King of Syria, 8;—an army sent to seize him smitten with blindness, 13;—promises plenty in a siege of Samaria, 7. 1;—prophesies to Hazael at Damascus, 8. 7;—sends to anoint Jehu king of Israel, 9. 1;—foretells Joash's three victories, 13. 14;—writes to Jehoram, 2 Ch. 21. 12;—a dead man comes to life on being put into his sepulchre, 2 Ki. 13. 21;—died at the age of ninety years, during sixty of which he prophesied, 20.

Elishama, el-ish'a-ma [whom God has heard], the name of several persons, Nu. 1. 10; 2 Sa. 5. 16; Je. 36. 12.

Elishaphat, el-ish'a-fat [my God judgeth], one of Jehoiada's captains, 2 Ch. 23. 1.

Elisheba, el-ish'e-ba [God is her oath], the daughter of Amminadab, Nu. 2. 3, and wife of Aaron, Ex. 6. 23.

Elizaphan, el-iz'a-fan [whom God has protected], the son of Uzziel, and chief of the house of the Kohathites, Nu. 3. 30;—he and his brother carry the dead bodies of Nadab and Abihu to their graves, Le. 10. 4.

Elkanah, el-ka'nah [God possesses], father of Samuel, 1 Sa. 1. 1;—his peculiar regard for his wife Hannah, 5.

Elkosh, el'kosh [God my bow], the birthplace of the prophet Nahum, Na. 1. 1.

Ellasar, el'a-sar [the oak of Assyria], a kingdom in Asia, whose king Arioch was one of the allies of Chedorlaomer, Ge. 14. 1, 9.

Elm, Ho. 4. 13; elsewhere rendered *oak*.

Elnathan, el-nā'than [God's gift], was sent to bring the prophet Urijah from Egypt, Je. 26. 22;—opposed the burning of Jeremiah's prophecies, 36. 12.

Eloi, ē'loy [my God], a Syro-Chaldaic word, Mar. 15. 34.

Elon, ē'lon [oak], (1) A judge of Israel, Ju. 12. 11.—2 A city of Dan, Jos. 19. 43, probably the same as *Elon-Beth-Hanan*, 1 Ki. 4. 9.

Eloquent, fluent and elegant speech, Ex. 4. 10; Is. 3. 3; Ac. 18. 24.

El-Paran, el-pā'ran [the oak of Paran], a tree in the wilderness of Paran, Ge. 14. 6.

Eltekeh, el-tē'keh [God its fear], a city of Dan, Jos. 19. 44; 21. 23.

Elul, ē'lul, the six month of the Jewish ecclesiastical, and twelfth of the civil year, beginning with the new moon of September, Ne. 6. 15. Probably derived from a root which means 'to glean,' 'to cut off' the latest grapes.

Eluzai, e-lū'za-ī [God is my strength], an officer of king David, 1 Ch. 12. 5.

Elymas, el'e-mas [a wise man], a name applied to a Jew called Bar-Jesus, Ac. 13. 6–11. *See* BAR-JESUS.

Elzabad, el'zā-bad [the dowry of God], an officer of king David, 1 Ch. 12. 12.

Embalming of dead bodies much practised by the Egyptians. It was practised also by the Hebrews in the case of Jacob, Ge. 50. 2; and Joseph, 26. The grave of king Asa was 'filled with sweet odours and divers kinds of spices,' 2 Ch. 16. 14. The body of Christ also was embalmed, Jn. 19. 39, 40; the spices, &c., were, however, only applied to his body externally, as was oft done to the dead, instead of regular embalming.

Embassies, or public messengers sent, from Jacob to Esau, Ge. 32. 3;—from Moses to the king of Edom, Nu. 20. 14;—from Jephtha to the Ammonites, Ju. 11. 12;—from David to Hanun, 2 Sa. 10. 2;—from Sennacherib to Hezekiah, Is. 36. 2.

Embolden, bold or daring, Job 16. 3; 1 Co. 8. 10.

Embrace, to hold fondly in the arms, Ge. 29. 13; 33. 4; Ac. 20. 1; He. 11. 13.

Embroidered, decorated with needlework, Ex. 28. 39; 35. 35; 38. 23.

Emerald, a precious stone of a green colour, of the species of *beryl*, and in hardness next to the ruby, Ex. 28. 18; Eze. 27. 16; Re. 4. 3; 21. 19.

Emerods, a disease, the older form of the word *hemorrhoids* or *piles*, threatened to the disobedient Jews, De. 28. 27;—inflicted on the men of Ashdod, 1 Sa. 5. 6, 9, 12.

Emims, ē'mims [terrors], a warlike people, and of gigantic stature, who inhabited the east borders of Canaan; smitten by Chedorlaomer, Ge. 14. 5;—the Moabites dispossessed them, De. 2. 10, 11.

Eminent, high, above others, Eze. 16. 24, 39; 17. 22.

Emmanuel, em'man-ū-el, Mat. 1. 23. *See* IMMANUEL.

Emmaus, em-mā'us [hot springs], a village 'threescore furlongs,' or about 7½ miles distant from Jerusalem, memorable for Christ's interview with two of his disciples on their way thither, Lu. 24. 13.

Emmor, em'mor, the same as Hamor, father of Shechem, Ac. 7. 16.

Empire, a large dominion, Es. 1. 20.

Empty, void, not full, Ge. 31. 42; 41. 27; Na. 2. 10; Mat. 12. 44; Mar. 12. 3.

Emulation, striving to excel in what is good, Ro. 11. 14;—in what is evil, Ga. 5. 20.

Enam, ē'nam [the double spring], a city in the lowlands of Judah; Jos. 15. 34.

Encamp, to form a camp, Ex. 14. 2; Nu. 1. 50; Ps. 27. 3; Zec. 9. 8.

Encountered, provoked to dispute, Ac. 17. 18

Encourage, to animate, De. 1. 38; 2 Ch. 31. 4; Ps. 64. 5.

Endor, en'dor [fountain of Dor, *i.e.* of the age], a city in the tribe of Manasseh, 4 miles south of Mount Tabor;—memorable for the account given of the witch of, 1 Sa. 28. 7;—it is now called *Endûr*.

Endow, or ENDUE, to give a dowry or portion, Ex. 22. 16; Ge. 30. 20; Lu. 24. 49; Ja. 3. 13.

Endure, to undergo, Ge. 33. 14; Mat. 24. 13; He. 12. 7.

Eneglaim, ĕn-eg-lā'im [the fountain of calves], a well or town on the Dead Sea, opposite to Engedi, mentioned only in Eze. 47. 10; probably the same as Eglaim, in Is. 15. 8. Supposed by some to be identical with *Ain-Ajlah* at the north end of the Dead Sea.

Enemies, their cattle to be brought to them if found astray, Ex. 23. 4;—their misfortunes not to be rejoiced at, Job 31. 29; Ps. 35. 13; Pr. 24. 17;—their death not to be wished for, 1 Ki. 3. 11;—mourn, and be concerned for them, Ps. 35. 13;—trust in God for deliverance from, Ezr. 8. 31; Ps. 18. 48;—Christ prayed for, Lu. 23. 34;—good to be done for their evil, 25. 21; Mat. 5. 44; Lu. 6. 27, 35; Ro. 12. 14, 20.

Engaged, promised, Je. 30. 21.

Engedi, en-ge'di [the fountain of a kid], originally called *Hazazon-Tamar*, 2 Ch. 20. 2;—the name of a city on the east side of the Dead Sea, about 30 miles south-east of Jerusalem, given to the tribe of Judah, Jos. 15. 62;—here David was an exile, 1 Sa. 24. 1;—here the allied army, which came against Jehoshaphat, encamped, 2 Ch. 20. 2. Celebrated for the excellence of its vineyards, Ca. 1. 14.

Engines, warlike instruments for throwing stones, 2 Ch. 26. 15; Eze. 26. 9.

Engrave, letters or figures cut on stone, Ex. 28. 11; Zec. 3. 9; 2 Co. 3. 7.

Enhakkore, en-hăk'ko-re [the fountain of the crier], the spring of Lehi, where Samson was miraculously supplied with water, Ju. 15. 19.

Enjoy, to feel with pleasure, Jos. 1. 15;—to have in abundance, He. 11. 25.

Enlarge, to increase or render more wide, Ge. 9. 27; Ps. 119. 32; Mat. 23. 5.

Enlighten, to give light or instruct, Ps. 18. 28; 19. 8; Ep. 1. 18; He. 6. 4.

Enmishpat, en-mish'pat [fountain of judgment], the same as Kadesh, Ge. 14. 7.

Enmity, bitter and deep-rooted hatred, put between the seed of the woman and the serpent, Ge. 3. 15;—the *carnal*, or fleshly and unrenewed mind is, against God, Ro. 8. 7;—the friendship of the world is, Ja. 4. 4;—applied to the ceremonial law, as a cause of enmity between Jews and Gentiles, and said to be slain by Christ, Ep. 2. 14–16.

Enoch, ē'nok [dedicated], (1) A son of Cain, Ge. 4. 17.—(2) The son of Jared, and father of Methuselah, Ge. 5. 18;—walked with God, 22;—God took him, 24;—was translated to heaven without dying, He. 11. 5;—prophesied, Jude 14.—(3) A city built by Cain, Ge. 4. 17, 18.

Enos, ē'nos [man, multitude], the son of Seth, Ge. 4. 26;—the father of Cainan, or Canaan, 5. 9.

Enquire, to search or ask, Ge. 25. 22; Ps. 27. 4; Is. 21. 12; Mat. 10. 11; Ac. 9. 11.

Enrich, to make rich, 1 Sa. 17. 25; Eze. 27. 33; 1 Co. 1. 5; 2 Co. 9. 11.

Enrogel, en-rō'gel [fountain of the secret, or fuller's fountain], a spring on the south-east of Jerusalem, in the valley of the Kidron, Jos. 15. 7; 18. 16;—Adonijah's coronation at, 1 Ki. 1. 9.

Ensample, an example, 1 Co. 10. 11; Phi. 3. 17; 2 Th. 3. 9; 2 Pe. 2. 6.

Enshemesh, ĕn-shē'mesh [the well of the sun], the name of a fountain, between Jerusalem and Jericho, Jos. 15. 7; 18. 17.

Ensign, Ps. 74. 4; Is. 5. 26, Zec. 9. 16. *See* BANNER.

Ensnare, to bring into sin or bondage, Job 34. 30.

Ensue, to follow, 1 Pe. 3. 11.

Entappuah, en-tap'pū-ah [spring of Tappuah, or of an apple], a place in the tribe of Manasseh, Jos. 17. 7.

Enterprise, an undertaking, Job 5. 12.

Entertain, to be hospitable, He. 13. 2.

Entice, to allure or attract, Ex. 20. 16; De. 13. 6; Ju. 14. 15; 2 Ch. 18. 19, 20; Pr. 1. 10; Ja. 1. 14.

Enticers to Vice to be avoided, Pr. 1. 10.

Entire, whole, undivided, Ja. 1. 4.

Entrance, a passage, invitation, Ju. 1. 24, 25; Ps. 119. 130; 1 Th. 2. 1; 2 Pe. 1. 11.

Entry, the act of entrance, or place by which persons enter, 2 Ki. 16. 16; 1 Ch. 9. 19; 2 Ch. 4. 22; Je. 38. 14; 43. 9; Pr. 8. 3.

Environ, to surround, Jos. 7. 9.

Envy, vexation at another's excellence or success, condemned, Job 5. 2; Ps. 37. 1; Pr. 3. 31; 14. 30; 23. 17; 24. 19; 27. 4; Ro. 13. 13; 1 Co. 3. 3; Ga. 5. 21; Ja. 3. 14; 5. 9; 1 Pe. 2. 1;—leads to every evil work, Ja. 3. 16.

——, examples of, Cain, Ge. 4. 5;—the Philistines, Ge. 26. 14;—Rachel, 30. 1;—Joseph's brethren, 37. 4, 11;—Korah, &c., Nu. 16. 1, &c.;—Saul, 1 Sa. 18. 8;—Haman, Es. 5. 9;—princes of Babylon, Da. 6. 3, 4;—chief priests, Mar. 15. 10.

Epaphras, ep'a-fras, a native of Colosse, and a faithful preacher there, Col. 1. 7; 4. 12;—Paul's fellow prisoner at Rome, Phile. 23.

Epaphroditus, e-păf-ro-dī'tus [belonging to Aphrodite or Venus], a disciple of Philippi, sent to Paul at Rome, Phi. 2. 25; 4. 18.

Epenetus, e-pe-nē'tus [laudable], one of those who first embraced the gospel in Achaia, Ro. 16. 5.

Ephah, ē'fah [gloom], (1) The eldest of the five sons of Midian, Ge. 25. 4.—(2) A place called by his name, which abounded with camels and dromedaries, Is. 60. 6.

Ephah, ē'fah [measure], (in the original a different word from the preceding), a measure for grain, containing 10 omers = 1 1/10 English bushel, equivalent in capacity to the *bath* for liquids, Ex. 16. 36; 1 Sa. 17. 17.

Ephes-Dammim, ē-fes-dam'im [end of blood], the place where the Philistines were encamped when Goliath was slain,

1 Sa.17. 1;—called *Pas-Dammim* in 1 Ch. 11.13.

Ephesians, e-fē'zhĭ-ans, inhabitants of Ephesus, Ac.19.28,34,35;—epistle to the, written by Paul about the commencement of his imprisonment at Rome, at the same time as that to the Colossians, about A.D. 62.

Ephesus, ef'fe-sus, the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster, about 23 miles north of Miletus, and 40 south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long and 220 broad. Its roof was supported by 127 pillars, 60 feet high, 27 of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz. 200 years before Christ. It was rebuilt with more splendour; it was destroyed by an earthquake nineteen years after Christ, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, &c., from it have been deposited in the British Museum. First visited by Paul when on his second missionary journey, Ac. 18. 18–28. He came a second time to, 19.1;—here he preached three years, 20.31;—magical books burned on the reception of the gospel, 19.19;—tumult raised here against him by Demetrius, 19.23;—fought with beasts at, or was opposed by brutal men, 1 Co. 15. 32;—the angel or minister of the church at, addressed, Re. 2. 1, &c. The city is now in utter ruin. Its site is occupied by the Turkish village *Ayasaluk*.

Ephod, ē'fod [something girt], a sacred vestment in the form of an upper garment, worn by the priests. There were two kinds, that of plain linen, for the ordinary priests, 1 Sa.22.18; 2 Sa.6. 14; and that of the high-priest, which was richly embroidered;—it is described, Ex.28.6; 39.2; —its robe, 22.

Ephphatha, ĕf'fa-thah, a Syro-Chaldaic word, meaning *be opened*, Mar.7.34.

Ephraim, ē'fra-im or ē'fra-im [double fruitfulness], (1) Younger son of Joseph, born, Ge.41.52;—preferred to Manasseh, 48.19; —his descendants, 1 Ch.7.20,28;—his sons defeated by the men of Gath, 21.—(2) A city about ten miles north of Jerusalem, Jn.11.54.

——— GATE OF), one of the gates of Jerusalem, 2 Ki. 14. 13; 2 Ch. 25. 23;—*the wood of*, the forest in the east of Jordan in which Absalom was killed, 2 Sa.18.6.

Ephraimites, ē'fra-mites, their possessions were in the very centre of Palestine, extending from the Mediterranean to the Jordan, Jos.16.1, &c.; 17.14; 1 Ch. 7. 28;—defeated by the Gileadites, Ju. 12. 5;—threatened for their pride, Is.28.1, &c.

Ephratah, ĕf'ra-tah [fruit, posterity], (1) A city of Judah (Ru. 4.11; Ps. 132. 6), elsewhere called *Ephrath* and *Bethlehem*, Ge.48.7; 35.16,19. Mi.5.1.—(2) The wife of Caleb, 1 Ch.2.19,50; 4.4.

Ephron, ē'fron [fawn-like], (1) A range of hills on the northern boundary of Judah, Jos. 15. 9.—(2) A Hittite who generously offered Abraham a field for a burying-place, Ge.23.8.

Epicureans, ep-e-kū're-ans, a sect of Gentile philosophers, followers of Epicurus, an Athenian philosopher (died B.C. 271), who maintained that the world was made, not by God, but by the fortuitous concourse of atoms, that God interferes not in its government, that the soul dies with the body, that there are no angels, and that pleasure is the chief good, Ac.7.18.

Epistles, or letters, written by the apostles to the churches, or to particular individuals, are *twenty-one* in number, beginning with Romans and ending with Jude, Ro. 16. 22; 1 Co. 5. 9; Col. 4. 16, &c.; 14 were written by Paul, 1 by James, 2 by Peter, 3 by John, and 1 by Jude.

Equal, like another, uniform, just, Ps.17.2; 55.13; Mat.20.12; Col.4.1; Re.21.16.

Equity, or justice, the great rule of it, Le. 19.18; Mat.7.12; 22.39; Ro.13.8; Ja.2.8.

Er [watchful], the eldest son of Judah by Bath-Shuah, a Canaanitess, Ge. 38. 37; 46.12.

Erastus, e-răs'tus [beloved], 'the chamberlain of the city' of Corinth, converted by Paul, Ac.19.22; Ro.16.23.

Erech, ē'rek [length], a city of Chaldea, built by Nimrod, east of the Tigris, Ge. 10. 10. It was probably the city of the Archevites, Ezr.4.9.

Erect, to build or rear, Ge.33.20.

Errand, a message, Ge. 24. 33; Ju.3.19; 2 Ki.9.5.

Error, a mistake, Ec.5.6;—false doctrines, 1 Jn.4.6;—sins, Ps.19.12; He.9.7.

Esar-Haddon, ē'sar-hăd'don [gift of fire], king of Assyria, the son and successor of Sennacherib, 2 Ki.19.37; Is.37.38.

Esau, ē'saw [hairy], the son of Isaac, and brother of Jacob, born, Ge. 25. 25;—sells his birthright for red pottage, whence he is called Edom 'red', 30.32;—meets Jacob, 33.1, &c.;—his wives and descendants, 36. 1, &c.; 1 Ch.1.35.

Escape, to get out of danger, Ps.56.7;Mat. 23.33; Ro.2.3;—those who neglect Christ's great salvation cannot, He.2.3; 12.25.

Eschew, to shun, as Job did, evil, Job 1.1; —and as all must do who love life, and desire to see good, Ps.34.12,13; 37.27,28; Is.1.16,17; 1 Pe.3.10,11.

Esek, ē'sek [contention], the name of a well dug by Isaac's herdsmen in the valley of Gerar, Ge.26.20.

Esh-Baal, ĕsh'bā-al [man of Baal], the fourth son of King Saul, 1 Ch.8.33; 9.39. The same as *Ishbosheth*, 1 Sa.31.2; comp. 2 Sa.2.8.

Eshcol, ĕsh'kŏl [a bunch of grapes], (1) A chief of the Amorites, one of Abraham's allies, Ge.14.24.—(2) A valley near Hebron from which the spies brought a bunch of grapes, which required two men to carry, Nu.13.24; 32.9; De.1.24.

Eshtaol, ĕsh'ta-ol [narrow pass], a city in the low country of Judah, Jos. 15. 33;—near to it Samson was born and buried, Ju.13.2; 16.31.

Eshtemoa, or ESHTEMOH, esh-tĕm'o-ah [obedience], a town in the mountains of Judah; assigned to the priests, Jos.15.50; 21.14;—a present of the spoils taken from the Amalekites sent by David to the inhabitants of, 1 Sa.30.28.

Esli, ĕs'li, mentioned in the genealogy of Christ, Lu.3.25;—probably identical with Elioenai, 1 Ch.3.23,24.

Espousals, a contract to enter into marriage, Ca.3.11; Je.2.2.

Espouse. *See* BETROTH.

Espy, to discover unexpectedly, Ge.42.27; —to inspect narrowly, Jos.14.7;—to contemplate, Je.48.19.

Esrom, ĕs'rom, Greek form of *Hazeron* [walled in], (1 Ch. 2. 5), Mat. 1. 3; Lu. 3. 33.

Establish, to fix, 1 Ki. 9. 5;—to confirm, Nu. 30. 13;—to appoint, Ps. 119. 38;—to ratify, He. 10.9.

Estate, condition, Ge.43.7;—place, Da.11. 7, 20;—applied to persons of power and wealth, Mar.6.21.

Esteem, to value or judge, Job 36.19; Ps. 119.128; Is.53.4; Phi.2.3; 1 Th.5.13.

Esther, ĕs'ter [star], called also *Hadassah* [myrtle], (Es.2.7), the daughter of Abihail, the uncle of Mordecai, obtains favour, Es. 2.15;—made queen, 17;—appoints a fast, 4.15;—favourably received by the king, 5.1;—invites Haman the Agagite to a feast, 5.8;—asks her own life and that of her people, 7.3;—accuses Haman, 5.

——— (BOOK OF), author not known, contains account of events in the history of the Jews in Persia in the time of Ahasuerus, the Xerxes of Greek history, the son and successor of Darius.

Estimate, to put a value or price on a thing, Le.27.14;—*estimation*, the valuing or the price, Le.5.15; 27.2,3; Nu.18.16.

Estranged, alienated, or turned away as strangers; the wicked are, from God, Job 19.13; Ps.58.3; Eze.14.5.

Etam, ē'tam [eyrie], (1) A town in the tribe of Judah probably not far from Bethlehem, was fortified by Rehoboam, 2 Ch. 11. 6.—(2) A place in Simeon, 1 Ch.4.32;—*rock of*, to which Samson retired after the slaughter of the Philistines, Ju.15.8,11.

Eternal, EVERLASTING, sometimes denotes a long but limited time;—continuance of the ceremonial law, Le. 16. 34;—the promise of Canaan for a possession, Ge.17.8; —when applied to God, it means always duration without beginning or end, Ge.21. 33; De.33.27; Is.40.28;—the never-ending bliss of heaven, and the torments of hell, Mat.25.46; Mar.10.30; 2 Th.1.9;—*life*, Da. 12.2; Mat.19.16; Jn.3.15, &c.

Etham, ē'tham [boundary of the sea], the second station of the Israelites on leaving Egypt, Ex.13.20.

Ethan, ēth'an [perpetuity], the Ezrahite Ps.89. title), one of the wisest men of his age, except Solomon, 1 Ki.4.31;—several psalms were written by him, and, among the rest, the eighty-ninth;—he was one of the principal masters of the temple music, 1 Ch.15.17.

Ethanim, ēth'a-nim [perennial streams], one of the months of the Jewish calendar, so called because the brooks were then full from the autumnal rains, 1 Ki.8.2;—called *Tisri* after the captivity.

Ethbaal, eth-bā'al [with Baal], a king of Sidon and father of Jezebel, Ahab's wife, 1 Ki.16.31.

Ethiopia, ē-thē-ō'pĭ-a [blackness, region of burned faces], an extensive country of Africa, southward of Egypt; comprehending Northern Abyssinia, Nubia, Sennaar, and Kordofan. It is bounded by the Red Sea on the east, the Lybian Desert on the west, and the highlands of Abyssinia on the south. It was known to the Hebrews by the name of *Cush*, and is generally so called in Scripture, Ge. 16. 6–8; 1 Ch. 1. 8–10; Is.11.11;—complexion of its people, Je. 13. 23;—merchandise of, Is.45.14;—Moses found a wife of, Nu.12.1;—Zerah, king of, 2 Ch. 14.9–15;—Candace, queen of, her treasurer baptized, Ac. 8. 27–29;—Ebed-Melech the Ethiopian befriended Jeremiah, Je. 38. 7–13; 39. 15–18;—its conversion to God foretold, Ps.68.31; 87.4; Is.45.14.

Eubulus, eū-bū'lus [good in counsel], a Christian at Rome, a convert of Paul, 2 Ti.4.21.

Eucharist, a scriptural name in the original Greek (Lu.22.19; 1 Co.11.24); meaning the *giving of thanks*. *See* LORD'S SUPPER.

Eunice, eū'ne-se [good victory], the mother of Timothy, distinguished for her faith, 2 Ti.1.5;—by birth a Jewess, but married to a Gentile, Ac.16.1.

Eunuchs, God prohibited such from his congregation, De 23.1;—a promise to those who keep his Sabbaths, Is.56.4;—different kinds mentioned, Mat.19.12;—conversion of one from Ethiopia, Ac.8.27, &c.

Euodias, eū-ō'di-as [a good journey], a female disciple in the church of Philippi, Phi.4.2.

Euphrates, eū-frā'tes, the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is 'the river,' 1 Ki.4.21; Ezr.4.10,16; Ps.72.8; Ex. 23. 31. It is also called 'the great river,' De.1.7; Jos.1.4. It has two sources in the mountains of Armenia. The western, called *Kara-su* (black river), after flowing 270 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates, properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile;—flows in the garden of Eden, Ge.2.14;—a boundary of the country possessed by the Israelites, 15. 18; De.11.24; Jos.1.4; 2Sa.8.3;—a symbol of the Assyrian power, Is.8.7;—a girdle hidden near it a type of the captivity, Je.13.1; —four angels loosed from it, Re.9.14;—the sixth angel pours his vial into it, 16.12.

Euroclydon, eū-rok'lĕ-don [south-east billow], a wind prevalent in the Mediterranean Sea, and dangerous to ships, from its partaking of the qualities of a whirlwind, Ac.27.14.

Eutychus, eū-te'kus [of good fortune], a young man of Troas who from sleeping while Paul preached, falls down dead, and is restored to life, Ac.20.5–12.

Evangelists [gospellers, publishers of glad tidings], an order in the Christian church, next in order to the apostles; such as Philip the deacon, Timothy, Mark, Titus, Silas, &c., Ac.21.8;—appointed by Christ, Ep. 4. 11;—their duty, 12; 2 Ti. 4. 5;—the authors of the canonical Gospels so called.

Eve, ēve [life or living], the name given by Adam to the first woman, his wife, as the progenitor of the human family, Ge. 3.20; 4. 1;—her creation, 2. 21, 22;—given to Adam for a help meet, 23;—deceived by the serpent, 3.1–6;—her punishment, 16;—receives her name, 20.—mentioned by an apostle, 2 Co.11.3, 1 Ti.2.13.

Evening, the period following sunset with which the Jewish day began, Ge.1.5, Mar. 13. 35;—the Jews reckoned two evenings —the first beginning at sunset, and the second beginning with the darkness;—hence the phrase 'between the two evenings,' Ex.12.6; 30.8 margin.

Ever. *For ever* frequently means only a stated time, Ge.49.26; Ex.12.24; 1 Ki.8.13; 2 Ki.21.7; 2 Ch.7.16; Ps.49.11; Ec.1.4; Je. 17.25; Phile.15.

Everlasting, without end, Ge. 21. 33; Ex. 40. 15; Ps. 24. 7; 112. 6; Is. 9. 6; 60.19; Mat. 18.8; 25.46.

Evermore, eternally, De.28.29; 2 Sa.22.51; Ps.16.11; 89.28; Jn.6.34; He.7.28.

Evidence, witness or testimony, Je 32 10, 11,14,26; He.11.1.

Evident, plain, fully proved, Job 6.28; Ga. 3.11; Phi.1.28; He.7.14,15

Evil-Merodach, ē'vil-me-rō'dak [prince of Merodach], the son and successor (B.C. 561) of Nebuchadnezzar, liberated Jehoiachim, king of Judah, after a confinement of thirty-seven years, 2 Ki.25.27.

Ewes, female sheep, Ge.21.28,29; Le.14.10; 2 Sa.12.3; Ps.78.71.

Exaction, a demanding more than is due, censured, Ne. 5. 7; 10. 31; Eze.22.12; 45. 9; Mat.18.28; Lu.3.13.

Exactor, a prince, Is. 60. 17; rendered 'task-master,' Ex. 3. 7;—oppressor, Job 3. 18;—'raiser' of taxes, Da.11.20.

Exalt, to lift up or extol, Ex.15.2; 1 Sa 2. 10; Ps.34.3; 99.5; Mat.23.11; 2 Co.11.20; 1 Pe.5.6.

Exaltation of Christ, his elevation into heaven;—into the throne of glory, Ac.2.33; 5.31;—shall sit in rest at the right hand of God the Father, Ps.110.5;—angels, principalities, power, and dominion, put in subjection to him, Ep.1.20,21;—all are commanded to worship him, Phi 2.9;—shall come to judge the world, Ac.17.21.

Examination, a trial or proof, Ac.25.26;—*self-*, commanded, Ps.4.4; La.3.40; Mat.7. 3,5; 1 Co.11.28; 2 Co.13.5; Ga 6.4;—prayer for assistance in, Ps.26.2; 139.23,24;—examples of, Ps.77.6; 119.59.

Example, *good*, to be followed, Lu.10.37; Jn. 8. 39; 1 Co. 4. 16; 11. 1; Phi. 3. 17; 4. 9; 1 Th.1.7; 2 Th.3.9; He.6.12; Ja.5.10.

———, *evil*, to be avoided, 1 Co.10.6; 2 Pe.2.6; Jude 7.

Example of Christ, to be studied and imitated by all his followers, Mat. 11. 29; Jn. 13. 15, 34; Ro. 15. 5; Phi.2.5; He.3.1; 12.2; 1 Pe. 2. 21; 1 Jn. 2. 6;—in respect of filial duty, Lu.2.51; Jn.19.26,27;—obedience to God, Jn. 4. 34; 9. 4;—zeal for his glory, 2. 17; 8.49,50; 17.4;—fervent devotion, Lu.6. 12; 9.29; 22.44;—resignation to his Father's will, Jn.6.38; 18.11; Lu.22.42;—self-denial, 2 Co. 8. 9;—humility, Phi. 2. 7, 8;—condescension, Mat.8.3,7;—meekness, 11. 29;—compassion, Lu.19.41; Mat.9.36;—firmness in resisting temptation, 4. 1–11; 22. 17;—overcoming the world, Jn.16.33, with 1 Jn. 5. 4, 5;—forgiveness and love of enemies, Lu.23.34; Col.3.13.

Exceed, to surpass or go beyond, De.25.3; 1 Sa.20.41; Mat.5.20; 2 Co.3.9.

Excel, to surpass, to be eminent, Ge.49.4; Ps.103.20; Is.10.10; 1 Co.14.12.

Excess in eating and drinking condemned, Ep.5.18; 1 Pe.4.3,4.

Exchange, to give one thing for another, Ge.47.17; Le.27.10; Mat.16.26.

Exchangers of Money, a kind of bankers, Mat.25.27.

Exclude, to shut out, Ga.4.17; Ro.3.27.

Excommunication, the judicial exclusion, or cutting off from the church, practised among the Israelites for neglecting circumcision, Ge.17.14;—for neglecting the passover, Ex. 12. 15, 19; Nu. 9. 13;—eating of sacrifice in a state of uncleanness, Le.7.20; 22.3;—neglecting the rites of purification, Nu.19.13,20;—keeping the meat of sacrifices beyond the time prescribed, Le.10.8;—sacrificing in other places than that of the national worship, 17. 9;—eating blood or the fat of sacrifices, 7.25; 17.10,14;—neglecting the day of atonement, 23. 29;—imitating the holy oil or incense, Ex 30.33, 38.

———, *Christian*, instituted by our Lord, Mat 18. 15, 18;—practised and commanded by the apostles, 1 Co 5. 11; 16. 22; 2 Co.2.2, 2 Th 3 14; 1 Ti 1. 10; Tit.3.10

Excuses for neglecting duties, the folly of

them, 1 Ki. 5. 13. Mat. 22. 5; Lu. 12. 47; 14. 18; Ro. 1. 20; Ja. 4. 17.

Execration, a curse, Je. 42. 18; 44. 12.

Execute, to perform, to put to death Ex. 12. 12; Nu. 5. 30; Ps. 119. 84; Jn. 5. 27; Ro. 13. 4.

Exempted, free from, 1 Ki. 15. 22.

Exercise, employ, exert, Ps. 131. 1; Mat. 20. 25; Ac. 24. 16.

Exhort, to incite to a good action, Ac. 2. 40; 27. 22; 2 Co. 9. 5; Tit. 1. 9; 2. 6, 9, 15; 1 Pe. 5. 1.

Exhortation, an incitement to what is good; the duty of it, Ac. 13. 15; Ep. 5. 11; 1 Th. 4. 18; 2 Th. 3. 15; He. 3. 13; 10. 24, 25.

Exile, one banished from his country, 2 Sa. 15. 19; Is. 51. 14.

Exodus, ex'o-dus [the departure], the second book of Moses, which relates the departure B.C. 1658 of Israel from Egypt. It embraces the history of the Israelites, from the death of Joseph to the erection of the tabernacle in the wilderness, a period of about 145 years. Ps. lxxviii. and cv. are a devotional commentary on this book.

Exorcists, persons who cast out evil spirits; Jews at Ephesus, Ac. 19. 13.

Expedient, fit, profitable, Jn. 11. 50; 16. 7; 18. 14; 2 Co. 8. 10; 12. 1.

Experience, to try the benefit of it, Ec. 1. 16; 2. 1, &c.;—approval as the result of trial, Ro. 5. 4.

Experiment, or proof, 2 Co. 9. 13.

Expert, skilful, dexterous, 1 Ch. 12. 33, 35; Je. 50. 9; Ac. 26. 3.

Expiation, the act of atoning for a crime. *See* ATONEMENT.

Exploits, great actions, achievements, Da. 11. 28, 32.

Expound, to explain, Ju. 14. 14; Mar. 4. 34;—exemplified, Ne. 8. 8; Ac. 18. 26; Lu. 24. 27.

Extinct, extinguished or put out, as the light of a candle, Job 17. 1; Is. 43. 17.

Extol, to praise, Ps. 30. 1; 68. 4; 145. 1; Da. 4. 37.

Extortion, unjust exaction of money, Eze. 22. 12; Mat. 23. 25;—Christians commanded to have no willing fellowship with those who practise it, 1 Co. 5. 11;—intercourse with them sometimes unavoidable, 10.

Extravagance, or superfluous and wasteful expense, censured, Pr. 18. 9; 21. 20; 22. 16.

Extremity, utmost distress, Job 35. 15.

Eyes to be guarded, on account of temptation, Job 31. 1; Ps. 119. 37; Pr. 4. 25; 23. 31; Mat. 5. 29; 18. 9; Mar. 9. 47. An 'evil eye' the symbol of an envious disposition, Pr. 23. 6; Mat. 20. 15;—'eye-service,' Ep. 6. 6;—'eyelids,' adorning of, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 48;—'eyelids of the morning,' Job 41. 18.

Eye-salve, Christ's Word and Spirit, Re. 3. 18.

Ezbai, ĕz'ba-ī, the father of Naarai, who was one of David's thirty heroes, 1 Ch. 11. 37.

Ezekiel, e-zē'kĭ-el [God my strength], the son of Buzi. He was both a prophet and a priest, was carried into captivity along with Jehoiachin, king of Judah, and was settled with other exiles on the banks of the river Chebar. He continued to exercise the prophetical office for about twenty-two years, *i.e.* to the twenty-seventh year of the captivity. He was contemporary with Jeremiah and Daniel. His first vision, Eze. 1. 1, &c.;—his commission, 2. 1;—eats a roll presented to him by an angel, 3. 1, &c.;—encouraged, 4;—foretells the taking of Jerusalem, 4. 1;—carried to Jerusalem in a vision, 8. 1;—brought back again, 11. 24;—removes his dwelling as a type of the approaching captivity, 12. 1;—directed not to mourn for the death of his wife, 24. 15;—his duty as a watchman, 33. 1, &c.;—not respected by the people, 30.

Ezel, ē'zel [departure], (STONE OF), the scene of the parting of Jonathan and David, 1 Sa. 20. 19.

Ezion-Geber, e'zĭ-on-gē'ber [the giant's backbone], a city of Idumea, on the east branch of the Red Sea, and not far from Elath; thus far back the Hebrews were brought for their sins, after they had touched the borders of the promised land, Nu. 33. 35;—here Solomon equipped his fleet for Ophir, 1 Ki. 9. 26.

Ezra, ez'rah [help], the son of Seraiah, a priest and ready scribe in the law of God, goes to Jerusalem, Ezr. 7. 1;—his companions from Babylon, 8. 1;—keeps a fast, 21; Ne. 9. 1;—his prayer and confession, Ezr. 9. 5;—reforms the illegal marriages, 10. 1, &c. *Book of*, contains a continuation of the history of the Jews, from the close of the Book of Chronicles, and embraces a period of about eighty years. From 4. 8 to 6. 19. and from the 1st to 27th verse of 7th chapter, it is written in the Chaldee language.

Ezrahite, ez-ra-hite', a designation given to Ethan, 1 Ki. 4. 31; Ps. lxxxix. (inscrip.);—to Heman, Ps. lxxxviii. (inscrip.)

F.

Fables, idle and groundless stories, whether heathen or Jewish, not to be regarded, 1 Ti. 1. 4; 4. 7; 6. 20; 2 Ti. 2. 14; Tit. 1. 14.

Face, God talked with men *face to face*, or in a familiar manner, and amid visible displays of his glory, Nu. 14. 14; De. 5. 4; 34. 10;—*of God*, his favour, Ps. 31. 16; 80. 7; Da. 9. 17;—his omnipresence, 1 Sa. 26. 20;—the displays of his glory which are not enjoyed in this world, Ex. 33. 20; 1 Ti. 6. 16;—his wrath, Ps. 34. 16;—*of Christ*, his person, 2 Co. 4. 6;—glorious appearance, Re. 20. 11.

Fade, to wither or decay, 2 Sa. 22. 46; Is. 64. 6; Je. 8. 13; 1 Pe. 1. 4; 5. 4; Ja. 1. 11.

Fail, to decay, die, Ge. 47. 16; De. 31. 6; Ps. 69. 3; 77. 8; Lu. 16. 9, 17; 1 Co. 13. 8; He. 1. 12; 12. 15.

Fainteth, the soul does for God, when its desires after him are ardent and overpowering, Ps. 84. 2.

Fair, comely, beautiful, Ge. 6. 2; 12. 11; Pr. 11. 22; Mat. 16. 2; Ac. 7. 20; Ro. 16. 18; Ga. 6. 12.

Fair Havens, a harbour on the south side of the island of Crete, Ac. 27. 8–10, 21.

Fairs, fixed meetings for merchandise, mentioned only in Eze. 27. 12, 14, 16, 19; 22, 27.

Faith, CREDIT, or BELIEF, *in God* necessary to please him, Ge. 15. 6; Ex. 4. 31; 14. 31; Nu. 20. 12; De. 32. 20; 2 Ch. 20. 20; Ne. 9. 8; Ps. 78. 22; 106. 12; Is. 7. 9; 43. 10; Da. 6. 23; Jonah 3. 5; Hab. 2. 4; Jn. 14. 1; Ro. 4. 3; 5. 1; He. 11. 6.

———, the want of it a cause of sin. Nu. 14. 11; De. 1. 32; 2 Ki. 17. 14; Ps. 106. 13; Ro. 11. 23; He. 3. 19.

——— *in Christ*, or the belief of God's testimony concerning him, connected with and necessary to salvation, Jn. 3. 15, 16, 36; Ro. 3. 25, 26; 1 Co. 1. 21; He. 10. 39;—commanded as our duty, 1 Jn. 3. 23; Ac. 16. 31;—is a fruit of the Spirit, and the gift of God, Ro. 12. 3; Ga. 5. 22; Ep. 2. 8; 6. 23; Phi. 1. 29;—the righteousness of God apprehended and appropriated by faith, Ro. 3. 22; 4. 13; 9. 30; 10. 6; Phi. 3. 9;—excludes boasting or self-righteousness, Ro. 3. 27; Ga. 2. 16; 5. 4; Ep. 2. 8, 9.

———, when *genuine*, it is from the *heart*, Ac. 8. 37; Ro. 10. 9, 10;—works by *love* to Christ and his people, Ga. 5. 6;—purifies the heart, Ac. 15. 9;—overcomes the snares and temptations of the world, 1 Jn. 5. 4;—is productive of good works, Ja. 2. 14, 18;—abiding, Col. 2. 7;—whatsoever is not of it is sin, Ro. 14. 23.

———, necessarily connected with *remission of sin*, Ac. 10. 43; Ro. 3. 25;—*justification*, Ac. 13. 39; Ro. 5. 1; Ga. 2. 16;—*sanctification*, Ac. 15. 9; 26. 18;—*spiritual life*, Jn. 20. 31; Ga. 2. 20;—*preservation*, 1 Pe. 1. 5;—*gift of the Spirit*, Ga. 3. 14; Ep. 1. 13;—*adoption*, Jn. 1. 12; Ga. 3. 26.

———, Christians are justified by, Ro. 3. 28; 5. 1;—sanctified by, Ac. 15. 9; 26. 18;—live by, Ga. 2. 20; 3. 11; Hab. 2. 4; He. 10. 38;—walk by, 2 Co. 5. 7;—conquer by, 1 Jn. 5. 4;—have access to God by, Ep. 3. 12.

———, *examples of strong and triumphant:* Caleb, Nu. 13. 30;—Job, Job 19. 25;—Shadrach, &c., Da. 3. 17;—Daniel, Da. 6. 23;—David, 1 Sa. 17. 32; 30. 6; 1 Ch. 27. 23;—Israelites, Ex. 4. 31; 1 Ch. 5. 20;—widow of Zarephath, 1 Ki. 17. 13–15;—Hezekiah, 2 Ki. 18. 5;—Zacharias, Lu. 1. 64;—Abel, He. 11. 4;—Enoch, 5;—Noah, 7;—Abraham, 8. 9, 17;—Isaac, 20;—Jacob, 21;—Joseph, 22;—Moses, 23. 24, 27;—Rahab, 31, &c.

——— *in Christ*, guilt and danger of those who are without, Mar. 16. 16; Jn. 3. 18, 36; 8. 24; 2 Co. 4. 4; 1 Jn. 5. 10.

——— *in Christ*, brief summaries and confessions of, by Peter, Mat. 16. 16;—by Martha, Jn. 11. 27;—by the Ethiopian eunuch, Ac. 8. 37;—by Paul, 1 Ti. 1. 15;—by John, 1 Jn. 4. 9, 10.

Faith, an *empty profession* of, made by unrenewed men, and therefore soon relinquished, Jn. 6. 66; Ac. 8. 13, 21; 1 Jn. 2. 19.

———, devils have, in the existence of God, and tremble, Ja. 2. 19.

——— *of miracles*, extraordinary, and peculiar to the first age of the gospel, Mat. 17. 20; 21. 21; Mar. 11. 23; Lu. 17. 6; 1 Co. 12. 9; 13. 2.

Faithful, God is to his promises, Nu. 23. 19; De. 7. 9; He. 10. 23; 11. 11;—the gospel testimony is, 1 Ti. 1. 15;—genuine believers in Christ are, Ep. 1. 1; Col. 1. 2.

Faithfulness, as applied to God, a divine attribute, assuring of the truth and certain accomplishment of all he has promised, Ps. 89. 1; 33. 34; Nu. 23. 19; He. 10. 23; as applied to man, fidelity, firm adherence to duty, Mat. 24. 45; Lu. 12. 42; 1 Co. 4. 1, 2; 1 Ti. 1. 12;—demanded in the use of gifts or talents, Mat. 25. 19–23; Lu. 19. 15–19; 1 Pe. 4. 10;—in ministering in the word of God, Je. 23. 28; 1 Co. 4. 2; 2 Co. 2. 17; 2 Ti. 2. 2;—exemplified by Joseph, Ge. 39. 22, 23;—Moses, Nu. 12. 7; He. 3. 2, 5;—David, 1 Sa. 22. 14;—Daniel, Da. 6. 4;—Paul, Ac. 20. 20, 27;—Antipas, Re. 2. 13.

Fall of Man, Adam's transgression of the positive law of God, Ge. 2. 16, 17; 3. 6;—by which he lost the image of God, after which he was created; and subjected himself and his posterity to the penalty of that law, 2. 17; 3. 19; Ro. 5. 12–19; 1 Co. 15. 21, 22.

Fallow-deer, among the beasts used for food, De. 14. 5; 1 Ki. 4. 23. It is smaller than the stag (*Cervus elephus*), having its horns, which are shed annually, serrated on the inside. It is the *Cervus dama* of naturalists. Others are of opinion that the fallow-deer does not exist in Asia, and refer the word so rendered to the *Oryx leucoryx*, or white antelope.

Fallow-ground, a field uncultivated, Je. 4. 3; Ho. 10. 12;—every seventh year the land rested fallow, Le. 25. 1–7; De. 15. 1–10.

False, not true, deceiving, Ex. 23. 1; Ps. 119. 104; Mat. 24. 24; 2 Co. 11. 13, 26; Ga. 2. 4; 2 Pe. 2. 1.

Falsehood. *See* LYING.

Fame, renown or honour from men, the vanity of it, Ps. 49. 11; Ec. 1. 11; 2. 16;—not to be preferred to the praise of God, Jn. 12. 43; 1 Th. 2. 6.

Familiar, affable, well acquainted with, Job 19. 14; Ps. 41. 9;—*spirits*, Le. 19. 31; 20. 6; De. 18. 11; 1 Sa. 28. 3, 9; 2 Ki. 21. 6; Is. 8. 19; 19. 3;—also the *python*, Ac. 16. 16, or divining spirit, by the aid of which necromancers were supposed to conjure, Le. 20. 27; 1 Sa. 28. 7, 8.

Family, the whole church of God, Ep. 3. 15.

Famine, when Abraham went into Egypt, Ge. 12. 10;—in the time of Joseph, 41. 56;—when Elimelech went into the land of Moab, Ru. 1. 1;—of three years, on account of Saul's treatment of the Gibeonites, 2 Sa. 21. 1, &c.;—in the time of Elijah, 1 Ki. 17. 1;—in Samaria, in the time of Elisha, 2 Ki. 6. 25;—in Jerusalem, and a message from God concerning it, Je. 14. 1;—of the word of God, Am. 8. 11.

Famish, to starve, Ge. 41. 55; Pr. 10. 3; Is. 5. 13; Zep. 2. 11.

Fan, a winnowing shovel, by which grain was thrown up against the wind that it might be cleansed of chaff, Is. 30. 24; Mat. 3. 12; Lu. 3. 17.

Farewell, adieu, the parting compliment, Lu. 9. 61; Ac. 15. 29; 18. 21; 2 Co. 13. 11.

Farm, land occupied by a farmer, Mat. 22. 5.

Farthing, a piece of brass money, used by the Romans, and of which there are two different kinds. The one was the *assarius* (Mat. 10. 29; Lu. 12. 6) in the time of our Lord, the equivalent of the *as*, a copper coin equal to the tenth of a *denarius* or *drachma*, which was a silver coin equal to about 6½*d.*; the other is the *quadrans*, the fourth of an *as*, equal to 2 *lepta* or mites, Mat. 5. 26; Mar. 12. 42.

Fashion, form, custom, Ge. 6. 15; Mar. 2. 12; 1 Co. 7. 31; Phi. 2. 8; Ja. 1. 11.

Fasting, abstinence from food, accompanied with religious humiliation, mentioned as a general duty of all Christians at some times, Mat. 9. 14, 15; Mar. 2. 20; Lu. 5. 35; 2 Co. 6. 5;—accompanying solemn prayer, Ps. 35. 13; Da. 9. 3; 1 Co. 7. 5;—what kind is acceptable to God, Is. 58. 3, &c.; Joel 2. 12; Zec. 7. 9; Mat. 6. 17;—to be proclaimed in a time of public calamity, Joel 1. 14; 2. 15; 2 Sa. 1. 12. During the captivity four fasts were statedly observed by the Jews: (1), in the 4th month, in commemoration of the capture of Jerusalem, Je. 51. 27; (2) in the 5th month, for the burning of the temple, 52. 13; (3) in the 7th month, for death of Gedaliah, 41. 2; (4) in the 10th month, for beginning of attack on Jerusalem, 52. 4;—the institution of several annual ones, Zec. 7. 3, &c.; 8. 19;—of Moses, forty days, Ex. 24. 18; De. 9. 9;—a second time, 18;—of Daniel, Da. 10. 2;—of Esther, Es. 4. 15;—by the Ninevites, Jonah 3. 5;—of Jesus, Mat. 4. 2; Lu. 4. 2. Exemplified: David, 2 Sa. 12. 16; Ps. 109. 24;—Nehemiah, Ne. 1. 4;—Esther, Es. 4. 16;—Anna, Lu. 2. 37. Some of the Pharisees fasted 'twice in the week,' though the law enjoined only one fast on the great day of atonement.

Fat, signifying riches, or prosperity, De. 31. 20; 32. 15; Ps. 22. 29; Je. 5. 28.

Fatherless (THE), promises of God toward, Ex. 22. 23; De. 10. 18; Ps. 10. 14, 18; 68. 5;—threatenings against the oppressors of, Ex. 22. 23, 24; Is. 10. 1–3; Je. 5. 28, 29; Mal. 3. 5;—duties to be performed toward, De. 14. 29; Ps. 82. 3; Is. 1. 17; Ja. 1. 27;—wrongs against, to be avoided, De. 24. 17; Pr. 23. 10; Zec. 7. 10; Je. 22. 3;—blessedness of taking care of, De. 14. 29; Job 29. 12, 13; Je. 7. 6, 7.

Fathers, founders or patriarchs of a tribe, De. 1. 11; 1 Ki. 8. 34; Mat. 3. 9; 23. 30; Mar. 11. 10; Lu. 1. 32, 73; 6. 23, 26;—a title of respect to kings, prophets, and priests, Ju. 17. 10; 18. 19; 1 Sa. 10. 12; 2 Ki. 2. 12; 5. 13; 6. 21;—protectors or guardians, Job 29. 16; Ps. 68. 5; De. 32. 6;—authors or beginners of anything called fathers, Ge. 4. 21, 22; comp. Job 38. 28; Jn. 8 44; Ro. 4. 12;—the son not to be punished for the father's transgression, De. 24. 16; Eze. 18. 20;—power of, Ex. 22. 17; Nu. 30. 3, 5; 12. 14; De. 21. 18, 21.

Fathom, the space one may cover by stretching both arms laterally, about six feet, Ac. 27. 28.

Fault, an offence, committed by a brother, should be told to him, Mat. 18. 15;—those who are overtaken with, to be tenderly treated, Ga. 6. 1;—to be mutually confessed by Christians, Ja. 5. 16.

Favour, kindness, good-will, Ge. 39. 21; Ps. 5. 12; 30. 5, 7; 44. 3; 89. 17; Lu. 2. 52; Ac. 7. 10.

Fear, motives to it, De. 32. 39; 1 Sa. 2. 6; 2 Ki. 17. 36; Job 13. 11; 28. 28; Ps. 76. 7; 111. 10; 130. 4; Pr. 1. 7; 14. 26; Je. 5. 22; 10. 6, 7; Mat. 10. 28; Lu. 12. 5.

———, opposed to presumption, Pr. 28. 14; Ro. 11. 20; 1 Co. 10. 12; Phi. 2. 12; He. 4. 1; 12. 28; 1 Pe. 1. 17.

———, happy effects of it, Ps. 25. 12; 112. 1; Pr. 9. 10; 16. 6; 19. 23; 22. 4; Ec. 8. 12.

———, marks of it, Pr. 8. 13; 14. 2, 16; 16. 6.

———, the effect of guilt, Ge. 3. 8; 4. 14; 32. 7; Ac. 16. 38; 24. 25; Ja. 2. 19.

Fear of God, or a holy awe of his majesty, and care not to offend him, recommended, De. 6. 13; 10. 12; Jos. 24. 14; 1 Sa. 12. 24; 1 Ch. 16. 25; Ps. 2. 11; 33. 8; Pr. 3. 7; 23. 17; Ec. 12. 13; Mal. 1. 6; He. 12. 28; 1 Pe. 2. 17.

———, promises to them who cherish it, 2 Ki. 17. 39; Ps. 25. 12, 14; 31. 19; 33. 18; 34. 7, 9; 103. 11, 13, 17; 145. 19; Is. 50. 10; Mal. 3. 16; 4. 2; Lu. 1. 50.

Fear of man, the bounds of it, De. 7. 17, &c.; Ps. 56. 4; 118. 6; Pr. 29. 25; Is. 8. 12; 51. 7; Mat. 10. 26; He. 13. 6; 1 Pe. 3. 14.

Fear of punishment, a motive to obedience, Job 31. 23; Lu. 12. 5; 2 Co. 5. 11.

Feasts, by Abraham on the weaning of Isaac, Ge. 21. 8;—by Isaac to entertain Abimelech, 26. 30;—by Laban on the marriage of his daughters, 29. 22;—by Pharaoh on his birth-day, 40. 20;—on the marriage of Samson, Ju. 14. 10;—by Nabal on his sheep-shearing, 1 Sa. 25. 2, 36;—by David for Abner, 2 Sa. 3. 20;—by Solomon on his sacrificing at Gibeon, 1 Ki. 3. 15;—at the dedication of the temple, 8. 65;—by Jeroboam, 12. 32;—Belshazzar, Da. 5. 1;—by Ahasuerus, Es. 1. 3;—for Esther, 2. 18;—by Herod on his birth-day, Mar. 6. 21;—at a marriage at Cana, Jn. 2. 1;—by Matthew to entertain Jesus, Mat. 9. 9; Lu. 5. 29.

———, or RELIGIOUS FESTIVALS, among the Jews, besides the weekly Sabbath, were the new moons, 1 Sa. 20. 5; Ps. 81. 3; Nu. 28. 11;—the passover or 'feast of unleavened bread,' Ex. 12. 3, &c.;—the pentecost, or 'feast of weeks' (a week of weeks from the seventh day of the passover), lasted only one day, Ac. 2. 1; 20. 16;—of trumpets, Le. 23. 24;—of expiation or atonement, 27;—of tabernacles, lasted eight days, called

also the 'feast of ingathering,' Ex.23.16; Le. 23. 34, 39–44;—of the seventh year, or year of *release*, 25. 3, 4;—of the jubilee, celebrated at the end of every seven times seven years, 8–13;—of dedication, in remembrance of the new dedication of the temple after it had been profaned by Antiochus Epiphanes, Jn.10.22;—of Purim, in commemoration of the deliverance of the Jews from the malice of Haman, Es.3.6,7; 9.24,32.

Feathers, the plumes of birds, Le.1.16;Job 39.13; Ps.68.13; 91.4; Da.4.33.

Feeble, weak, Ge. 30. 42; Ps.38.8; 1 Co.12. 22; 1 Th.5.14; He.12.12.

Feign, to dissemble, 2 Sa. 14. 2; 1 Ki.14.5; Lu.20.20; 2 Pe.2.3.

Felix, fē'lix [happy], deputy-governor of Judea (A.D. 53.. He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife;—receives Paul as a prisoner, Ac.23.33;—hears him plead, 24.10;—trembles when he hears him preach, 25;—leaves him to Festus, 27.

Felloes, the pieces that form the circumference of a wheel, 1 Ki.7.33.

Fellow, used occasionally as an appellation of contempt, Ge. 19. 9; Mat. 12. 24; 26. 61; Ac.18.13; 22.22;—associate or equal, Zec. 13.7;—companion, Da.2.13.

Fellowship of the Saints, with God, 1 Jn. 1.3; 1 Co.1.9;—with one another, 1 Jn.1.7. *See* COMMUNION.

Fenced, protected, Job 10.11; 19.8; Is.5.2; Je. 15. 20; Eze. 36. 35;—*cities*, 2 Ch. 11. 10, 23; 12. 4; Nu. 32. 17, 36; Jos.10.20; 19. 35; 2 Ki.3.19.

Fens, miry places, Job 40.21.

Ferret, the animal usually known by this name is of the weasel family, but that mentioned in Le.11.30 is supposed to have been of the lizard species called the *gecko*.

Ferry-boat, a boat for passage, 2 Sa.19.18.

Fervency, heat or ardour of spirit, required in serving God, Ro. 12. 11;—in Christian charity or love, 1 Pe.4.8.

Fervent, ardent, Ro.12.11; Ja.5.16; 1 Pe. 4.8; 2 Pe.3.10.

Festus, fĕs'tus [joyful], the governor of Judea who succeeded Felix (A.D. 60); hears Paul plead, Ac.25.7;—his account of him to Agrippa, 14;—hears him again in the presence of Agrippa, 26.1, &c.

Fetch, to bring, or bear a thing toward or to a person, 2 Sa. 9. 5; 11.27; 1 Ki.7.13; 9. 28; 2 Ki.11.4; 2 Ch.12.11; Je.26.23; Ac.28. 13.

Fetters, shackles or chains, for binding prisoners and madmen, Ju.16.21; 2 Ki.25. 7; Mar.5.4.

Fever, a disease attended with heat, thirst, and quick pulse; of Peter's wife's mother cured by Jesus, Mat.8.14; Mar.1.31; Lu. 4.38;—of the father of Publius at Malta by Paul, Ac.28.8.

Fidelity, or strict honesty, required of servants, Tit.2.10.

Field, a piece of ground from which the trees have been 'felled,' cleared—an open tract, Ge.23.11,20; 31.4; Mat.13.24; 27.7.

Fierce, furious, cruel, Ge.49.7; Mat.8.28; 2 Ti.3.3; Ja.3.4.

Fiery Serpents, sent among the Jews, Nu. 21. 6;—trials sometimes the lot of God's people, 1 Pe.4.12.

Fightings and wars come from men's lusts, Ja.4.1.

Figs, applied to Hezekiah's boil, 2 Ki.20.7; Is. 38. 21;—Abigail gives 200 cakes of, to David, 1 Sa. 25. 18;—early, Ca. 2. 13; Mi. 7.1; Is.28.4; Ho.9.10.

Fig-tree, very common in Palestine. It becomes large, divided into many branches, which are furnished with leaves shaped like those of the mulberry. One of its peculiarities is that its fruit shoots forth *before* the leaves, and hence a tree with leaves and without fruit may be known to be barren, Mat. 21. 19; Mar. 11. 13. It affords a friendly shade;—parable of, Mat. 24.32.

Figures, to represent God not to be made, De.4.15,16; of any kind not to be worshipped, Ex.20.4,5.

———, types, or resemblances; Adam was one of Christ, Ro. 5. 14;—the holy of holies, in the Jewish temple, was one of heaven, He.9.9,24.

Fillet, a band for the hair, an astragal, or architectural ornament, Ex. 27. 10, 11; 36. 38; Je.52.21.

Filthy, polluted, man as a sinner is, Job 15.16; Ps.14.3;—our very righteousness is, Is.64.6.

Finally, in conclusion, 2 Co. 13. 11; Ep. 6. 10; Phi.3.1; 4.8.

Finer, a worker in gold and silver, Pr.25. 4. In Jn. 17. 4 the word is rendered 'founder,' and in Is.41.7 'goldsmith.'

Finger of God, the visible effect of his power, Ex.8.19; 31.18; De.9.10; Lu.11.20.

Fining-pot, melting-pot or crucible, Pr.17. 3; 27.21.

Finish, to complete or end, Lu.14.28; 9.30; Jn.4.34; 5.36; Ac.20.24; Ro.9.28.

Fire from Heaven, destroys Sodom, &c., Ge.19.24;—consumes the sacrifice of Abraham, 15.17;—the victims offered for Aaron and the people, Le. 9. 24;—mingled with hail in the plagues of Egypt, Ex.9.23;—destroys many of the Israelites at Taberah, Nu.11.1, &c.;—two hundred and fifty in the rebellion of Korah, 16.35;—of Nadab and Abihu, the sons of Aaron, Le.10.2;—consumes the sacrifice of Gideon, Ju.6.21;—of Manoah, 13.19;—of Elijah at Mount Carmel, 1 Ki. 18. 38;—of Solomon at the dedication of the temple, 2 Ch. 7. 1;—destroys those who were sent to take Elijah, 2 Ki.1.10,12;—coals of fire an emblem of the fate of Israel, Eze.10.1;—the world at last to be destroyed by, 2 Pe.3.7.

Firkin, the *amphora*, a liquid measure equal to a bath, containing about 9 gallons, Jn.2.6.

Firmament [the expansion], the visible heavens, Ge.1.17,20; Ps.19.1; Da.12.3.

First-born, not to be disinherited, De. 21. 15;—of the Israelites claimed by God, as a memorial of the destruction of those of the Egyptians, Ex.13.2;—and also of their cattle, 11; De.15.19;—to be ransomed, Ex. 34.20;—of the poor, the most miserable of the poor, Is.14.30;—of death, Job 18.13;—Christ the 'First-born of every creature,' Col.1.15;—a name of honour, Ex.4.22; Je. 31.9; Ps.89.27.

First-fruits, the law relating to them, Ex. 22. 29; 23. 19; 34. 26;—the offerings at the presentation of them, Nu.28.26;—the confession to be made at the time, De.26. 1, &c.

Fir-tree, very tall, straight, evergreen, of dense foliage, and abounding with a gum called *rosin*, Ps. 104. 17; Is. 41. 19; 55. 13; Ho.14.8.

Fishers, most of the apostles were, Mat.4. 18; Mar.1.16;—wisdom of God in employing such instruments, 1 Co.1.26–29.

Fishes, created, Ge. 1. 20;—one swallows Jonah, Jonah 1.17;—a miraculous draught of them at the call of Peter, Lu.5.6;—one caught to pay the tribute for Jesus and Peter, Mat.17.27;—draught of, when Jesus appeared in Galilee after his resurrection, Jn.21.6. *Fish-market* in Jerusalem, Eze. 47.10; Ne.3.3. *Fish-gate*, Zec.14.10. *Fish-hooks*, Am.4.2; Job 41.1,2. *Fish-pools* of Heshbon, Ca.7.4.

Fitches, vetches, or the chick-pea, Is. 25. 27. In Eze. 4. 9 it is the rendering of a different Hebrew word; in the margin correctly translated 'spelt,' and in Ex.9. 22 and Is.28.25 incorrectly translated 'rye.'

Flagons, vessels for carrying wine, Is.22. 24. In 2 Sa.6.19, Ca.2.5, and Ho.3.1, the word means cakes made of grapes.

Flags, a kind of rushes, or water plants with broad leaves; Moses was laid among them, Ex. 2. 3, 5. Translated 'meadow,' Ge.41.2,18.

Flakes, of flesh; the loose hanging parts, or the veins of it, Job 41.23.

Flattery, false praise, to be guarded against, Job 17.5; 32.21; Ps.12.3; Pr.24.24; 26. 28; 28. 23; 29. 5; Is. 5. 20; 1 Th. 2. 5; Da. 11.21,32,34. Examples of: woman of Tekoah, 2 Sa. 14. 17;—Absalom, 15. 5;—Job's friends, Job 29. 5, 25;—Herodians, Lu.20.21;—Tyrians, Ac.12.22.

Flax, a well known plant, of the fibre of which linen is made, Ex.9.31; Jos.2.6; Pr. 31.13.

Fleece, the wool shorn off from a sheep;—the dry and wet fleece a sign to Gideon, Ju.6.36.

Flesh, granted to man for food after the flood, Ge.9.3.

———, a term used to denote the corruption of human nature, Ro.7.25; Ga.5.17;—the motions of it tending to sin, Ro.7.5;—not to walk after it, but after the Spirit, 8. 9,12; 13.14;—the works of it, Ga.5.19;—to be abstained from, 1 Pe.2.11; 2 Pe.2.10.

Flies, swarms of, sent on the Egyptians, Ex.8.21; Ps.78.45.

Flint, or hard rock, water miraculously brought from, Nu.20.11; De.8.15; Ps.114. 8; a *face* or *forehead* like, meaning undaunted boldness and courage, Is. 50. 7; Eze.3.9.

Floats, large pieces of timber fastened together to convey goods with the stream, 1 Ki.5.9; 2 Ch.2.16.

Flock, a company, or drove of sheep or goats, distinguished from the *herds*, which consisted of oxen;—attended by Rachel, Ge. 29. 2, 9;—watched by Jacob, 30. 36;—though cut off from the fold, Hab.3.17.

Flood, Ge.7.8;—not to return again, 8. 20, 21; Is.54.9. *See* DELUGE.

Flourish, to bud, spring forth, appear beautiful, Ps.72.7,16; 92.7,12; Pr.11.28; Is. 17.11.

Flowers, were in great variety and abundance in Palestine, yet seldom spoken of except in the analogy they afford to the transitory life of man, Job 14.2; Ps.103.15; Is.28.1; Ja.1.10; 1 Pe.1.24.

Flute, a musical pipe well known, Da.3.5, 7, 10, 15;—'minstrels,' Mat. 9. 23, 24, were players on.

Fluttering, brooding like young birds, De. 32.11.

Flux, a dysentery, Ac.28.8.

Flying, moving with wings, Le.11. 21, 23; Ps.148.10; Re.4.7.

Foaming, casting froth as a raging sea, Mar.9.20; Jude 13;—'foam upon the water,' Ho.10.7.

Fodder, hay, straw, Job 6. 5;—rendered 'corn,' 24.6; 'provender,' Is.30.24.

Folds, pens for sheep, Nu. 32. 24; Ps. 50.9; Je.23.3; Zep.2.6.

Follow Christ, to do so includes attendance on his doctrines, Jn.10.27;—obedience to his commands, 15.14;—imitation of his example, 1 Jn.2.6;—renunciation of or mortification to the world, Lu.18.22;—willingness to bear affliction for the sake of Christ, Mat. 10. 38; 16. 24;—reliance on his blood and Spirit, Ro.3.25,26; 8.1,4,14;—perseverance to the end of life, Mat.10.22; Re.2. 10.

Folly, want of knowledge or understanding, Pr.12.16; 18.2; Ec.5.3.

———, vice, Ps. 5. 5; Pr.1. 7, 22; 3. 35; 10.18; 13.19; 19.1; 26.11; 28.26; Je.4.22; 5.4; Mar. 7.22; Tit.3.3.

Food given for the use of man, Ge.1.29;9.3.

——— promised to the people of God, Ps.34. 9,10; 37.3; 111.5; 132.15; Is.33.15,16; 65.13; Mat.6.33.

Fool, a person void of understanding, Pr. 10.8; 12.23;—used to signify one who is a *reprobate wretch*, Mat.5.22;—often means a wicked or atheistical person, Ps.14.1; 53. 1; Pr.10.23; 26.10;—some of the characteristics of a fool: disregard of instruction, Pr. 1. 7; 15. 5;—self-confidence, 14. 16; 22. 3;—self-sufficiency, 12. 15;—love of mischief, 10.23;—officious, or meddling, 20.3;—contentious, 18.6;—incorrigible, 26.11; 27.22.

Foolishness, the gospel, which publishes eternal life through a crucified Saviour, thus accounted by the Greeks, 1 Co.1.18, 21,23;—spiritual things appear so to unrenewed men, 2.14;—the wisdom of the world is thus accounted by God, 3.19.

Footstool, one of gold made for Solomon's throne, 2 Ch.9.18;—the earth is God's, Is. 66. 1; Mat. 5. 35;—the ark, 1 Ch. 28. 2; Ps. 99.5.

Forbearance, patiently bearing provocation or offence, recommended, Mat.18.26; 1 Co.13.4,7; Ep.4.2; Col.3.12; 1 Th.5.14.

——— of God to men, Ps.50.21; Ec. 8.11; Ro.2.4; 2 Pe.3.9,15.

Forbidding, hindering by word or deed, Lu.23.2; Ac.28.31; 1 Th.2.16.

Forced, compelled, violated, Ju.1.34; 20.5; 2 Sa.13.14,22.

Ford, passage, of Jordan, Jos.2.7;—Jabbok, Ge. 32. 22;—Arnon, Is. 16. 2;—Euphrates, Je.51.32.

Forecast, to calculate or plan beforehand, Da.11.24,25.

Forehead, the upper part of the face, Ex. 28.38; Le.13.41; Re.14.9; 17.5.

Foreigner, one born in, and who has come from another country, Ex.12.45; De.15.3; Ob.11; Ep.2.19.

Foreknowledge of God, or his eternal acquaintance with all things, asserted, Ge. 18.18; 1 Ki. 22. 22; Ac. 2. 23; 4. 28; Ro.8.29; 2 Ti.1.9; 1 Pe.1.2,20.

Foreordain, to fix or appoint beforehand, 1 Pe.1.20.

Forerunner, a harbinger, one sent before; Christ is so called, He.6.20.

Foreskin, cut off in circumcision, Ge.17. 11,14; Ex.4.25. *Hill of*, a place near Gilgal where the Israelites were circumcised before entering Canaan, Jos.5 3.

Forest, a woody and uncultivated tract of ground; Solomon built the house of the, 1 Ki.7.2;—Asaph keeper of the king's, Ne.2. 8;—of the south, an emblem of the state of Israel, Eze.20.45;—of cedars on Lebanon. 2 Ki.19.23; Ho.14.5,6;—of Carmel, Is. 37. 24;—in Arabia, 21.13.

Forfeited, lost or alienated by fault or crime, Ezr.10.8.

Forgetfulness of God and our Duty, dangerous, De. 4.9; 6.12; 8.11; 2 Ki.17.38; Ps. 44.17,20; Pr.3.1; Ja.1.25;—punishment of, De. 8. 19; 1 Sa.12.9; Ps. 9. 17; Je.18.15–17; Ho.8.14.

Forgetfulness of Favours, censured, Ec. 9.15;—of Pharaoh's butler to Joseph, Ge. 40.23; 41.9.

Forgiveness of Sin, a blessing which God only can bestow, Is. 43. 25; 55. 7; Da. 9. 9; Mi. 7. 18, 19; Mar. 2. 7; Lu. 5. 21;—given through Christ, Ac.5.31; 13.38; 2 Co.5.19; Ep. 1. 7; 4. 32;—includes all sin, even the most aggravated, Je.33.8; Is.1.18; Eze.18. 22; 33. 16; Mat. 12. 31; Mar. 3.28; Col.2.13;—is freely conferred on the sinner, Is.43. 25;Re.22.17;—is irreversible, Ro.8.1,33,34;—is promised to all who repent, and believe on Christ, Ex. 34. 6; 2 Ch. 7. 14; Ps. 32. 1; 103.3; 130.4; Pr.28.13; Is.1.18; 55.7; Je.31. 34; Da. 9. 9, 24; Mar. 1. 4; Lu.1.77; 3. 3; 24. 47; Ac. 2. 38; 5. 31; 8.22; 10.43; 13.38; Ro.3. 25; Col.1.14; He.8.12; Ja.5.15; 1 Jn.2.12;—procured alone by Christ's blood or sacrifice, Mat.26.28; Ep.1.7; Tit.2.14; He.9 14, 22; 1 Jn.1.7; Re.1.5;—to be sought with the whole heart, De. 4. 29; 1 Ch. 28. 9; Ps. 119.2; Je.29.13; 1 Th.5.17.

Forgiveness of Injuries, commanded, Pr. 19.11; Mat.6.15; 18.21; Mar.11.25; Lu.6.36; 17.4; Ep.4 32; Col.3.13; Ja.2.13.

Forgiveness, examples of: in Christ to his crucifiers, Lu. 23. 34;—in Stephen to his murderers, Ac. 7. 60;—in Joseph to his brethren, Ge.50.20,21;—in David, 1 Sa.24. 7; 2 Sa.19.18–23;—in Paul, 2 Ti. 4. 16.

Forms and Patterns of prayer and thanksgiving appointed, Ex.15.1,20; Nu.6.22; 10. 35; De.21.8; 26.3,5,13,15; 31.19; Ne.12.46; Mat.6.9; Lu.11.1,2.

Fornication, forbidden to the Israelites, Le.19.29; De.23.17;—a law concerning it, De. 22. 28;—censured in general, Pr.2.16; 5.3; 6. 25; 7 6; 22.14; 23.27; 29. 3; 31.3; Ec. 7. 26; Ho. 4. 11; Mat.15.19; Mar. 7. 21; Ac. 15. 20; Ro. 1. 29; 1 Co. 5. 9; 6.9,13,15; 2 Co. 12. 21; Ga. 5.19; Ep.5.3,5; 1 Th.4.3; 1 Ti.1. 10; He.12.16; 13.4; Re.2.14,20; 21.8; 22.15. *See* WHOREDOM.

———, motives to avoid it, Pr.2.16; 5.3; 6.24; 7.5; 9.18; 29.3; Ho.4.10; 1 Co.6. 18; Ep. 5.5; Col.3.5; He. 13. 4: Jude 7; Re. 21.8; 22.15.

———, laws relating to it, Ex.22.16; Le.19.20;—the price of it not to be given to the sanctuary, De.23.18.

——— of Judah, Ge. 38. 2, 15;—of Zimri and Cozbi, Nu. 25. 6;—of Samson, Ju.16.1, &c.

———, signifying *whoredom* of married persons, Mat.5.32; 19.9.

———, the sin of idolatry, 2 Ch.21. 11; Eze.16.29.

Forsake, God will not, his own people, Ps. 94.14; He.13.5;—when he does, in appearance, it is only for a short time, Is.54.7,8; 49.14–16; Ne.9.31.

Forsaking the assemblies of the saints, condemned, He.10.25.

Forsaking God, involved in forsaking his ordinances, 2 Ch. 29. 6;—in forsaking his covenant, De.29.25; 1 Ki.19.10; Je.22.9;—in trusting in man, Je.17.5;—prosperity a temptation to, De.32.15; Pr.30.8,9; Ne. 9, 25, 26; Ho. 13. 6;—entails severe punishment, De.28.20; 29.24,25; Ps. 89.30–32; Is. 1.28; Je.2.19; Ho.4.6.

Forswear, to break an oath or vow, forbidden, Mat.5.33.

Forthwith, speedily, without delay, Ezr. 6.8; Mat.13.5; Mar.1.29; Ac.9.18.

Fortress, a stronghold, or place of protection; the Lord is to his children, Ps.18.2; 31.3; 71.3; 91.2; 144.2; Je.16 19

Fortunatus, for-tu-na'tus [prosperous], a disciple of Corinth, a friend of Paul, 1 Co. 16.17.

Forwardness, alacrity, the utmost willingness, 2 Co.9.2.

Found, what is so to be restored, Le.6 3

Foundation, Christ is, on which we are required to build our faith, and hopes of salvation, Is 28.16; 1 Co 3.11; Mat 16.18; Ac.

4.12;—'the foundation of the apostles and prophets,' Ep. 2.20, refers to the doctrines they taught, and these rest on Jesus, 'the chief corner-stone;'—the immutable decree of God, so called, 2 Ti.2.19.

Founder, one who casts figures of melted metal, by pouring it into moulds, Ju.17.4; Je.6.29; 10.9,14.

Fountain, spring of water, Ge.16.7;—perpetual, valued greatly, Ps.36.7,9; Is.49.10; Je.2.13;—used to denote children, De.33.28; Pr.5 16;—opened for sin, Zec.13.1.

Fowler, one who catches fowls, Ps.91.3; Pr.6.5; Ho.9.8.

Fowls, when created, Ge.1.20.

Fox, a wild animal of the dog kind, remarkable for its cunning, Ju.15.4; La.5.18; Eze.13.4; Mat.8.20;—Herod, the tetrarch of Galilee, so called, on account of his craftiness, Lu.13.32. Some think that this word is *jackal*, an animal very common in Palestine and Asia Minor.

Fragments, broken pieces of meat, not to be lost, Mat.14.20; Jn.6.12.

Frail, easy to be broken or destroyed; man is, Ps.39.4.

Frame, form, construction, Ps.103.14; Eze.40.2.

Frankincense, a sweet-smelling gum, anciently burned in temples, now used in medicine, Ex.30.34; Le.2.1; Mat.2.11. Called '*frank*,' because of the freeness with which it burns and emits its odours.

Fraud. *See* DECEIT.

Fray, frighten, De.28.26; Je.7.33; Zec.1 21.

Freckled, full of s ots, Le.13.39.

Freedom, true, Jn.8.36; Ro.6.16; 2 Pe.2.19.

Fret, to vex, 1 Sa.1.6; Ps.37.1; Is.8.21.

Friend, Christ is a sincere, Jn.15.9;—constant, 13.1;—disinterested, Ro.5.6-8;—honourable, Phi.2.9;—almighty, 3.21;—everywhere present, Mat.28.20;—everlasting, He.13.8.

Friends, the value of them, Pr.17.17; 18.24; 27.9,17;—how separated, 17.9;—danger from unfaithful ones, Ps.55.12; Pr.25.19;—examples of such: of Jael to Sisera, Ju.4.18;—of Delilah to Samson, 16.4, &c.;—of Ruth to Naomi, Ru.1.16,17;—of Joab to Abner, 2 Sa.3.27;—to Amasa, 20.9;—of the friends of David, Ps.38.11; 41.9;—of Judas to Jesus, Mat.26.48.

———, examples of sincere and steadfast: Jonathan and David, 2 Sa.1.26, Barzillai and David, 17.27; 19.32; 1 Ki.2.7;—Paul and Titus, 2 Co.2.13;—Paul and Timothy, 2 Ti.1.2.

Fringes, hems or borders on garments, Mat.9.20; 14.36;—laws concerning them, Nu.15.37; De.22.12.

Frogs, one of the plagues inflicted on Egypt, Ex.8.2;—mentioned in the visions of John, Re.16.13.

Frontlets. This word occurs only in Ex.13.16; De.6.8; 11.18; and the meaning of the injunction there is, that they should keep the statutes of God distinctly in view. But soon after the return from Babylon the Jews gave these commands as to 'frontlets' a literal interpretation, and had portions of the law written on pieces of parchment, and worn as badges about their persons. The passages thus written were these four: Ex.13.2-10, 11-21; De.6.4-9; 11.18-21. These strips of parchment were rolled up and put into a small case, which they bound to the centre of their foreheads. *See* PHYLACTERIES.

Frost, notwithstanding the heat of the day in the Holy Land, is often severe at night, Ge.31.40; Job 37.10; Ps.147.16.

Frugality, thrift or careful sparing, recommended, Pr.18.9; Jn.6.12.

Fruits, of the Spirit, or gracious habits produced in believers, mentioned, Ga.5.22, 23;—meet for repentance, Mat.3.8;—of righteousness, Phi.1.11.

Frustrate, to defeat or make void; men hired to, Ezr.4.5;—the apostle Paul did not, the grace of God, Ga.2.21.

Fuel, aliment for fire, Is.9.5,19; Eze.15.4; 21 32.

Fugitive, a runaway or deserter, Ge.4.12; Ju.12.4.

Fulfilled, the Old Testament prophecies concerning Christ were, Mat.1.22; 2.15; 8.17; 12.17; 13.35; 21.4; 27.35. *See* PROPHECY.

Fuller, one who cleanses and dresses cloth, 2 Ki.18 17; Is.7.3; 36.2; Mal.3.2; Mar.9.3.

Fulness of Christ, the abundance of grace with which he was filled, Jn.1.16;—the church is also called the *fulness of Christ*, because it makes him a complete or perfect Head. He is not a Mediator full and complete without his mystical body, Ep.1.23.

Fulness of the Godhead bodily, substantially, or fulness of perfections essential to God, Col.2.9.

Fulness of Time, the period fixed for Christ's advent, Ga.4.4; Ep.1.10.

Furbished, burnished or polished, Eze.21.9,11,28.

Furlong, a Greek measure of distance, a *stadium*, equal to 606¾ feet, or about one-ninth of an English mile, Lu.24.13; Jn.6.19; 11.18.

Furnace, sharp and grievous afflictions, Eze.22.18,20,22;—a place where a vehement fire may be excited, Da.3.6,11,15,19;—hell, Mat.13.42,50.

Furnish, to supply, De.15.14; Ps.78.19; Is.65.11; Je.46.19.

Furrows, a long opening of the ground with a plough, Job 31.38; Ps.65.10; 129.3; Eze.17.7,10; Ho.10.4,10.

Further, to a greater distance, any more, Nu.22.26; De.20.8; Job 38.11; 40.5; Mat.26.39,65.

Fury, rage, Ge.27.44; Da.3.15;—the judgments of God, Job 20.23; Is.59.18; Je.36.7.

Future State mentioned, or alluded to, in the Old Testament, Job 21.30; 19.25; Ps.9.17; 16.11; 17.15; Pr.14.32; Ec.3.17; 11.9; Da.12.13.

———, no marriages in it, Lu.20.34;—our bodies changed in it, 1 Co.15.42, 51, &c.;—the happiness of it, Re.7.15,21. *See* HEAVEN.

G.

Gaal, gā'al [contempt], the son of Ebed, conspires against Abimelech, Ju.9.22;—defeated by him, 34.

Gaash, gā'ash [a tumult], a hill of Ephraim; here Joshua was buried, Jos.24.30;—mention is made of the 'brooks of Gaash,' 2 Sa.23.30; *i.e.* valleys or water-courses.

Gabbatha, găb'ba-tha [high, elevated], the Hebrew name of the judgment-seat in Pilate's palace, whence he pronounced sentence of death on Christ, Jn.19.13;—called in Greek by a word rendered 'pavement.'

Gabriel, gā'brĭ-el [God is my strength], an archangel, appears to Daniel, Da.8.16; 9.21;—to Zacharias, Lu.1.19;—to the Virgin Mary, 26.

Gad [a troop], (1) The seventh of Jacob's sons, the first-born of Zilpah, Ge.30.11;—had seven sons, 46.16;—his descendants, 1 Ch.5.11;—his inheritance, Jos.13.24;—Moses' blessing on, De.33.22.—(2) A prophet who adhered to David under the persecutions of Saul, 1 Sa.22.5;—sent by God to David, to propound to him the choice of one of three plagues, for proudly numbering the people, 2 Sa 24.11;—wrote a history of David's life, 1 Ch.29.29.

Gadara, găd'a-ra, one of the ten cities called Decapolis, the metropolis of Peraea, about six miles from the Sea of Tiberias, where Christ permitted the devils he had ejected to destroy a herd of swine, Lu.8.26-37. Its ruins are called *Um-Keis*.

Gadarenes, găd-a-reens', inhabitants of Gadara, Mar.5.1; Lu.8.26,37.

Gaddest, ramblest about, Je.2.36.

Gaddi, găd'dy [my army], one of the men sent by Moses to spy the land of Canaan, Nu.13.11.

Gaddiel, gad'dĭ-el [fortune sent by God], of the tribe of Zebulon, which he represented as one of the twelve 'spies,' Nu.13.10.

Gadites, găd'ites, descendants of Gad the patriarch, De.3.12; Jos.22.1.

Gain, unjust, will not profit, Pr.10.2; 28.8.

Gainsaying, contradicting, speaking against, Lu.21.15; Ac.10.29; Ro.10.21; Tit.1.9.

Gaius, gā'yus [earthly], (1) A noted Christian at Corinth, in whose house the disciples were wont to assemble; was baptized by Paul, Ro.16.23; 1 Co.1.14.—(2) A Macedonian who accompanied Paul to Ephesus, Ac.10.29.—(3) A Christian to whom John addressed his third epistle (A.D. 92).

Galatia, ga-lā'shĭ-a. The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and about B.C. 280 settled in that part of Phrygia which was afterwards called Galatia, or Gallo-Graecia. About B.C. 26 they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. Here Paul preached the gospel and planted churches about A.D. 53, Ac.16.6;18.23;—to these churches he wrote his epistle to the Galatians, Ga.1.2. About 266 years after Christ it was overrun by the Goths, and afterwards became a province of Turkey. It is now called *Natolia*.

Galbanum, a resinous gum, an ingredient in the sacred incense, Ex.30.34.

Galeed, gāl'e-ed [heap of witness], a place so called by Jacob, Ge.31.47,48.

Galileans, Lu.13.1, a sect among the Jews, related to the Pharisees in their religious views, but differing from them in their political opinions. The party was originated by Judas of Galilee, who in 'the days of the taxing' taught that all foreign domination was unscriptural. The Pharisees attempted to identify our Lord and his disciples with this sect, applying this name to them as a term of reproach, Jn.7.41,52; Mat.26.69; Mar.14.70; Lu.22.59.

Galilee, gal'ĕ-lee [a circle, circuit], a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Ki.9.11;—the upper part was called *Galilee of the Gentiles*, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech, Mar.14.70;—here Christ dwelt from his youth, Mat.2.22, 23;—from it he came to John the Baptist, 3.13;—here he preached and performed miracles, 4.23, 24;—here he met with his followers after his resurrection, 28.7; Mar.16.7;—churches in, Ac.9.31.

——— (SEA OF), Mat.4.18; 15.29; Mar.1.16. *See* GENNESARETH.

Gall, a bitter herb or root, perhaps hemlock, De.29.18; 32.32; Ho.10.4; Mat.27.34;—anything bitter, pernicious, or distressing, Je.8.14; La.3.5, 19;—an unrenewed state, Ac.8.23;—also an animal fluid secreted by the liver, Ps.69.21; Job 16.13; 20.14,25.

Gallant, brave, Is.33.21.

Galleries, upper rooms, or passages and seats above stairs, Eze.41.15; 42.3.

Galley, a ship rowed with oars, Is.33.21.

Gallim, gal'lim [heaps], a little village of Benjamin, about 4 miles north of Jerusalem, 1 Sa.25.44; Is.10.30.

Gallio, gal'lĭ-o, the proconsul of Achaia (A.D. 53), and brother of Seneca, the celebrated moralist, the Roman governor at Corinth, Ac.18.12;—did not concern himself with the controversies between the religious parties existing around him, 17.

Gallows, a gibbet, for executing a malefactor, Es.6.4; 7.10; 9.13. In Ge.40.19 and De.21.22,23, the word is rendered 'tree.'

Gamaliel, ga-mā'lĕ-el [recompense of God], a celebrated Pharisee, and rabbi or doctor of the law; his advice respecting the apostles, Ac.5.34;—Paul's tutor, 22.3.

Gammadims, găm'ma-dims [cubit-high men, pigmies; others render the word, short-swords men, watchmen], soldiers placed in the towers of Tyre, Eze.27.11.

Gamul, ga'mul [weaned], one of the priesthood in David's reign, 1 Ch.24.17.

Gaped, stared, Job 16.10; Ps.22.13.

Garden, Ge.21.33; Nu.24.6; Is.1.8;—church likened to, Ca.4.12; Is.58.11.

Garlands, a kind of crowns, placed on the head of animals to be sacrificed, Ac.14.13.

Garlick, a well-known plant, much used in Egypt, Nu.11.5;—now known by the name of shalot or eschalot (*Allium escalonium*).

Garment, any covering for the body, Ge.9.23; 25.25; Ps.69.11; 102.26; Mat.9.16,20; Re.1.13. *See* CLOTHES.

Garner, the old form of the word *granary*, a storehouse or barn for corn, Ps.144.13; Joel 1.17; Mat.3.12; Lu.3.17.

Garnish, to adorn, 2 Ch.3.6; Job 26.13; Mat.12.44; Re.21.19.

Garrison, a place of defence, 1 Sa.13.23;—a band of soldiers, 2 Co.11.32.

Gate, the entrance into a city, house, &c., Ju.16.3;—to heaven strait, and that of destruction broad, Mat.7.13;—of a city, a place of judicial proceedings, De.17.5; Am.5.10; 12.15.

Gath [a wine-press], one of the five cities of the Philistines, the birthplace of Goliath, 1 Sa.17.4;—David conquered it, 2 Sa.8.1;—Uzziah brake down its walls, 2 Ch.26.6;—Anakims were the ancient inhabitants of, Jos.11.22. It has been identified with *Tell es-sâfieh*, a hill 10 miles east of Ashdod.

Gather, to collect, Ge.31.46; 41.35; Mat.3.12; 6.26; Jn.6.12;—used also to denote man's death or burial, Ju.2.10; 2 Ki.22.20; Ge.49.29,33.

Gath-hepher, găth-hē'fer [the wine-press of the well], a city of Galilee, the birthplace of the prophet Jonah, Jos.19.13; 2 Ki.14.25;—called Gittah-hepher, Jos.19.13.

Gath-Rimmon, găth-rim'mon [the wine-press of the pomegranate], (1) A city in Dan, Jos.19.45.—(2) Another in the half-tribe of Manasseh, Jos.21.25;—called Bileam, 1 Ch.6.70.

Gaza, gā'zah [strong], the capital and stronghold of the Philistines, situated towards the southern extremity of Canaan, and about sixty miles south-west of Jerusalem; was an important city before the time of Abraham, Ge.x.;—was inhabited by the Avims, De.2.23, and Anakims, Jos.11.22;—taken by the tribe of Judah, Ju.1.18;—Samson carried away the gates of, 16.1,3;—here he was confined, 21;—Philip the evangelist goes towards it, Ac.8.26. Its modern name is *Ghuzzeh*, containing about 1500 inhabitants.

Gazing, looking earnestly, Na.3.6; Ac.1.11; He.10.33.

Geba, gē'bah [a hill], a city of the tribe of Benjamin, given to the priests, Jos.21.17. Identified with the village of *Jeba*, about six miles north of Jerusalem.

Gebal, gē'bal [mountain], a city or district on the north of Canaan, within the territories of Phœnicia, where the Giblites dwelt, famous as stone-hewers and ship-calkers, Eze.27.9; Jos.13.5; 1 Ki.5.18. Now called *Jebeil*.

Gebim, gē'bim [the ditches], a place near Jerusalem, mentioned only in Is.10.31.

Gedaliah, gĕd-a-lī'ah [made great by Jehovah], son of Ahikam, made governor of the Jews who were left by Nebuchadnezzar, Je.40.7;—murdered, 41.2.

Geder, gē'der, or GEZER [a wall], one of the thirty-one ancient royal towns of the Canaanites whose kings were defeated by Joshua, Jos.12.13;—may be identified with Gedor, 15.58;—and Beth-Geder, 1 Ch.2.57.

Gederah, ge-dē'rah [the sheepfold], a city of Judah, Jos.15.36.

Gederoth, ged-ē'roth [sheepfolds], a town in the 'valley' of Judah, Jos.15.41;—taken by the Philistines, 2 Ch.28.18.

Gehazi, ge-hā'zī [valley of vision], the servant of the prophet Elisha, made a leper for his falsehood and deceit, 2 Ki.5.27.

Geliloth, gĕl'ĭ-loth [circles, circuits], a city of Benjamin, Jos.18.17;—called Gilgal, 15.7.

Gemariah, gĕm-a-rī'ah [whom Jehovah has made perfect], (1) Son of Hilkiah, sent by Zedekiah to Babylon with tribute-money for Nebuchadnezzar;—took charge of Jeremiah's letter, Je.29.3.—(2) Son of Shaphan, a scribe in the time of Jehoiakim, Je.36.11-20.

Gender, to get, or breed with young, Le.19.19;—to produce or give rise to, 2 Ti.2.23; Job 38.29; Ga.4.24.

Genealogies, lists or records of ancestors;—preserved with extraordinary care, Ezr.2.62; He.7.3;—origin of that of Israel and Judah, 1 Ch.9.1, &c.;—of David, Ru.4.18;—of Jesus, Mat.1.1, &c.; Lu.3.23, &c.; cautions to guard against foolish questions about, 1 Ti.1.4; Tit.3.9.

General, common, He.12.23;—a commander, 1 Ch.27.34.

Generosity, or liberality, recommended, De.15.7; Pr.11.24; 18.16; 19.6; 21.26; 2 Co.9.7;—of Israel to the captives of Judah, 2 Ch.28.15;—of Johanan to Gedaliah, Je.40.13.

Genesis [beginning], the first book of the Holy Scriptures, including the history of the world, from the creation to the death of Joseph, during about twenty-four generations, or 2369 years.

Gennesareth, ge-nĕs'a-reth (SEA OF), a lake in the Holy Land, about 14 miles long and 7 broad in the widest part. Its surface is 653 feet below the level of the Mediterranean;—called by Moses the *Sea of Chinnereth*, Nu.34.11;—the New Testament writers call it the *Sea of Galilee*, Mat.4.18; 15.29; Mar.1.16;—the *Sea of Tiberias*, Jn.6.1,23;—and the *Sea of Gennesareth*, Lu.5.1;—on this lake Christ calmed the storm, Mat.8.26; Mar.4.39; Lu.8.24;—here

his disciples were accustomed to fish, Lu. 5.4–11; Jn.21.3–11.

Gennesareth LAND OF, Mat.14.34; Mar. 6.54;—a district on the west shore of the lake, near Capernaum, Jn.6.15–25.

Gentiles, all nations beside the Jews, their heathen state, Ro. 1. 21; 2. 14; 1 Co. 12 2; Ep.2 1,12; 4.17;—intimations of their admission to the blessings of the gospel, Is. 42.1; 49.6,22; 60.2; 65.1; Je.16.19; Ho.2.23; Joel 2.32; Mi.4.1; Zep.3.9; Mal.1.11; Mat. 8.11; Lu. 2. 32; 3.6; 24.47; Jn.10.16; Ac.10. 15;—the terms of their admission, Ac.8. 37;—proper members of the Christian church, Ep.2.19, &c.;—should respect the Jewish converts, Ro.11.18.

Gentle, meek, quiet, and mild, the servants of the Lord required to be, 2 Ti.2.24; Tit. 3. 2;—the apostles were, 1 Th. 2. 7;—the wisdom that is from above is, Ja. 3. 17;—gentleness a fruit of the Spirit, Ga.5.22;—exemplified by Christ, 2 Co.10.1.

Genubath, gĕn'u-bath, or gē'nu-bath, son of Hadad, an Edomite, born in the palace of Pharaoh, 1 Ki.11.20.

Gerah [a berry], the smallest weight, and also the smallest coin among the Hebrews, =$\frac{1}{60}$th part of a shekel, Ex. 30. 13; Le. 27.25.

Gerar, gē'rar [lodging-place], the seat of the first Philistine kingdom, Ge.10.19;—here Abraham sojourned, 20. 1;—and also Isaac, 26.6.

Gergesenes, ger-ge-seens', or GADARENES, the inhabitants of the region round Gergesa, a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Mat.8.28; Mar.5.1;—near this place Christ cured two demoniacs, Lu. 8.26–36.

Gerizim, ger'ĕ-zim, a mountain of Samaria, near Shechem, on which the Samaritans erected their temple, in opposition to that at Jerusalem, De. 11. 29;—referred to by the woman of Samaria, Jn.4.20;—from it and Mount Ebal the blessings and curses to be pronounced, De.27.11; Jos.8.33.

Gershom, ger'shom [stranger], the name of Moses' first-born son, Ex.2.22; 18.4.

Gershon, ger'shon, the eldest son of Levi, Ge. 46. 11; called also Gershom, 1 Ch. 6. 16,17.

Geshem, gē'shem, an Arabian who opposed Nehemiah in rebuilding the walls of Jerusalem, Ne.6.1,2; the same as Gashmu in ver. 6.

Geshur, gē'shur [a bridge], a small principality of Syria in Bashan, the king's daughter of which David married, by whom he had Absalom, 2 Sa. 3. 3;—hither he fled after he had killed his brother, and remained in it three years, 13.37,38.

Gethsemane, geth-sĕm'a-ne [oil-press or garden], in Jn. 18. 1 called 'a garden,' in Mat.26.36 'a place,' was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour on the night before his crucifixion endured his agony, and was betrayed and apprehended, Mat.26.36; Mar.14.32;—was often resorted to by Jesus with his disciples, Jn. 18. 1, 2. The garden consists of a small plot of ground, with a low inclosure of stones. There stand in it eight venerable-looking olives, which seem as if they might have remained from time immemorial.

Gezer, gē'zer [a place, a precipice], a Canaanitish royal city, the king of which was slain by Joshua, Jos.10.33;—taken by Pharaoh, and given to Solomon, 1 Ki. 9. 16;—probably identical with the modern *Um-Rush* on the Jaffa road.

Ghost (HOLY), or HOLY SPIRIT, his names and characters: Spirit of God, Ge.1.2; Mat. 3.16;—Spirit of the Father, Mat.10.20;—Spirit of Christ, 1 Pe.1.11;—Spirit of grace, He.10.29;—Spirit of holiness, Ro. 1. 3;—Spirit of truth, Jn.14.17;—the Comforter, 14.26; 15.26.

———, his *personality* in the Godhead appears, from his being joined with the Father and the Son in baptism and the apostolic benediction, Mat.28.19; 2 Co.13. 14;—from personal *affections* ascribed to him, Ep. 4. 30; Ro. 15. 30;—personal *actions*; such as coming, testifying, receiving, showing, teaching, hearing, speaking, sending, forbidding, not suffering, helping, &c., Jn.14.16,26; 15. 26; 16. 7–14; Ac.13. 2, 4; 16. 6, 7; Ro. 8. 26;—personal *honours*, Mat.28.19; 2 Co.13.14.

———, his *supreme Godhead*, as equal with the Father and the Son, appears from his being called *God*, Ac.5.3,4;—the LORD, or *Jehovah*, 28. 25, compared with Is. 6. 8, 9; He. 3. 7, 9, with Ex.17.7; He.10. 15,16, with Je.31.31,34;—from the *essential perfections* of God ascribed to him; such as *eternal existence*, He. 9. 14;—*omniscience*, 1 Co. 2. 9–11;—*omnipresence*, Ps. 139.7–12; 1 Co.3.16;—*omnipotence*, 1 Co.12. 4–11;—*works* competent to God only were performed by him; such as *creating* agency in forming the body of Christ, Lu.1.35;—*anointing* and qualifying him for his work, 4.18;—*raising* him from the dead, Ro.8.11;—effectually *convincing* men of their sins, Jn. 16. 8;—savingly *enlightening* their minds, 1 Co. 2. 10;—*regenerating* their souls, Jn.3.5,6;—*sanctifying* their natures, 1 Co.6.11;—*endowing* them with Christian graces, Ga.5.22,23;—*sealing* them to eternal life, Ep.4.30;—*revealing* future events, Lu.2.26;—*inspiring* the prophets, 2 Pe.1. 21;—*communicating* supernatural gifts, 1 Co.12.1–11.

Ghost (HOLY), in his *official work*, in the economy of grace, he comes forth, or proceeds from the Father and the Son, Jn.14. 26;15.26; 16.7; Ga.4.6;—is promised to men, Is.44.3; Eze.11.19; 36.26; Joel 2.28; Mat.3. 11;—by Jesus, Jn. 14. 16, 26; 15.26; 16.7;—is ready to direct all Christians, Ro.8.9,13, 16; 2 Co. 1. 22; Ga. 4. 6;—his influence distinct from that of the Word, Jn.6.45,64,65; 1 Th.1.5,6;—necessary to the reception of the truth, Ep. 1. 17;—imparts the love of God to believers, Ro.5.3–5;—dwells in believers, Jn.14.17;—directs where the gospel should be preached, Ac.16.6,7;—appoints and superintends ministers in the church, Ac.13.2,4; 20.28;—stirs up to good works, Ex.35.21;—his suggestions are carefully to be attended to, Is.63.10; Ep.4.30; 1 Th.5. 19;—to be born of him, necessary, Jn.3.3, &c.;—blasphemy against him unpardonable, Mat.12.31; 1 Jn.5.16;—descends upon the apostles, &c., Ac.2.1, &c.;—again after the imprisonment of Peter and John, 4.31;—imparted to the Samaritan converts, 8. 17;—to Cornelius and friends, 10. 44;—to the converts at Ephesus, 19.6;—helps his people in prayer, Ro.8.26;—nature of his teaching, *see* TEACHING.

Giants, persons of extraordinary stature before the flood, Ge.6.4;—seen in the land of Canaan by the spies, Nu. 13. 33;—the Emims and Anakims such, De.2.10;—Og, king of Bashan, of the remains of them, 3. 11;—Goliath of Gath, 1 Sa.17.4;—Ishbibenob, killed by Abishai, 2 Sa. 21.16;—three of them slain in David's victory over the Philistines, 1 Ch.20.4.

Gibbethon, gib'be-thon [a height], a town of the Philistines, which with its 'suburbs' was assigned to the Kohathites, Jos.21.23; retaken by the Philistines, 1 Ki.15.27; 16. 15.

Gibeah, or GIBEATH, gib'e-ah, or gib'e-ath [a hill], (1) Of Judah, Jos.15.57.—(2) Of Saul, also called 'Gibeah of Benjamin,' Ju. xix.–xxi.;—was the native place of Saul, 1 Sa. 10. 26;—its inhabitants abuse the wife of a Levite, which occasions a war with the tribe of Benjamin, Ju. 19. 22;—the inhabitants fled from it, Is.10.29.

Gibeon, gib'e-on [belonging to a hill], one of the four cities of the Hivites; its inhabitants artfully deceive Joshua and the Israelites, Jos.9.3;—condemned to servitude for their imposture, 27;—near it the Lord destroyed the Canaanites by hail and thunder, 10. 10, 11;—over it the sun and moon stood still a whole day, 12, 13;—a famine on account of the cruelty of Saul towards, 2 Sa.21.1;—a small village remains, called *el-Jib*, about 6 miles north-west from Jerusalem.

Gideon, gid'e-on [breaker], the youngest son of Joash, and a judge of Israel;—called also Jerubbaal. Ju. 6. 32; 1 Sa. 12. 11;—called by an angel to deliver his country from the Midianites, Ju.6.12;—the angel gives him a proof of his commission, 21;—obtains another assurance in answer to his prayers, by the dew on the fleece, while all was dry around, &c., 36–40;—delivers his country from the Midianites, 7. 16;—pacifies the Ephraimites, 8. 1;—refuses the government, 22;—his ephod the occasion of idolatry, 27;—his sons and death, 29.

Gideoni, gid-e-ō'nī [a breaker], the father of Abidan, a prominent man of the tribe of Benjamin, Nu.1.11; 2.22; 7.60,65.

Gier-eagle [vulture-eagle], about the size of a raven, with a singular bald, triangular head, Le. 11. 18; De.14.17. Supposed to be the species known as the white carrion vulture of Egypt. *See* EAGLE.

Gifts (SPIRITUAL), extraordinary endowments of the Holy Spirit, what they were, and rules concerning the exercise of them, 1 Co. 12. 1, &c.;—inferior to charity or Christian love, 13. 1, &c.;—and to preaching, 14.1, &c. *See* SPIRITUAL GIFTS.

Gifts of Piety, the contributions to the construction of the tabernacle, Ex.35.21;—at the dedication of it, Nu.7.1;—of David for the temple, 1 Ch.22.1,14.

Gihon, gī'hon [a stream], (1) One of the four heads of the rivers which watered Eden, Ge.2.13.—2 The name of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king, 2 Ch. 32.30.

Gilboa, gil-bō'ah [bubbling fountains], a ridge of hills on the east of the Plain of Esdraelon, which extends about 10 miles from east to west, noted for the defeat of the Hebrews, and the slaughter of Saul and Jonathan, 1 Sa.31.1–6; 2 Sa.1.21.

Gilead, gil'e-ad [the heap or mass of testimony], (1) A range of mountains, extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about 60 miles, having an average breadth of about 20 miles. This region is sometimes called 'Mount Gilead,' Ge. 37.25; sometimes the 'land of Gilead,' Nu. 32.1. In the New Testament Gilead is referred to as 'Perea,' and 'beyond Jordan,' Mat.4.15; Jn.1.28. It abounded with trees which produced a valuable gum, called the *balm* of Gilead, Ge.37.25; Je.8. 22; 46.11.—(2) The name of Jephthah's father, Ju. 11. 1;—also of the grandson of Manasseh, Nu.26.29.

Gileadite, gil'e-ad-ite, inhabitant of Gilead, Ju.10.3; 12.4,5; 2 Sa.17.27.

Gilgal, gil'gal [a rolling away], a celebrated place on the west of Jordan, where the Israelites were circumcised, Jos.5.2;—a place of idolatrous worship, Am. 4. 4; 5. 5; Ho.4.15; 9. 15; 12. 15. Called *Geliloth*, Jos 18.17.

Giloh, gī'lo [exile], a town of Judah, 10 miles south-east of Hebron, Jos. 15. 51;—here Ahithophel hanged himself, 2 Sa. 15. 12.

Gilonite, gī'lon-ite, an inhabitant of Giloh, the designation of Ahithophel, 2 Sa.15.12; 23.34.

Gin, an old English word for *trap*, a snare, Ps.140.5; 141.9.

Girding, or tucking up and binding around them, their loose and flowing garments, necessary to fit the Jews for a journey, or for laborious exertion, and therefore often mentioned, 1 Ki. 18. 46; 2 Ki.4.29; Jn.13.4; *figuratively*, being prepared for action, 1 Pe.1.13.

Girgashites, gir'gash-ites, a tribe of the ancient Canaanites, Ge. 10. 15, 16;—their country promised to Abraham's seed, 15. 18–21;—subdued by Joshua, Jos.24.11.

Gittaim, git-ta'im [two wine-presses], a city of the Benjamites, to which the Beerothites fled, 2 Sa. 4. 3;—was rebuilt after the captivity, Ne.11.33.

Gittites, git'tites [wine-presses], the inhabitants of Gath, Jos.13.3; 2 Sa.6.10,11; 15. 19,22.

Gittith, git'tith, Ps.xxxviii. lxxxi. lxxxiv. (inscrip.) 'Upon Gittith,' denotes a particular musical instrument or tune

Gladness, joy, exultation, Nu.10.10; Ps.4. 7; 30. 11; Is. 16. 10; 30.29; Mar 4.16; Lu.1. 14; Ac.2.46; 12.14.

Glass, was invented in the twelfth century. Looking-glasses, Ex.38.8; Job 37.18; 1 Co. 13. 12; 2 Co. 3. 18; Ja.1.23, were made of polished metal, as tin, silver, &c.

Gleanings, at the harvest, to be left for the poor and stranger, Le.19.9; 23.22;—of the vintage, De.24.20.

Glede, an old English word for the common kite, a well-known bird of prey, De.14.13. In the parallel passage, Le.11.14, the word 'vulture' is used.

Gloominess, want of light, or making the heavens dark with clouds, or swarms of locusts, Joel 2. 2;—a season of judgments, Zep.1.15.

Glorify, to render glorious, Ac.3.13; 2 Pe. 1.17.

Glorify God, to honour him, directly prescribed, 1 Ch.16.28; Ps. 22. 23; Is. 42. 12;—required in all we do, 1 Co. 10. 31;—with our bodies and spirits, 6.20;—by believing and loving his word, Ps.119.11,16;—admiring and adoring his perfections, 145. 3;—loving him supremely, De. 6. 5;—singing praise to him, Ps 33.2,3; 81.1;—commending him to others, 34 8;—devoutly contemplating his works, 8.3,4; 139.14; Re.15. 3; Mat.15.31; Ac 4.21;—observing his ordinances, Ps.27.4;—cheerfully obeying his laws, 119. 33, 34;—submitting to his will, 39.9; Job 1.21,22; Is.24.15;—yielding fruits of righteousness, Jn. 15 8; Phi.1.11;—examples of, Mat.9.8; 15.31; Lu.1 46; 2. 14, 20; 5.25; 13.13; Ac.11.18;—punishment for neglect of, Da. 5. 23; Mal. 2. 2; Ac 12.23; Ro.1.24,25.

Glory of God, the luminous display of his presence, called the *Shekinah*, seen by Moses in the bush, Ex.3.2–6;—resided in the cloud, and conducted Israel out of Egypt, 13.21;—appeared on Mount Sinai, 19.18; 24.16;—took possession of the tabernacle, 40. 34. 35;—where it sometimes appeared to all the people, Le. 9. 23; Nu. 14. 10;—commonly within the vail, upon the mercy-seat, between the cherubim, Le.16. 12;—resided also in the first temple, 2 Ch. 7.1–4.

———, or the manifestation of his perfections, seen in his works, Ps.19.1; Ro. 1. 20;—especially in the scheme of grace, through Christ, 2 Co.3.18; 4.6.

Gluttony, excess in eating, censured, De. 21.20; Pr.23 1,20; 25.16; 1 Pe.4.3.

Gnashing of Teeth, expressive of rage, Ps. 35. 16; Ac. 7. 54;—of extreme anguish, Ps. 112.10; Mat.8.12; 13.42,50; 22.13.

Gnat, a small winged insect or fly. The words 'strain at,' Mat. 23. 24, are better rendered 'strain out,' as they were in the E.V. previous to that of 1611.

Gnostics, nos'tiks [knowing ones], ancient heretics, whose dangerous opinions are supposed to be alluded to, 1 Ti.1.4; 6.20; 2 Ti.2.16,23; Tit.3.9; Jude 4.

Goad, a stick or pole about 8 feet long, armed with a sharp piece of iron, to drive oxen with, Ju.3.31; 1 Sa.13.21; Ec.12.11.

Goats, used in the sin-offerings, Le.3.12; 4. 24;—sins of the people confessed on the head of the *scapegoat*, and then it was suffered to *escape*, or let loose into the wilderness, 16.21,22;—figurative of princes, &c., Je.50.8; Zec. 10. 3; Da.8.5, 8;—wild, called the *ibex*, or mountain goat, described, Job 39.1;—represent the wicked at the day of judgment, Mat.25.33.

Gob [cistern, a pit], a place on the border of the Philistines, where they were signally defeated by David's warriors, 2 Sa. 21. 18, 19;—probably the same as Gezer, 1 Ch.20.4.

Goblet, a bowl or large cup, Ca.7.2.

God, his unity, Ex.20.3; De.4.35,39; 5.7; 6. 4; 32.39; Ps.86.10; Is.37.16; 43.10; 44.6; 45. 5; Je.10.10; Jn.17.3; 1 Co. 8. 4–6; Ga.3. 20; Ep.4.6; 1 Ti.2.5;—a spirit, Jn.4.24; 1 Ti.1. 17; 6. 16;—invisible, Ex.33.20; Jn. 1. 18; 5. 37; Ro.1.20; Col.1.15; 1 Ti.6.16; He.11.27; 1 Jn. 4. 12;—true God, Je. 10. 10;—living God, Da. 4. 34; 6. 26; Ac. 14. 15; 1 Th. 1. 9; He. 9. 14; 10. 31;—God and Lord alone, 2 Ki.19.15; Ne.9.6; Ps.33.18; 86.10; Is. 37.16, 20;—none else, or besides him, De.4. 35; 2 Sa.7.22; 22.32; 2 Ki.5.15; Is.44.6,8; 45.5, 6,14,18, 21, 22; 46.9; Ho. 13. 4;—none with him, De. 32. 39;—none before him, or self-existing, Ex. 3. 14; Is.41.4; 43.10; 44.6; 48. 12; Re. 1. 17; 22.13;—none like him, or to be compared to him, Ex.8.10; 9.14; 15.11; De. 4. 12; 33.26; 2 Sa 7.22; 1 Ch.17. 20; Ps. 35. 10; 86.8; 89.6; Is.40.18; 46.5,9; Je.10 6, 7, 10;—blessed, Ps.119.12; Ro.1.25; 1 Ti.1 11; 6. 15;—his name to be revered, De. 5. 11;—his great majesty, Hab.3.3;—incomprehensible, Job 11.7; Ps.145.3;—his superiority to idols, Is.40.12, &c.; 41.21; 44 9; 45.20; 46.5; Je. 10. 12;—the creator of all things, Ge.1.1, &c.; Ne. 9. 6; Job 26.7; Ps. 33.6; 89.11; 148.5; Pr. 3. 19; Is.34.1; 45 18; Je. 14. 22; Zec. 12. 1;—his works unsearchable, Ec.8.17;—the governor of all things, Ps. 22. 28; 135. 6;—our constant preserver, Ac.17.28;—his immortality, De.33.27; 1 Ti. 1. 17; 6. 16; Re. 4. 9;—immutability, Ex. 3. 14,15; Mal. 3. 5, 6; Ro.1.23; He.13.8; Ja 1. 17;—incorruptibility, Ro. 1. 23;—eternity, Ps.9.7; 90.2,4; 93 2; 102. 12, 24, 27; 104 31; 145.13; Is.40.28; 57.15, 63.10; Je.10.10; La 5.19; Da.4.3; 1 Ti 1. 17; Ro.1.20; 2 Co.4 8; 2 Pe.1.11;—first and last, Is.41.4; 44.6; 48. 12; Re.1.8;—his omnipresence, 1 Ki. 8. 27; Ps. 139. 7–10; Je.23.24; 2 Ch.6.18; Ep.1 23;—omniscience, 1 Sa. 2. 3; Job 26. 6, Ps 44. 21; 139. 2; Pr. 15. 11; Is. 30 18; Mat 6 18; Ac 15 18, He 4. 12, 13, 1 Jn 3 20;—his

power, Ge. 17. 1. Job 9. 4; 37. 23; 42. 2; Ps. 35. 10; 62. 11; 68. 35; Is. 26. 4; 40. 29; 2 Co. 12. 9; Is. 14. 24; Da. 3. 17, 29; Ro. 1. 20;—his wisdom, Job 9. 4; 36. 5; Ps. 92. 5; 104. 24; 147. 5; Is. 31. 2; Ro. 16. 27; 1 Co. 3. 19, 20; 1 Ti. 1. 17;—greatness ascribed to him, De. 10. 17; 32. 3; 2 Sa. 7. 22; 1 Ch. 10. 25; 17. 21; Ne. 4. 14; Ps. 77. 13; 95. 3; Je. 32. 18;—perfection, Ex. 15. 7; Ps. 145. 12; Mat. 5. 48;—produces good from the evil designs of men, Ge. 45. 8; 50. 20; Job 5. 12; Ps. 33. 10; 76. 10; Pr. 16. 9, 33; 19. 21;—disposes of things as he pleases from the beginning, De. 8. 18; 1 Ch. 29. 12; 2 Ch. 1. 12; Job 1. 21; 9. 12; Ps. 75. 7; Da. 4. 17;—his justice, Ge. 18. 25; De. 32. 4; Job 34. 17; 37. 23; Ac. 17. 31; Re. 15. 3; 19. 1, 2;—in not punishing children for the sins of their parents, De. 24. 16; Eze. 18. 2;—he often delays his judgments, Ec. 8. 11;—his chastisements to be borne, Job 1. 21; 2. 10; He. 12. 5;—his mercy, Ex. 34. 6; Joel 2. 13; 2 Co. 1. 3; 1 Jn. 1. 9;—his love to Christians, 3. 1;—his goodness, Ps 86 5; 145. 9; Mat. 19. 17; Ex. 34. 6; Zec. 9. 17; Ps. 33. 5; 65. 4; 52. 1; Je. 31. 12, 14;—his holiness, Le. 19. 2; 1 Sa. 2. 2; 6. 20; Jn. 17. 11; Is. 6. 3; Re. 4. 8; 15. 4;—his truth and faithfulness, Is. 65. 16; 2 Co 1. 18, 20; He. 10. 23; 11. 11; 2 Pe. 3. 9; Re. 15. 3;—psalms exhorting to trust in him, Ps. lxi.–lxiv. lxix.–lxxi. lxxv. lxxxv. lxxxvi. xci. xciv. cxv. cxvi. cxviii. cxxi. cxxiii cxxv. cxxxi.;—his promises to the Israelites fulfilled, Jos. 21. 43;—the sole object of worship, Ex. 20. 1, De. 4. 14, 39, 40; Lu. 4. 8;—to be feared, Ps. 33. 8; 76. 7;—to be loved, Mat. 22. 37;—to be obeyed, Ac. 5. 29;—not to be tempted, De. 6. 16; Mat. 4. 7;—compared to light, 1 Jn. 1. 5;—the description of his throne in a vision, Re. 4. 2;—the symbol of his presence returns to the temple, Eze. 43. 1, &c.;—addresses Job, Job 38. 3; xl. xli.;—to be imitated, Ep. 5. 1;—the marks of his sons, Ro. 8. 14; 1 Jn. 5. 2.

Goddesses, female gods, according to the heathen mythology, such as Ashtoreth, 1 Ki. 11. 5, 33;—the queen of heaven, or the moon, Je. 44. 17, 25;—Diana, Ac. 19. 27, 35, &c

God forbid, in the original it is, 'Let it not be,' or 'Far be it,' Ro. 3. 31; 9. 14.

Godhead, the nature or essence of God, Col. 2. 9; Ro. 1. 20; Ac. 17. 29.

————, TRINITY IN. *See* TRINITY.

Godliness, or piety to God, consists in reverencing his perfections, Ps. 104. 1;—esteeming him as our chief good and portion, 73. 25; La. 3. 24;—fearing to offend him, Ge. 39. 9;—studying, by holiness of life, to promote his honour, 2 Pe. 3. 11;—confiding in him for all we need, Ps. 48. 14; 73. 24.

————, *advantages of*, profitable to all things, 1 Ti. 4. 8; 6. 6;—promises to, Ps. 4. 3; 2 Pe. 2. 9.

Gods, great men and rulers are so called in some instances, Ex. 22. 28; Ps. 82. 1; 138. 1; Jn. 10. 34; 1 Co. 8. 5.

———, *heathen*, Adrammelech and Anammelech, of Sepharvaim, 2 Ki. 17. 31;—Ashima, of Hamath, 30;—Ashtoreth, of the Sidonians, 1 Ki. 11. 33;—Baal, of Tyre, &c., Ju. 2. 13;—Baalberith, 8. 33;—Baalpeor, of the Moabites, Nu. 25. 3;—Baalzebub, of Ekron, 2 Ki. 1. 2;—Bel and Nebo, of the Babylonians, Is. 46. 1;—Chemosh, of the Moabites, 1 Ki. 11. 7;—Dagon, of the Philistines, Ju. 16. 23;—Diana, of Ephesus, Ac. 19. 24;—Jupiter and Mercury, of the Greeks and Romans, 14. 12;—Milcom and Molech, of the Ammonites, 1 Ki. 11. 5, 7;—Nergal, of Cuth, 2 Ki. 17. 30;—Nibhaz and Tartak, of the Avites, 31;—Nisroch, of the Assyrians, 19. 37;—Chiun or Remphan, Am. 5. 26; Ac. 7. 43;—Succoth-benoth, of the Babylonians, 2 Ki. 17. 30;—Tammuz, of the Syrians, Eze. 8. 14.

Gog mountain], 1 One of the descendants of Reuben, 1 Ch. 5. 4.—2 Gog, along with Magog, represents the Scythians, or northern barbarians: their destruction foretold, Eze. 38. 2; 39. 1;—the antichristian power of the entire earth, Re. 20. 8, 9.

Golan [exile], a city of Bashan in the half-tribe of Manasseh, east of the Sea of Tiberias; it was given to the Levites, and appointed to be a city of refuge, De. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.

Gold, the most heavy (except platinum), dense, pure, ductile, and valuable of all metals; God's Word compared to, on account of its inestimable worth, Ps. 19. 10;—tried saints compared to, Job 23. 10; 1 Pe. 1. 7;—the streets of the New Jerusalem, Re. 21. 18, 21.

Goldsmith, one who makes golden wares, Ne. 3. 8; Is. 40. 19; 41. 7; 46. 6; Ac. 3. 8.

Golgotha, gol'go-thah [a skull], the Hebrew name of the place where Christ was crucified, Mat. 27. 33; Mar. 15. 22; Jn. 19. 17. *See* CALVARY.

Goliath, go-lī'ath [a captivity, or passing over], a mighty giant of Gath, about 10½ feet high, 1 Sa. 17. 4;—'morning and evening for forty days' he defied the armies of Israel, 8–10;—slain by David, 49.

Gomer, go'mer [perfection], the eldest son of Japheth, Ge. 10. 2;—prediction respecting, Eze. 38. 6.

Gomorrah, go-mor'rah [submersion], one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness, Ge. 19. 4–8; 13. 10; 14. 11; 18. 20; 19 24. *See* SODOM.

Gopher-wood, *pitch* wood, mentioned only once in Scripture as the wood of which the ark was built. It was probably the cypress, Ge. 6. 14.

Gorgeous, fine, splendid, glittering, Lu. 7. 25; 23. 11; Eze. 23. 12.

Goshen, gō'shen [frontier], 1 A very fertile province in Egypt, which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt, Ge. 45. 10; 47. 1–6.—2 Another place of the same name, near Gibeon, Jos. 10. 41; 15. 51.

Gospel [good news, glad tidings], the joyful intelligence of salvation, through Christ; *called* the gos el of God, Ro. 1. 1;—of Christ, 16;—of salvation, Ep. 1. 13;—of peace, 6. 15; Lu. 2. 10, 14;—the word of God's grace, Ac. 14. 3; 20. 32;—word of reconciliation, 2 Co. 5. 19;—word of life, Phi. 2. 16;—word of Christ, Col. 3. 16;—ministration of the Spirit, 2 Co. 3. 8;—mystery of Christ, Ep. 3. 4;—unsearchable riches of Christ, 8;—sincere milk of the word, 1 Pe. 2. 2;—the glorious gospel, 1 Ti. 1. 11;—to be preached to all descriptions of men, Mar. 16. 15; Tit. 2. 11;—the salvation which it publishes to be offered freely to all, Is. 55. 1; Jn. 7. 37; Re. 22. 17;—all who believe it shall be saved, Mar. 16. 16;—the blessings of it, Ro. 1. 16; 1 Co. 1. 18; Ep. 2. 1, &c.; 1 Pe. 1. 1, &c.;—superior to the law of Moses, Jn. 1. 17; 2 Co. 3. 7;—the danger of rejecting it, Mar. 16. 16; Lu. 10. 16; Jn. 3. 36; 12. 48; He. 2. 3; 10. 28; 12. 25;—to whom it is hidden, 2 Co. 4. 3, 4;—no other to be preached, Ga. 1. 8, 9;—the remarkable propagation of it, Mar. 4. 30; Jn. 12. 32; Ac. 2. 41; 4. 4; 6. 7; 12. 24; 13. 49; 19. 20; 1 Co. 16. 9;—shall in due time be preached in all the world, Ps. 2. 8; 22. 27; 72. 8, 11, 17; 86. 9; Is. 2. 2, 3; 40. 4, 5; 42. 1, 4, 6, 7; 49. 6; Da. 2. 44; Hab. 2. 14; Mal. 1. 11; Mat. 8. 11; 24. 14;—to be earnestly defended, Phi. 1. 17, 27; Jude 3.

Gourd, a climbing shrub of quick growth allied to the family of the cucumber. The gourd of Jonah, 4. 6, was probably the *Palma christi*, the castor-oil plant;—'wild gourds,' 2 Ki. 4. 39.

Government, executive power, of all things committed to Christ, as Mediator, Is. 9. 6, 7; Mat. 28. 18; Ep. 1. 20–22;—governments, an order of rulers in apostolic churches, 1 Co. 12. 28;—wicked men despise, 2 Pe. 2. 10.

Gozan, gō'zan [a fleece of wool, passing over, or pasture], a river in Media, mentioned in several places, 2 Ki. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is. 37. 13.

Grace, of God, his free favour, manifested in the gift of his Son, and the blessings of salvation through him, Jn. 3. 16, 17; 2 Co. 8. 9; Ep. 2. 8; 2 Ti. 1. 9;—election is of grace, Ro. 11. 5; Ep. 1. 3–6;—effectual calling, Ga. 1. 15; 2 Th. 1. 11, 12;—pardon of sin, Ep. 1. 7;—justification, Ro. 3. 24;—adoption, Ep. 1. 5;—sanctification, 2 Co. 9. 8;—faith, Ac. 18. 27; Ep. 2. 8;—hope, 2 Th. 2. 16;—*promised* to believers, Ps. 84. 11; Is. 30. 18, 19; 2 Co. 12. 9;—God's conferring it on men is *sovereign*, Ex. 33. 19; Mat. 11. 25; Ro. 9. 15, 16;—*free*, Ro. 5. 8; 1 Jn. 4. 10;—*distinguishing*, Mat. 20. 16; Ro. 9. 15;—*preventing*, not the effect, but the cause of holiness, 1 Jn. 4. 19;—*effectual*, completely accomplishing its end, Ro. 8. 38, 30; Phi. 1. 6;—necessary to the performance of good works, 1 Ki. 8. 58; Ps. 119. 32; Jn. 6. 44; Ro. 8. 8; 1 Co. 3 6; 12. 3; 15. 10; Phi. 2. 13; He. 13. 21;—will be increased when improved, Mat. 13. 12; Lu. 8. 18; Jn. 15. 2;—given to the humble, Pr. 3. 34; Ja. 4. 6; 1 Pe. 5. 5;—believers made what they are by it, 1 Co. 15. 10; 2 Co. 1. 12;—should be earnestly sought in prayer, He. 4. 16; Ja. 1. 5;—examples of prayer for, Ge. 43. 29; Nu. 6. 25; Is. 33. 2; Ro. 1. 7; 1 Co. 1. 3; 2 Co. 1. 2; 13. 14; Ga. 6. 18; Ep. 6. 24; 1 Ti. 1. 2; Re. 1. 4.

Grace of God, the gospel so called, Jn. 1. 17; Ac. 14. 3; 20. 24; Ro. 5. 2; 2 Co. 6. 1; Tit. 2. 11; 1 Pe. 5. 11;—Christian virtues, 2 Co. 8. 7; 2 Pe. 3. 18.

Gracious, full of free favour, Ge. 43. 29; Ex. 33. 19; 34. 6; Ps. 77. 9; Pr. 11. 16; Is. 30. 18; Lu. 4. 22; 1 Pe. 2. 3.

Graff, or GRAFT, to insert a scion, or branch, of one tree into the stock of another; the Gentiles were graffed into the church, Ro. 11. 17, 19;—the Jews shall be, 23;—the Word of God is, into the heart, Ja. 1. 21.

Grapes, the fruit of the vine, Ge. 40. 10; Le. 25. 5, 11; Mat. 7. 16;—brought from the land of Canaan by the spies, Nu. 13. 23;—an emblem for the instruction of the Israelites, Eze. 18. 1, &c.;—not to be gathered till the vine was three years old, Le. 19. 23;—gleaning of, to be left for the poor, 10.

Grasshopper, an insect of the locust kind, but small, Le. 11. 22; Nu. 13. 33; Ju. 6. 5; Is. 40. 22;—the word rendered 'grasshopper' in Ec. 12. 5 is rendered 'locust' in 2 Ch. 7. 13;—destructive to vegetation, Am. 7. 1;—often found in great multitude, Ju. 6. 5; 7. 12; Je. 46. 23.

Grate, a net-work of brass like a sieve for the bottom of the great altar of sacrifice, Ex. 27. 4; 35. 16; 38. 4, 5.

Gratitude, a desire to return benefits, recommended, 2 Sa. ix.; 2 Ki 4. 18; Lu. 17. 15;—want of it reproved, Is. 1. 2, 3.

Grave, (1) Sober, serious, and solemn; deacons required to be, 1 Ti. 3. 8;—and aged Christians, Tit. 2. 2.—(2) Sepulchre for burying the dead; Jacob set a pillar over Rachel's, Ge. 35. 20;—God will ransom his people from, Ho. 13. 14;—the Christians' song of victory over, 1 Co. 15. 55.

Gravel, hard or coarse sand, Pr. 20. 17; Is. 48. 19; La. 3. 16.

Grease, the soft part of fat, Ps. 119. 70.

Great Sea, the Mediterranean, extends from east to west nearly 2300 miles, Nu. 34. 6; Jos. 1. 4; 9. 1; 15. 12; Eze. 47. 10, 15; Da. 7. 2;—called the 'utmost sea,' Joel 2. 20;—the 'hinder sea,' Zec. 14. 8.

Greaves, defensive armour for the legs, reaching from the foot to the knee; mentioned only in 1 Sa. 17. 6.

Grecians, grē'shī-ans, foreign Jews (*Hellenistai*) as opposed to Palestinian Jews, Ac. 6. 1; 11. 20; whereas 'Greeks' (*Hellenes*) are Greeks by race, Ac 16. 1, 3, or Gentiles as opposed to Jews—many of the Grecians converted, Ac. 11. 19–21.

Greece, grēce, an extensive country on the south-east of Europe, and including Ionia and Asia Minor, Zec. 9. 13; Ac. 20. 2. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*, Is. 66. 19. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander, the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favoured by nature, as to its soil, climate, and productions. Many of the most famous statesmen, orators, and generals of antiquity had their birth here. The arts and sciences of Greece attained a great eminence, as did also poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire) the Greeks arose in 1822 against their Turkish masters, and ultimately gained their independence. The modern kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form, being nearly allied to Popery.

Greedy, ravenous, eager, Ps. 17. 12; Pr. 1. 19; Is. 56. 11; 1 Ti. 3. 3.

Greeks, as used by the Jews this word was synonymous with *Gentiles*, Ac. 19. 10; 20. 21; 1 Co. 22. 23, 24;—apply to Jesus, Jn. 12. 20;—many believed, Ac. 14. 1.

Greetings, honourable salutations, courted by the Pharisees, Mat. 23. 7; Lu. 11. 43; 20. 46;—expressions of true friendship, addressed to the saints, Ac. 15. 23; Ro. 16. 3, &c.; 1 Co. 16. 20, &c.

Grey Head. *See* HOARY HEAD.

Grief, for the loss of friends allowable; in Abraham for the death of Sarah, Ge. 23. 2;—Joseph for the death of his father, 50 1, &c.;—David for Saul and Jonathan, 2 Sa. 1. 11;—for Abner, 3. 31;—Jesus at the death of Lazarus, Jn. 11. 35;—Paul for the sickness of Epaphroditus, Phi. 2. 27.

Grief, should not be immoderate, 2 Sa. 12. 20; 1 Th. 4. 13; 1 Co. 7. 30.

Grind, to crush small, Ex. 32. 20; De. 9. 21; Ju. 16. 21; Nu. 11. 8;—figuratively to oppress, Is 3. 15;—allusion to the noise of the hand-mills, Je. 25. 10; Ec. 12. 4; Re. 18. 22. The 'grinders ceasing' because they are few, Ec. 12. 3, is supposed to represent the loss of the teeth in old age.

Grisled, mixed black and white hairs; party-coloured as goats, Ge. 31. 10, 12; horses, Zec 6. 3, 6.

Groaning, deep distress, Ex. 2. 24;—an overwhelming sense of the evil of sin, and the value of spiritual blessings, Ro. 8. 26; 2 Co. 5. 2.

Grope, to feel what one cannot see, De. 28. 29; Job 5. 14; 12. 25.

Grove, the word so rendered in Ge. 21. 33, means a tree. The heathen worshipped their gods in groves of trees, De. 12. 2, 3; Ho. 4. 13;—hence grove and idol were almost convertible terms, 2 Ki. 23. 6.

Groves, frequently the places of idol worship, 1 Ki. 15. 13; 16. 33; 2 Ki. 17. 16;—not to be planted near the place of the national worship, De. 16. 21.

Grudging, reluctance, toward our brethren forbidden, Le. 19. 18; Ja. 5. 9;—alms not to be given with, 2 Co. 9. 7;—hospitality to be used without, 1 Pe. 4. 9.

Guard, caution, defence, Ge. 37. 36; Da. 2. 14; Ac. 28. 16.

Gudgodah, gud-gō'dah [thunder], the fortieth encampment of the Israelites in the wilderness, also named Hor-Hagidgad, Nu. 33. 32; De. 10. 7.

Guest, one lodged in the house or entertained at the table of another, 1 Ki. 1. 41, 49; Mat. 22. 10; Lu. 19. 7;—chamber, a room for strangers, 1 Sa. 9. 22; Mar. 14. 14; Lu. 22. 11.

Guide, God promises to direct and instruct his people, Ps. 25. 9; 32. 8; Is. 42. 16; 48. 17; 49. 10; 58. 11.

Guile, or DECEIT, we are required to be without, Ps. 34. 13; 1 Pe. 2. 1; 3. 10;—persons without it approved, Ps. 32. 2; Jn. 1. 47; Re. 14. 5. *See* DECEIT.

Guilty, not innocent, wicked, Ex. 34. 7; Mat. 23. 18; Ro. 3. 19.

Gulf, an abyss, Lu. 16. 26.

Gurbaal, gur-bā'al [sojourn of Baal], a place in Arabia, on the confines of Judea, successfully attacked by Uzziah, 2 Ch. 26. 7.

Gutters, water-courses, some subterranean passages through which water flowed, 2 Sa. 5. 8. In Ps. 42. 7 the word is rendered 'water-spouts;' in Ge. 30. 30, 41 it means drinking-troughs.

H.

Haahashtari, ha-a-hash'ta-ri [mule-driver], a son of the patriarch Ashur, 1 Ch. 4. 6.

Habaiah, ha-ba'yah [protected by Jehovah], a priest in Ezra's time, Ezr. 2. 61; Ne. 6. 63.

Habakkuk, hab'a-kuk [embracer], one of the twelve minor prophets, who lived about 600 years before Christ; foretells the destruction of Judah by the Chaldeans, Hab. i.;—the overthrow of the Chaldeans, ii.;—his sublime prayer, iii.

Habbaziniah, hab-az-ī-nī'ah [lamp of Jehovah], Je. 35. 3.

Habergeon, Ne. 4. 16; Job 41. 26; a coat of mail, 1 Sa. 17. 8, or breastplate, Re. 9. 9. The English 'habergeon' was the diminutive of 'hauberk,' a quilted doublet.

Habitation, dwelling-house, Ex. 15. 2; Le. 13. 46; Job 5. 3; Ps. 26. 8; 89. 14; Is. 22. 16; Ac. 1. 20; Ep. 2. 22; Re. 18. 2.

Habits, either good or bad, not easily changed, Pr. 22. 6; Je. 13. 23; Job 20. 11.

Hachaliah, hăk-a-lī'ah [ornament of Jehovah], father of Nehemiah, Ne. 1. 1.

Hachilah, hak'ī-lah [the darksome hill], a hill on the south-east part of Judea; here David hid himself from Saul, 1 Sa. 23. 19. The modern *Tell Zif*.

Hadad, hā'dad [sun], the name of a Syrian idol, given to the kings of Edom, 'the Edomite,' adversary of Solomon, 1 Ki. 11. 14–22.

Hadadezer, hăd-ad-ē'zer [Adad is my help], king of Zobah in Syria, conquered by

David, who took from him 1000 chariots, 20,000 footmen, and 700 horsemen, 2 Sa.8. 3,4;—David slew of the Syrians who came to succour him 22,000 men, 5;—some years after he again made war with David, who defeated him, 10. 15–19;—called Hadarezer, 2 Sa.10.16; 1 Ch.18.3.

Hadadrimmon, hā'dad-rim'mon [the name of two Syrian idols, Hadad and Rimmon], a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed, which occasioned a great mourning, 2 Ch.35.22,24; Zec.12.11.

Hadashah, had'a-shah [news], a city in the valley of Judah, Jos.15.37.

Hadassah, ha-das'sah [myrtle], the Jewish name of Esther, Es.2.7.

Hadoram, ha-dō'ram [Hador, *i.e.* the fire-god, is exalted], (1) One of the sons of Shem, 1 Ch.1.21.—(2) A son of Tou, 1 Ch. 18.10.

Hadrach, hā'drak [inclosure], a land near Damascus, denounced by Zechariah, Zec. 9.1.

Hagar, hā'gar [flight, stranger], an Egyptian servant to Sarah, given to Abraham to wife, Ge. 16. 2;—flees from Sarah, 6;—encouraged by an angel to return, 7–12;—bare Ishmael to Abraham, 15;—she and her son dismissed, 21.9–14;—comforted by an angel in the wilderness, 17;—her history allegorized, Ga.4.22.

Hagarenes, hā-găr-eens', or HAGARITES, the descendants of Hagar, 1 Ch.5.10,20; Ps.83.6.

Haggai, hăg'gaï [one who keeps holiday], a prophet who returned from the Babylonish captivity with Zerubbabel, Ezr.2.2;—he and Zechariah promote the rebuilding of the temple (B.C. 520), 5.1, &c.;—his prophecies referred to, 5.1;6.14; He.12.20.

Haggiah, hag-gī'ah [festival of Jehovah], one of the posterity of Levi, 1 Ch.6.30.

Haggith, hăg'gith [festivity], a wife of David, and mother of Adonijah, 2 Sa.3.4;1 Ki. 1.5,11; 1 Ch.3.2.

Hail, (1) A storm of, one of the plagues of Egypt, Ex.9.24; Ps.78.47, 105; 32. 33;—in the defeat of the Canaanites, Jos.10.11;—fulfils God's word, Ps. 148.8.—(2) Health be to you, Mat.26.49; 27.29; Lu.1.28.

Hair, of Absalom remarkable, 2 Sa. 14. 26;—used as a type of the fate of Jernsalem, Eze. 5. 1;—gray hairs to the old a 'crown of glory,' Pr. 16. 31;—pure white a symbol of divine majesty, Da. 7. 9;—a natural covering to women, 1 Co.11.15;—'plaiting the hair' censured, 1 Pe.3.3.

Hakupha, hak-u'fah [crooked], one of the Nethinims whose descendants returned to Babylon, Ne.7.53.

Hallelujah. *See* ALLELUJAH.

Hallohesh, hal-lō'hesh [whisperer], one who sealed the covenant, Ne.10.24.

Hallow, to render sacred, to set apart to a holy use, Ex. 20. 11; 28. 38;—to reverence or worship, Le.22.32; Mat.6.9.

Halt, (1) Lame on the feet, Ge.32.31; Ps. 38. 17; Je. 20. 10.—(2) Falter between two opinions, 1 Ki.18.21.

Ham [hot], (1) The youngest son of Noah; his offence and punishment, Ge.9.22;—his descendants, 10. 6; 1 Ch.1.8.—(2) A name given in Scripture to Egypt, Ps.105.27.

Haman, hā'man [honourable], an Agagite or Amalekite, an ambitious and unprincipled courtier who became prime minister of Ahasuerus, Es.3.1;—not respected by Mordecai, 2;—the want of this honour destroyed his happiness, 5. 13;—obtains a decree to kill all the Jews, 3.8;—erects a gallows to hang Mordecai, 5.14;—hanged on it himself, 7.10;—his sons hanged, 9.12.

Hamath, hā'math [fortress], a noted city of Syria, and capital of a province of the same name, lying on the river Orontes, on the north boundary of Palestine, Jos.13.4; Ju. 3. 3;—the king of, friendly to David, 2 Sa. 8. 9;—afterwards taken by Solomon, 2 Ch. 8. 3;—was taken by the Assyrians in the time of Hezekiah, 2 Ki. 17. 24; 18. 34;—called 'Hamath the Great,' Am.6.2.

Hammedatha, hăm-mĕd'a-tha, the father of Haman, Es.8.5; 9.10,24.

Hammer, the word of God compared to, Je.23.29;—Babylon called the hammer of the whole earth, 50.23.

Hamonah, hăm-ō'nah [multitude], a city and a valley, mentioned in Eze. 39. 16 as a place where multitudes of Gog shall be buried. The valley of HAMON-GOG [Gog's multitude] is the prophetical name of the valley in which they shall be buried, Eze. 39.11,15.

Hamor, ha'mor [an he-ass], prince of Shechem, whose son ravished Dinah, Ge.34. 2;—his application to Jacob, and his destruction, 6,26.

Hamul, ha'mul [spared], a grandson of Judah, 1 Ch.2.5.

Hanameel, ha-năm'ē-el [the grace of God], a kinsman of the prophet Jeremiah, sold him a field, Je.32.7.

Hananeel, ha-nan'ē-el [grace from God], a tower at Jerusalem, Ne. 3. 1; 12. 39; Je. 31.38.

Hanani, ha-na'ni [grace to me, or mercy], the prophet, reproves Asa, 2 Ch.16.7.

Hananiah, han-a-nī'ah [grace of the Lord], the false prophet, Je. 28. 1;—breaks Jeremiah's yoke, 10;—his death foretold, 15.

Hand, of the Lord, denotes his power, whether in punishing or saving, Ju.2.15; 2 Sa.24.14; Ne.2.8; Job 2. 10; Ex. 9. 3; 16.3; Is. 59. 1; Lu. 1.66;—of Moses leprous, Ex. 4. 6:—of Jeroboam withered, 1 Ki. 13. 4;—withered, restored by Jesus, Mat. 12. 10; Mar.3.2; Lu.6.6;—writing on the wall seen by Belshazzar, Da.5.5.

Hand-breadth, a measure about 4 inches, Ps.39.5; Is.48.13;—rendered 'span,' La.2. 20.

Handle, to manage, Ge. 4. 21; Ju.5.14; Ps. 115.7; Je.2.8; Lu.24.39.

Handmaid, Ge. 16. 1; 29.24; 1 Sa. 1. 11, 16; Ps.86.16; 116.16; Lu.1.38.

Hands, imposition of, in blessing, Ge. 48. 14; Mat. 19. 15;—in dedicating sacrifices, Ex.29.10; Le.1.4;—in ordaining to offices, Nu.8.10; 27.18; De.34.9; Ac.6.6; 1 Ti.4.14; 5.22; 2 Ti.1.6;—in miraculous cures, Mar. 6.5; 16.18; Lu.4.40; 13.13; Ac.9.17; 28.8;—in imparting the gift of the Holy Spirit, Ac.8.17; 19.6.

———, lifted up in prayer, Ex.17.11; Ps. 28. 2; 63. 4; 88. 9; 134. 2; 141. 2; 143. 6;—in taking an oath, Ge.14.22.

———, to pour water on, to serve, as Elisha did to Elijah, 2 Ki. 3. 11;—to wash publicly, to declare innocent, De. 21. 6, 7; Mat.27.24.

Hanging, an infamous death, Nu.25.4; De. 21. 22; Ga. 3. 13;—of Pharaoh's baker, Ge. 40.19;—of those who joined in the worship of Baal-peor, Nu. 25. 4;—of the five kings by Joshua, Jos. 10. 26;—of Saul's sons, 2 Sa.21.8;—of Haman and his sons, Es.7.10; 9.14.

Hannah, han'nah [graciousness], the wife of Elkanah, and mother of the prophet Samuel, reproached for her barrenness, 1 Sa. 1. 6;—prayed for a son, 10, 11;—first reproved, and then encouraged by Eli, 14. 17;—bears Samuel, 20;—presents him to the Lord, 24;—her song, 2.1, &c.

Hanun, ha'nun [gracious], the son and successor of Nahash, king of the Ammonites, who insulted David's ambassadors, by cutting their clothes and beards, 2 Sa. 10. 2,4; 1 Ch.19.2–6.

Hapharaim, haf'ă-rā-im [two pits], a city in the tribe of Issachar, Jos.19.19.

Haply, perhaps, 1 Sa.14.30; Mar.11.13; Lu. 14.29; Ac.5.39; 17.27; 2 Co.9.4.

Happiness, felicity, wherein it consists, Ps.1.1, &c.; 32.1; 40.4; 106.3; 112.1; 119.1; 128.1; 144.15; 146.5; Pr. 3. 13; 29 18; Is.56. 2; Mat.5.3, &c.; Lu.6.20; 11.28; 12.43; Jn. 13.17; Ro.4.7; 14.22; Ja.1.12; Re.14.13.

Haran, hā'ran [mountaineer], (1) The eldest son of Terah, and brother of Abraham, and father of Lot, Ge. 11. 26–31.—(2) The place where he dwelt called after his name, 32; 12. 4,5;—also called *Charran*, Ac. 7. 2, 4. It was a place in Mesopotamia, Ge. 24.10, or more properly in Padan-Aram, 25. 20. It is identified with the modern village called *Harrân* on the banks of the *Belik*, which flows into the Euphrates.

Harbonah, hăr-bō'nah [ass-driver], one of the seven eunuchs of King Ahasuerus, Es.1.10; 7.9.

Harden, obdurate, Ex. 4.21; 14.17; De.15. 7; Job 6.10; Ps.95.8.

Hare, a well-known, swift, and timid animal, Le.11.6; De.14.7.

Hareth, ha'reth [thicket], a forest in the tribe of Judah, into which David fled from Saul, 1 Sa.22.5.

Harhaiah, hăr-ha-ī'ah [zeal of Jehovah], the father of Uzziel, Ne.3.8.

Harim, ha'rim [flat-nosed], (1) The head of the second course of priests, 1 Ch.24.8;—his descendants, to the number of 1017, returned from captivity, Ezr.2.39;—those of them who had married strange women agree to put them away, 10.21.—(2) Another person of this name, 2.32; Ne.7.35.

Harlot, literally, a common prostitute, Pr. 29. 3;—metaphorically, the idolatrous impurities of Israel, Is.1.21; Je.2.20; 3.1; Eze. 16.15, &c.

Harmless, innocent, untainted, Mat.10.16; Phi.2.15; He.7.26.

Harnepher, hăr'ne-fer [snorer], one of the sons of Zophah, 1 Ch.7.36.

Harness, armour for warriors, or furniture for horses, 1 Ki.20.11; 22.34; 2 Ch.9.24.

Harod, ha'rod [fear, astonishment], a fountain of water at the foot of Mount Gilboa, Ju 7.1; 1 Sa.29.1.

Harosheth, hăr'o-sheth [wood-cutting], a city of Upper Galilee, near the Lake Merom, where Sisera resided, and his army was routed, Ju.4.2,16.

Harp, a stringed musical instrument, invented by Jubal, much used by the prophets, and in the worship of God, 1 Sa.10. 5; 1 Ch. 25. 3; Ps. 33. 2; 43. 4; 57. 8;—David skilful in use of, 1 Sa.16.16,23.

Hart, Ps.42.1. *See* DEER.

Harvest, the season of reaping corn and fruits, begins in Palestine about commencement of April and ends in June, Ge. 8.22;—of barley, Ex. 9. 31, 32; Ru. 2. 23;—of wheat, Ex. 34. 22;—Sabbath kept in, 21;—promises of, Ge. 8. 22; Je. 5. 24;—illustration of a people who are ripe for destruction, Joel 3. 13;—the end of the world, Mat.13.30;—a season of wrath, Re. 14.15.

Hashabiah, hăsh-a-bī'ah [regarded by Jehovah], son of Kemuel of Hebron, Ezr. 8.24; 1 Ch.26.30.

Hashbadanah, hăsh-băd'a-na [consideration in judging], a Levite, mentioned Ne. 8.4.

Hashmonah, hăsh-mō'nah [fatness], an encampment of the Israelites in the wilderness, Nu.33.29.

Hashupha, ha-shū'fa [uncovered], one of the Nethinim, Ne.7.46.

Hatipha, ha-ti'fa [captured], a Nethinim, Ne.7.56; Ezr.2.54.

Hatred, ill-will, of our fellow-men to be guarded against, Le. 19. 17; Pr. 10. 12, 18; 26.24; 1 Jn.2.9; 3.15; 4.20.

Haughtiness, pride and arrogance, condemned, 2 Sa.22.28; Pr.16.18; 18.12; Is. 2. 11,17. *See* PRIDE.

Haunt, to frequent, 1 Sa.30.31; Eze.26.17.

Hauran, haw'ran [caves, cave-land], a country north-east of Canaan, and south of Damascus, embracing a portion of the kingdom of Bashan, Eze. 47. 16, 18. It is identical with the Greek province of *Auranitis*.

Haven, a seaport, Ge.49.13; Ps.107.30; Ac. 27 8,12.

Havilah, hav'ī-lah [terror], the son of Cush, Ge. 10. 7;—gave name to the country of, probably identical with Colchis, 25. 18; 1 Sa.15.7.

Havock, to lay waste, Ac.8.3.

Havoth-Jair, ha'voth-j'ir [cabins or villages of Jair], the villages or hamlets which Jair took from the Ammonites, on the north of Mount Gilead, Nu.32.41; Ju.10.4.

Hawk, a well-known bird of the falcon tribe, unclean according to the law, Le.11. 16;—described, Job 39.26.

Hazael, hăz'a-el [seeing God], probably an officer in the army of Naaman the Syrian, sent to consult Elisha at Damascus, 2 Ki. 8.7;—his iniquity predicted, 13;—kills his master, 15;—oppresses Israel, 10.32; 13.22; diverted by presents from proceeding to Jerusalem, 12.17;—his death, 13.24.

Hazar-Gaddah, hā'zar-găd'dah [village of fortune], a town in the extreme south of Judah, Jos.15.27.

Hazar-Maveth, hā'zar-ma'veth [court of death], a descendant of Shem, 1 Ch.1.20.

Hazeroth, haz'e-roth [villages], the sixteenth encampment of the Israelites in the wilderness, Nu.11.35; 12.16.

Hazor, hā'zor [inclosure, village], (1) The chief city of North Palestine, on the west side of the waters of Merom, taken by Joshua, Jos.11.10; 15.23.—(2) One of the cities of Judah in the south, Jos.15.23.—(3) A place in which the Benjamites resided after the captivity, Ne.11.33.

Head, Christ is, of his body—the church, Ep.5.23;—of principality and power, Col. 2.10;—of all things for the good of his church, Ep.1.22;—applied to rulers, princes, magistrates, Ex. 18. 25; De.1.15, 16; 33. 21; Is. 7.9;—the chief of families, Ex. 6.14,25; 1 Ch.5.24.

Healing, curing ailments, Je.30.13; Mat.4. 23; Lu.9.6; Ac.10.38.

Health, the value of it, and how preserved, Pr. 3.7,8; Ac.27.34; 1 Ti.5.23.

Hear, we are commanded to hear Christ, Mat. 17. 5; Mar. 9. 7;—and the Spirit addressing the churches, Re.2.7,11,17,29. 13. 9;—we ought to do so *attentively*, Lu. 21. 38; Ac.10.33; He.2.1;—with *reverence*, Ps. 89.7;—with *faith*, He.4.2;—with *discrimination*, Mar. 4 24;—with a *humble* and *teachable* disposition, Lu.10.39; Ja.1 21, with *self-application*, Mat. 26. 22;—with *constancy*, Pr.8.34; Ac 2.42,46; Ja.1.24,25.—with a view to *practice*, Mat. 7 24–27, Ro.2.13;—with *prayer*, Ps.119.18,27.

Heart, the seat of the affections, desires, and motives, commonly used for the *soul*, Ps.19.8;44.21; Is.9.9;—naturally depraved, Ge.6.5; 8.21; Ec.9.3; Mat.15.19;—hard and unfeeling in matters relating to the soul, Ps.119.70; Eze.11.19; Ep.4.18;—proud, Ps. 10.4; 73.6; Is.9.9; Je.49.16; Ob. 3;—deceitful, Ps. 12. 2; Pr. 28. 26; Je. 17. 9; 1 Co. 8. 2, Ga. 6. 3; Re. 3. 17;—rebellious, Je. 5. 23;—idolatrous, Eze.14.3,4.

———, should be pure, Jos.24.14; 1 Sa.16. 7; 1 Ch.28.9; 29.17; Ps.7.8; 24.4; 51.6; 73.1; 119.80; 125.4; Pr. 4. 23; 23.26; 24 12; Mat. 5.8; Lu.8.15; 11.39; Ro.2.29; 1 Ti.1.5; 2 Ti. 2.22; Ja.4.8.

———, evidences of its being pure, are its abhorring vain and sinful thoughts, Ps.119. 113;—delighting in holy meditation, Ps.1. 2; 119. 97;—desirous of nearness to God, 42. 1, 2; 63. 1; 84. 2;—prompting to holy conversation and deportment, Mat.12.34, 35; Ja.3.13;—exciting to pray for greater purity, Ps.51.2,7,10.

———, we are commanded watchfully to keep, Pr. 4. 23;—the Lord looks chiefly to it, 1 Sa. 16. 7; Je. 17. 10;—a broken and a contrite one pleasing to the Lord, Ps. 34. 18; 51.17; Is.57.15; 61.1; 66.2.

———, God judicially hardens, or in righteous judgment gives up sinners to harden themselves: as in the case of Pharaoh, Ex. 4. 21; 7. 13; 9. 12;—of Sihon, De. 2. 30;—of the inhabitants of Canaan, Jos.11.20;—of the Israelites, Ps.81.12;—of the Gentiles, Ro.1.24.

———, *marks* of one thus hardened, are insensibility and indifference about the state of the soul, Ps.119.70; Is.1.3; 6.10; total neglect of duties, Job 21. 14, 15. Ps. 10.4;—unrestrained indulgence in sin, Ro. 1.24; Ep.4.18,19;—contempt of threatened judgments, Is.5.18,19; 2 Pe.3.3,4.

———, awful doom of those who are thus hardened in, Pr.29.1;—cautions to guard us from, 1 Sa.6.6; Ps.95.8; Pr.28.14; He.3. 8.15; 4.7.

Hearth, the place on which the fire is made, Ge.18.6; Ps.102.3; Is.30.14.

Heath, a plant in barren wastes. It is probably the juniper that is meant in Is. 17.5–8.

Heathens, those who are without the written Word of God, Ps.2.1; Mat.6.7; Ga. 2.9;—might know somewhat of God by his works, Ac.14.17; Ro.1.19,20;—are notwithstanding ignorant of him, 1 Co.1.21;—are sunk into idolatry and vice, Ro.1.21–32;—shall be judged by the law and light of nature, 2.12–16;—in the latter times shall enjoy the gospel. *See* GOSPEL.

Heaven, sometimes means the place where holy souls dwell, 2 Ki.2.1,11; Lu.2.15; Ep. 3. 15; Col. 1. 5; 1 Pe. 1. 4;—and sometimes the visible firmament, Ge.7.11; Le. 26.19; De. 4. 11; La. 4. 19; Lu. 21.26;—the heaven of heavens, 2 Co.6.18,—the third heaven, 12.2.

———, the happiness of it, Ps.16.11; Da. 12. 3; Mat. 5.12; 13.43; Lu.12.43; Jn.12.26; 17.21; 1 Co.2.9; 13.12; 1 Pe.1.4; Re.7.16,17. 14.13.

———, degrees of happiness in it, Mat. 16.27; Lu.19.17; Jn.14.2; 1 Co.15.41; 2 Co. 9.6.

———, who will be admitted into it, Mat. 5.3–12; Jn.3.15; Ro.2.7; 1 Ti.6 19.

———, who will be excluded from it, Mat. 7.21; Lu.13.27; 1 Co.6.9; Ga.5.21, &c.; Re. 22.15.

Heaviness, sorrow and distress of mind, Ezr. 9. 5; Ps. 69. 20; Pr. 10. 1;—Christ comforts those who are in, Is.61.3.

Heber, EBER, hē'ber [community], (1) The son of Shelah, and great-grandchild of Shem, Ge.10.24.—(2) The husband of Jael who killed Sisera, Ju.4.17–21.

Hebrews, a name given to the Israelites, Ge.14.13; 40.15; Ex. 2. 6; 3.18; 1 Sa. 4. 6, 9, &c.; derived from Heber the ancestor of Abraham, or from *ĕber* (beyond, from the

other side, the name by which the Jews were known to foreigners, while in speaking among themselves of themselves they used the name Israelites.

Hebrews EPISTLE TO, though anonymous yet the weight of evidence is in favour of the opinion that it was written by Paul about A.D. 62. Its great design is to show that the Levitical priesthood was a shadow of that of Christ, and that the legal sacrifices prefigured the great and final atonement made by his blood.

Hebron, hē'bron [fellowship], the oldest town in Palestine, and one of the most ancient and renowned cities of the world, Nu. 13.22;—called Kirjath-Arba, Ju. 1.10; Mamre, Ge.33.19; 35.37;—Abraham dwelt there, 13. 18;—taken from the Amorites, Ju.1.10. Its modern name is *el-Khulil* [the friend], with a population of about 1000, including about 60 Jewish families.

Hedge, for protecting fields or gardens, Pr. 15. 19;—whatever defends from harm, Is. 5.5; Eze. 13. 5;—troubles and hindrances, La.3.7; Ho.2.6.

Heel, put for the *body*, or the inferior part of human nature, Ge.3.15.

Hegai, heg'ā-i [eunuch], Es.2.8,15.

Heifer RED, a young cow, the use of its ashes, Nu.19.1, &c.

Heinous, very wicked, Job 31.11.

Heirs of God, Christians so called, Ro. 8. 17; Ga.4.7; Ep.3.6; Tit.3.7; He.6.17; Ja.2. 5;—Christ the heir of all things, He.1.2.

Helbon, hel'bon [fat], a city of Syria, not far from Damascus, famed for its excellent wine, Eze.27.18.

Heleph, hē'leff [an exchange], a city of Naphtali, Jos.19.33.

Heli, hē'lī, probably the father of Joseph, husband of the Virgin Mary, Lu.3.23.

Heliopolis, he-lī-op'o-lis [the city of the sun], one of the oldest cities in the world, situated in Lower Egypt, about 10 miles north-east of Cairo. It is thus named both in the Septuagint and Vulgate, but called *On* in the Hebrew; Joseph married the daughter of Potipherah the priest of, Ge.41.45; 46.20. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about 68 feet high.

Hell. This word is the translation of the Hebrew *sheol* and the Greek *hades*. *Sheol* is rendered by our translators thirty times by *grave*, e.g. Ge. 42. 28; 45. 29; Ps.49. 14; 141. 7; Is.38.18. It is rendered *hell*, as denoting the place of punishment, De.32.22; Ps. 9. 17; Pr.23.14; Mat.5.29; 10.28; 23.33; Mar.9.43; Lu.12.5; 16.23; 2 Pe. 2. 4. This is its most frequent signification. The horrors and punishments of it set forth, Mat. 13.42; 18. 9; 25. 30; Jude 13; Re. 14. 10; 19. 20; 20. 10,14; 21.8;—sufferings in it various, according to the degrees of guilt, Mat.11. 22; 23.14; Lu.12.47,48;—the eternity of the torments thereof asserted, Da. 12. 2; Mat. 3. 12; 25. 46; Mar. 9. 44; Lu. 16. 26; Jude 13.

Helmet, a metal cap for defending the head, 1 Sa.17.5,38;—*figuratively*, the hope of salvation, Ep.6.17; 1 Th.5.8.

Heman, hē'man [faithful], 1 A Kohathite, the grandson of Shemuel, the 'singer,' 1 Ch. 6. 33.—2 The son of Zerah, celebrated for his wisdom, 1 Ki.4.31; 1 Ch.2.6.

Hemlock, a poisonous herb, Ho. 10. 4;—*figuratively*, perverted judgment, Am.6. 12.

Hepher, hē'fer [a pit or well], a city of the ancient Canaanites; was subdued by Joshua, Jos. 12. 17;—also the name of Zelophehad's father, 17.3.

Hephzibah, hĕf'zī-bah [pleasure, delight], the queen of Hezekiah, and mother of Manasseh, 2 Ki. 21. 1;—the church thus called, Is.62.4.

Herald, one who proclaims the orders of a king, Da.3.4.

Herbs, appointed for the food of man, Ge. 3. 18;—figurative of the transitory prosperity and life of man, 2 Ki.19.26; Ps.37.2.

Herd, larger cattle, distinguished from the smaller called the *flock*, Ge.18.7; Ex.10.9; Hab.3.7.

Heresy [sect], a system of opinions; rendered 'sect,' Ac.24.5; 26.5; 28.22;—corruption of the true faith, 1 Co.11.19.

Heretics, those who hold or teach false doctrine, Tit 3.10; 2 Ti.2.17,18.

Heritage, inheritance, estate by succession, Ex.6.8. Ps.16.6; 61.5; 1 Pe 5.3.

Hermas, and HERMES, her'mas [Mercury or gain], two disciples of Christ residing in Rome, to whom Paul sends his salutations, Ro.16.14.

Hermogenes, hĕr-mo'jen-es [descendant of Mercury], one who turned his back on Paul, and probably on a Christian profession, 2 Ti.1.15.

Hermon, hĕr'mon [lofty, prominent peak], a mountain in the north-eastern boundary of the Holy Land, often mentioned, Jos. 12.5; 13.5,11; Ps.89.12; 133.3. This mountain is 8950 feet above the level of the sea. Its modern name is *Jebel-esh-sheikh* [chief mountain], called by the Sidonians 'Sirion,' De.3.9.

Hermonites, properly *Hermons*, that is the three summits of the Hermon, Ps.42.6.

Herod *the Great*, an Idumean, the second son of Antipater, who had been made procurator of Judea by Julius Cæsar, B.C. 47; king of Judea when Christ was born, Mat. 2. 1; —was troubled at the report of his birth, 3;—sent for the Magi, or wise men, who had come to see Christ, and by falsehood endeavoured to make them inform him where the infant Saviour was, 7, 8;—enraged, because they complied not with his wish, he commanded all the children in Bethlehem, from two years old and under, to be murdered, 16. After his death by a dreadful disease his kingdom was divided among his three sons. His son Archelaus Mat.2.22 received Judea, Idumea, and Samaria: Philip received Batanea, Iturea, and Trachonitis; and Herod Antipas, called Herod the Tetrarch Lu. 3.1, Galilee.

——— *Antipas the Tetrarch*, son of Herod the Great by his wife Malthace a Samaritan, King of Galilee, married his brother's wife, Mat. 14. 3;—reproved for this by John the Baptist, 4;—imprisons and puts him to death, 3–10; Mar. 6. 17; Lu.9. 7, 9;—hears of the fame of Jesus, Mat.14.1;—reported to design to kill him, Lu.13.31;—examines him, 23.6.

——— *Agrippa I.*, the grandson of Herod the Great by his eldest son Aristobulus, puts to death the apostle James, Ac. 12. 2; —imprisoned Peter, 3, 4;—his terrible death, 20–23;—he reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilia, and Mariamne.

——— *Agrippa II.*, son of the preceding, is mentioned in the New Testament only by the name of *Agrippa*. Festus brought Paul before him, and was almost persuaded to be a Christian, Ac. 26. 1–32. After the destruction of Jerusalem he went to Rome, where he died at the age of seventy.

Herodians, he-rō'dī-ans, a Galilean political party, who favoured Herod's ambitious desire to gain from Rome the title of *king*. In their religious tenets they were Sadducees, Mat.22.16; Mar.12.13.

Herodias, he-rō'dī-as, the sister of Herod Agrippa I., and granddaughter of Herod the Great; her first husband was her uncle Philip, son of Herod the Great, whom she deserted, and lived in adulterous intercourse with Herod Antipas, his brother.

Heron, an unclean bird according to the law, Le.11.19; De.14.18. The Heb. word (*anaphah*) so rendered is supposed to designate a species of plover.

Heshbon, hĕsh'bon [reason, intelligence], chief city of Sihon, king of the Amorites, about 20 miles east of the river Jordan; given to the tribe of Reuben, Jos. 13. 17;—afterwards assigned to the Levites, 21. 39;—famous for its fish-pool, Ca. 7. 4;—its ruins are still seen.

Heth [trembling, fear], the eldest son of Canaan, and father of the Hittites, Ge.10. 15;—Abraham purchased a burying-place from his sons, 25. 10;—the daughters of, embittered Rebekah's life, 27.46.

Hew, to cut wood or stone, Ex. 34. 4;—to slay or cut into pieces man or beast, Ho. 6.5; 1 Sa.11.7.

Hezekiah, hĕz-e-kī'ah [strengthened of the Lord], king of Judah, succeeds Ahaz, 2 Ki. 16. 20; 2 Ch. 28. 27;—conquers the Philistines, 2 Ki.18.8;—made war upon by Sennacherib, 18.13; 2 Ch.32.1; Is.36.1, &c.;—receives ambassadors from Babylon, 2 Ki. 20.12; Is.39.1;—threatened for his ostentation, 6;—cleanses the temple, 2 Ch.29.3;—proclaims a solemn fast, 30. 1;—sick, but recovers, 2 Ki. 20. 1, &c.; Is. 38. 1, &c.;—dies, 2 Ki.20.21.

Hiddekel, hid'de-kel [the rapid Tigris], one of the rivers which had their source in paradise, Ge. 2. 14;—on the banks of it Daniel had one of his visions, Da.10.4. It rises about 15 miles south of the source of the Euphrates, and after pursuing a south-east course joins that river at Korna, about 50 miles above Bassorah.

Hiel, hī'el [the Lord liveth], a man of Bethel, who, notwithstanding the curse denounced by Joshua against him who should attempt to rebuild Jericho, Jos. 6. 26, undertook it, and found the curse verified, 1 Ki.16.34.

Hierapolis, hī-er-răp'o-lis [a sacred or holy city], a city of Phrygia, in Asia Minor, in the neighbourhood of Colosse; here Christianity was early planted, Col. 4. 13. Its modern name is *Pambûk-Kalessi* [cotton-castle], about 5 miles north of Laodicea.

Higgaion, hig-ga'yon [the murmuring], the low tone of the harp, Ps. 92. 3. In Ps.19. 15 it means meditation, and in 9. 16 is a musical sign.

High Places, places chosen for the erection of altars, Ge.12.7,8; 22.2; 31.54; Ju.6. 25,26; 1 Sa. 9. 12; but after the building of the temple such places became an abomination, as the scenes only of idol-worship, 1 Ki.3.2,4; 12.31,32; 13.2; 14.23, &c.

High-priest, his robes, Ex.28.39;—how he must enter the holy of holies, Le.16.1, &c.;—succession after the captivity, Ne.12.10; —Christ our great, He.4.14.

Hilkiah, hil-kī'ah [portion of Jehovah], a high-priest in the reign of Josiah, 2 Ki.18. 18,37; Is.36.22; 2 Ki. 22.4; 2 Ch.34.15; Ne. 8.4.

Hill Country, the country immediately to the south of Jerusalem, Lu.1.39.

Hin, a liquid measure, containing the $\frac{1}{7}$th part of a 'bath,'=12 Roman sextarii=5 quarts, Ex.29.40; 30.24, &c.

Hind, the female of the red deer or stag, Job 39.1; Ps.29.9;—swift and sure of foot, 2 Sa.22.34; Ps.18.33;—emblems of activity, Ge. 49. 2;—gentleness, Pr. 5.19;—modesty, Ca.2.7; 3.5;—earnest longing of, Ps.42.1;—maternal affection, Je.14.5.

Hinder, to obstruct, Ge. 24. 56; Ac. 8. 36; 1 Co.9.12; Ga.5.7.

Hinges, joints on which a door turns, 1 Ki. 7.50; Pr.26.14.

Hinnom, hin'nom [lamentation], a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Jos. 15.8; 18.16. From the time of Joshua 2 Ki.23.10,13,14; 2 Ch. 34. 4,5 it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called 'the valley of the son' or 'children of Hinnom,' Je. 19. 2. By the later Jews it was called *Ge Hinnom*, *Gehenna*, to denote the place of eternal punishment.

Hiram [noble, free], (1) King of Tyre (called also *Huram*, 1 Ch.14.1; 2 Ch. 2. 2, 11, 12, reigned thirty-three years over Tyre, seven in David's reign and twenty-six in that of Solomon; sends to David, 2 Sa.5.11;—congratulates Solomon on his accession, 1 Ki.5.1;—makes him a present, 9.14;—his answer to Solomon about assistance in building the temple, 2 Ch. 2. 11.—2 An eminent artificer, sent from Tyre to assist in the building of the temple, &c., 1 Ki.7. 13;—and the furniture of it, 15, &c.—3 A Benjamite, 1 Ch.8.5.

Hire, to be paid promptly to the labourer, Le.19.13; De.24.14,15;—of a whore not to be brought into the house of the Lord, 23.18.

Hireling, one employed for hire for a limited time—figurative allusion, Job 7.1; 14.6;—one who takes little interest in the flock compared with the shepherd, Jn.10. 12,13.

Hissing, crying like a serpent, and used to denote scorn or contempt, 2 Ch. 29. 8; Je. 18.16; Mi.6.16;—to call with a hiss denotes authority, Is.5.26; 7.18; Zec.10.8.

Hitherto, till now, Ex.7.16; Ps.71.17; Jn. 5.17; Ro.1.13.

Hittites, hit'tites, the descendants of Heth, the second son of Canaan; two of David's mighty men were, 1 Sa. 26. 6; 2 Sa.11.6;—in the days of Elisha, they had kings of their own, 2 Ki.7.6.

Hivites, hī'vites, a tribe of the Canaanites, Ge. 10. 17;—sometimes called *Avims*, De. 2.23; Jos.13.3.

Hizkijah, hiz-kī'jah [the strength of the Lord], one who sealed the covenant with Nehemiah, Ne.10.17.

Hoary Head, gray hairs, a crown of glory, when found in the way of righteousness, Pr.16.31;—the beauty of old men, 20.29;—honour to be given to, Le.19.32;—promise to carry to, Is. 46. 4;—prayer for one who has reached, Ps.71.18.

Hobab, hō'bab [beloved], the son of Raguel the Midianite, Nu.10.29; Ju.4.11;—usually identified with Jethro, Ex.18.5,27, comp. Nu. 10. 29, 30;—accompanies him and the Israelites in the wilderness, Nu. 10. 29;—Heber a descendant of, Ju.4.11.

Hobah, hō'bah [hiding-place, hidden], a town north of Damascus, whither Abraham pursued the kings who had taken Lot, Ge.14.15.

Hodaiah, hod-a-ī'ah [the praise of the Lord], one of David's posterity, 1 Ch.3.24.

Hoglah, hog'lah [partridge], the third of the five daughters of Zelophehad, Nu. 26. 33.

Hoised, raised up on high, Ac.27.40.

Holiness, freedom from sin, and devotedness to God; the necessity of it, Le.11.44; 19. 2; Ps. 4. 3; Ro.6.19; 12.1; 13.12; 2 Co.7. 1; Ep.1.4; 4.24; Phi.1.27; Col.1.10; 1 Th.2. 12; 1 Pe. 1. 15; 2 Pe. 3. 11;—a motive to it: from the holiness of God, Le.11.44; 19.2; 1 Pe. 1. 16;—from the dissolution of all things, 2 Pe.3.11;—none can see him without it, He.12.14;—must be served in, Lu. 1. 74, 75; saints elected, and called to it, Ro. 8. 29; Ep.1.4; 1 Th.4.7; 2 Ti.1.9;—promised to the church, Is.35.8; Ob.17; Zec. 14 20,21.

———, *genuine*, has its seat in the heart, and is the effect of gracious principle, implanted by the Holy Spirit, Jn.3.6; Ro.6. 22; 8.5;—appears in purity of speech, Col. 4.6;—sanctity of practice, Phi.1.11; progressive advancement in goodness, Job 17. 9; Phi.3.13.

———, specially required of the ministers of Christ, Le. 21. 16; Is. 52. 11; Mat. 5. 13,14,16; Ro.2.21; 2 Co. 6. 3, 4, 6; 1 Ti. 3 2, &c.; 4.12, &c., &c.

Holon, hō'lon [sandy], (1) A city of the priests, situated in the mountains of Judah, Jos.15.51; 21.15;—called Hilen in 1 Ch.6. 58.—2 A city of Moab, Je.48.21.

Holpen, helped, Ps. 83. 8; 86. 17; Is. 31. 3; Da.11.34; Lu.1.54.

Holy, often applied to God, to signify his *infinite purity*, Le.19.2; 21.8;—frequently he is called 'The Holy One of Israel,' 2 Ki.19.22; Ps.71.22; 78.41; Is.1.4;—persons, places, and things so called, which are *separated* to the Lord, Ex.19.6; Le.16.33; Nu.31.6.

Holy Ghost, or HOLY SPIRIT. *See* GHOST.

Homer [a heap], a measure of capacity = 10 baths, Le.27.16; Nu. 11. 32; Eze. 45.11; called also a *cor*.

Honest, upright or becoming, Lu.8.15; Ac. 6.3; Ro.12.17; 2 Co.8.21.

Honesty, in our dealings, enjoined, Le.19. 13,35; De. 25. 13; Pr. 11. 1; 20. 10, 23; 28. 8; Je.17.11; Ho.12.7; Mi.6.8,11; Mar.10.19.

Honey, was so abundant in Canaan, that the land was said to flow with it, Ex.3.8, 17; 13.5; De. 32. 13; 1 Sa. 14. 25; Pr. 25. 27; Ca.4.11.

Honour, true and permanent, promised to them who honour and serve God, 1 Sa.2. 30; Pr.3.16; 4.8; Jn.12.26.

Hoods, of the Jews, like the turbans of the Turks and Persians, raised high in the middle, Is.3.23.

Hope, of eternal life, is founded on the promises and merits of Christ, Col.1.27; 1 Th. 1. 3; 2 Th.2.16; Tit.1.2;—said to be saved by it, Ro. 8. 24;—rejoicing in it, 12. 12;—a motive to godliness, Ro. 15. 4, 13; He. 3. 6; 1 Pe. 1. 13;—certain objects of the saint's hope: Christ's second appearing, Tit.2.13; —the resurrection, Ac.23.6; 24.15;—future glory, Ro.5.2; Col.1.27.

——— of the hypocrite and unjust shall perish, Job 8.13,14; Pr.11.7.

Hophni, hof'nī [pugilist], and PHINEHAS, the sons of Eli, the high-priest, 1 Sa.1.3; —were dissolute and abandoned men, 2. 12–17;—hearkened not to the gentle reproof of their father, 25;—their doom foretold, 27–34;—revealed also to young Samuel, 3. 11–14;—both slain by the Philistines, 4. 11,17.

Hor, hōr [the mountain], (1) A mountain on the confines of Idumea, on which Aaron died, Nu. 20. 25, 28; 33. 38, 39. It has a double summit, and is 4800 feet above the Mediterranean.—2) A mountain named only in Nu.34.7,8, probably identical with Lebanon.

Horeb, hō'rĕb [dry, desert], probably another name for the whole or a part of Sinai. Here the angel of the Lord ap-

peared to Moses, while he kept the flock of Jethro, Ex.3.1,2;—here Moses smote the rock, and drew water for all the host of Israel, 17.6;—God's covenant with the Israelites there, De.5.1, &c.

Hor-hagidgad, hor-ha-gid'gad [mount of thunder], the thirty-third encampment of the Israelites, Nu.33 32.

Horites, hō'rites, or HORIMS [dwellers in caves], an ancient people who dwelt in the mountains of Seir, Ge.14.6;—were powerful and had princes before Esau conquered their country, 36.20; De.2.12,22.

Hormah, hor'mah [dedicated], a royal city of the Canaanites in the tribe of Simeon, to which the Canaanites pursued the Israelites, when, in opposition to Moses, they attempted to enter the Land of Promise, Nu.14.45;—many years after, it was conquered by them, 21.1–3;—called Zephath, Ju.1.17.

Horn, a defensive weapon of an ox, Ex.21.29;—*figuratively*, an emblem of honour and power, 1 Sa.2.1,10; Ps.132.17; Je.48.25;—powerful kingdoms, Da.7.8,11,21; 8.5,8,9,21; Zec.1.18,19,21.

Hornets, a species of wasp, remarkable for strength and irritability, employed as instruments of divine judgment on the Canaanites, Ex.23.28; De.7 20; Jos.24.12.

Horon, and **Horonaim**, hōr'on and hōr-onā'im [two caverns], a city of Arabia, on the east of the Dead Sea, Is.15.5; Je.48.3;—Sanballat probably a native of, Ne. 2.10,19; 13.28.

Horrible, dreadful, terrible, Ps.11.6; Je.5.30; 18.13; Ho.6.10.

Horse, Ge.49.17;—riding on, a mark of dignity, Ec. 10. 7;—used by kings and warriors, Ex.14.9,23; Es.6.8;—war-horse described, Job 39.10, &c.

Horses, the Jewish kings forbidden to multiply, De.17.16;—Solomon, contrary to this prohibition, had 40,000 stalls of, 1 Ki.4.26;—in the vision of Zechariah, Zec.1.7.

Hosanna, ho-zăn'nah [save, I beseech thee], used as a prayer, or an ascription of praise, Mat.21.9,15; Mar.11.9,10; Jn.12.13.

Hosea, ho-zē'ah [saving], one of the minor prophets, son of Beeri, contemporary with Isaiah. His ministry extended from Jeroboam's death to the beginning of Hezekiah's reign, about sixty years.

Hosen, the old plur. of 'hose,' an undergarment, Da.3.21.

Hoshama, hosh'a-mah [heard, or he obeying], one of the posterity of David, 1 Ch. 3.18.

Hoshea, ho-shē'a [salvation], (1) The same with Joshua, De.32.44.—(2) The nineteenth and last king of Israel, 2 Ki.15.30; 17.1;—he and his people conquered, and carried captive into Assyria, 5.6; 17.3, &c.;—and thus the kingdom of the ten tribes came to an end, 2 Ki.17.1–6; Ho 13.16 B.C. 725.

Hospitality, the practice of kindly entertaining strangers, recommended, Ro. 12. 13; 1 Ti. 3. 2; Tit.1.8; He.13.2; 1 Pe. 4.9;—test of Christian character, 1 Ti.5.10.

————, examples: of Abraham to the angels, Ge.18.3, &c.;—of Lot to the angels, 19.2;—of Laban to Abraham's servant, 24.31;—of Jethro to Moses, Ex.2.20;—of an old man at Gibeah to a Levite, Ju.19.15;—of Job, Job 31. 32;—of Lydia to Paul and Silas, Ac.16.15;—of the people at Melita, 28.2.

Host, one who lodges and entertains guests, Lu.10.35; Ro.16.23.

Hostages, persons given to another as a pledge for the performance of certain conditions, 2 Ki.14.14; 2 Ch.25.24.

Hosts, or ARMIES, Jehovah is often called the Lord of, Ex.12.41; 1 Sa.1.11; Ps. 59.5; 84.1,3,12, &c.

Houghing of Horses, disabling them, by *hamstringing*, *i.e.* cutting the 'tendon Achillis' of the hinder legs, Jos. 11. 6, 9; 2 Sa.8 4.

Hour, the Jews for many ages did not divide the day by hours, but into the morning, noon, first evening, and last evening. After the Chaldean captivity, and especially after they came under the Romans, they adopted the division of the day into twelve hours, beginning with the rising of the sun, Da. 4. 19; Mat. 9. 22; 27. 45, &c.

House, denoting a family, Ge.12.17; 1 Ti. 5.8;—a race, Lu.2.4;—property, 1 Ki.13.8.

Householder, master of a family, Mat.13. 27,52; 21 33.

Houses, of the Jews, were built flat on the roof, on which, as the season favoured, they walked, prayed, slept, and published any important matter to the people in the streets, 1 Sa.9.25; Mat.10.27; Ac.10.9;—to prevent them from falling from, it was guarded by a parapet wall, De.22.8;—new houses to be dedicated, 20.5;—the leprosy in, Le.14.33.

Howbeit, nevertheless, Ju. 4. 17; Is. 10. 7; Mat.17.21; Ga.4.8.

Howling, like the noise of a dog, Is. 15. 8; Je.25.36; Zep.1.10.

Huge, vast, large, 2 Ch.16.8.

Hukkok, huk'kok [decreed], a place on the borders of Naphtali, near Zebulun, Jos.19. 34; 1 Ch.6.75.

Huldah, hul'dah [a weasel], a prophetess, foretells the destruction of Jerusalem, 2 Ki.22.15; 2 Ch.34.23.

Humanity, or social kindness, enjoined, De. 22.1; Lu. 10. 37; Ep. 4. 32; Col. 3.12; 1 Pe. 3.8.

Humility, or lowliness of mind, recommended, Ps. 138. 6; 144.3; Pr. 11. 2; 16. 19; 18.12; 22.4; Is.57.15; Mi.6.8; Mat.18.4; 23. 12; Lu.18.14; Ro. 12.3,10,16; Phi.2.3; Col. 3. 12; Ja. 4. 10; 1 Pe. 2. 17; 5. 5;—*to obtain and cherish* this excellent spirit, we should consider that we are *mortal* creatures, Job 7. 1; 14. 1;—*dependent* creatures, Ac. 17.28; 1 Co. 4.7;—*ignorant* creatures, Job 8.9; 11. 12;—*sinful* creatures, Ro. 3. 23; 1 Jn.1.10;—we should consider its advantages, Lu. 14. 11; Ja. 4. 6;—and study the example of Christ, Mat. 11. 29;—*advantages of*: it is pleasing to God, 1 Pe.3.4;—approved by good men, Pr.29.23;—has the promise of divine care and love, Ps. 25.9; Is.57.15;—it keeps us from being hurt by prosperity, Pr. 1. 32; Ge. 39. 2;—makes us patient and resigned in adversity, Job 2. 10; Ps. 69. 32, 33;—*examples of*: Moses, Ex.18.24;—Gideon, Ju.6.15;—Elijah, 1 Ki. 19.4;—Daniel, Da.2.30;—the Psalmist, Ps. 131.1;—Jesus Christ, Phi.2.5–8;—John the Baptist, Lu.3.16;—Peter, Ac.3.12;10.26;—Paul and Barnabas, 14.15;—Cornelius, 10. 33;—Paul, 1 Co. 15. 9; 2 Co. 12. 11; Ep. 3. 8; 1 Ti.1.15.

Hunger, a desire of food, Ex.16.3; De.28. 48; Lu.15.17;—after righteousness, blessedness of them who do, Mat.5.6;—no hunger shall be felt in heaven, Re.7.16.

Hungry, promises to them who feed the, Is.58.10; Eze.18.7; Mat.25.35;—soul, God filleth, Ps.107.9; Lu.1.53.

Hunters, they who chase, Ge. 10. 9; 25.27; Pr.6.5; Je.16.16.

Hur [a hole], (1) The son of Caleb, who, along with Aaron, held up Moses' hands, while Israel fought with the Amalekites, Ex. 17. 10;—to him and Aaron, Moses directed the people for counsel, while he was on Sinai, 24. 14.—(2) One of the kings of Midian, Nu.31.8; Ex.24.14.

Hurl, to drive quickly, Nu. 35. 20; Job 27. 21; 1 Ch.12.2.

Hurtful, mischievous, Ezr.4.15: Ps.144.10; 1 Ti.6.9.

Husbandman, one who cultivates the ground, an honourable occupation, Ge. 9. 20; Je.51.23; Jn.15.1; 2 Ti.2.6; Ja.5.7.

Husbandry, the art of tillage, or cultivating the ground; the antiquity and honour of it, Ge.3.23; 4.2; 2 Ch.26.10; Pr.12.11; 28. 19; Ec.5.9.

————, the church called God's, 1 Co. 3.9.

Husbands. the *house-bands*, who connect the family, and keep it together, their duty, Ge. 2. 24; Pr.5.15,18; Mal.2.14,15; 1 Co.7.3; Ep.5.25; Col.3.19; 1 Pe.3.7.

Hushai, hū'shī [haste], an Archite, a particular friend of David's, who acted as his spy, 2 Sa. 15. 32;—his counsel preferred to that of Ahithophel, 17.7.

Hushathite, hū'shath-ite [hasting], descended from Hushah, 1 Ch.11.29.

Husk, the outmost cover of fruits, Nu.6.4; 2 Ki.4.42. In Lu.15.16 the word refers to the fruit of the carob-tree, which was used in feeding swine, called also *St. John's-bread*, from the idea that the Baptist used it in the wilderness.

Huzzab, huz'zab [molten], supposed to be the queen of Nineveh, but the meaning is uncertain, Na.2.7.

Hymeneus, hy-men-ē'us [nuptial, or a wedding song], and *Alexander*, for a time professed the Christian faith; but fell into error and vice, for which they were excommunicated, 1 Ti. 1. 20;—he and *Philetus* maintained that the resurrection was past, 2 Ti.2.17,18.

Hymns, psalms, and spiritual songs, recommended, Ac.16.25; Ep.5.19; Col. 3. 16; Ja. 5.13. The hymn mentioned in Mat.26.30 was the *great Hallel*, consisting of Ps. cxiii.-cxviii.

Hyperbole, a rhetorical figure, which represents things much greater or less than they really are; great and beautiful ones, 2 Sa.1.23; Je.4.13; La.4.19; Am.2. 9; Hab. 1.8.

Hypocrisy, the assuming of a character which we are conscious does not belong to us, with a view to impose on mankind; its guilt and punishment, Job 8. 13; 15.34; 27. 8; 36.13; Is.29.13; 33.14; 58.2; Je.3.10; Eze. 33.31; Mat. 6. 2, 5; 7.21; 23.13,23,28; 24.51; Lu. 12. 1; 16.15; 1 Pe. 2. 1; Re.3.1;—examples of: Pharaoh, Ex. 8. 28, 29;—Balaam, Nu.23. 10;—Saul, 1 Sa.15.13–15;—Jehu, 2 Ki. 10. 16, 31;—Herod, Mat. 2.8;—Judas, 26. 25, 48;—Pilate, 27.24;—Ananias, Ac.5. 1–10.

Hyssop, a plant, either the marjoram or the thorny caper, much used in the Jewish purifications, Ex.12.22; Le.14.4,6,49,51,52.

I.

I AM THAT I AM, the name by which God made himself known to Moses, expressive of his *self-existence* and *independence*, Ex. 3. 14;—in similar terms Christ speaks of himself, Jn.8.58.

Ibhar, ib'hăr [chosen], one of David's sons, 2 Sa.5.15; 1 Ch.3.6.

Ibleam, ib'lē-am [he consumes the people], a city of Manasseh, on the border of Issachar, west of Jordan, Jos. 17. 11;—the Canaanites still dwelt in it, 12.13;—identical with Bileam, 1 Ch.6.70.

Ibzan, ib'zan [illustrious], a judge of Israel, Ju. 12. 8;—had thirty sons and thirty daughters, 9.

Ichabod, ik'a-bod [where is the glory], a name given to the son of Phinehas when the ark was taken by the Philistines, 1 Sa. 4.19–22.

Iconium, ī-kō'nī-um, the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about 50 miles east of Lystra. Paul and Barnabas fled to it, Ac. 13. 51;—here they preached in the Jews' synagogue, 14. 1;—here they were persecuted, 2–6. Its modern name is *Konieh*, with a population of about 30,000.

Iddo, id'do [his hand], (1) A prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Ch. 12. 15;—vision of, 9.29;—book of, 12. 15;—story of, 13. 22.—(2) The father of Berachiah, and grandfather of the prophet Zechariah, Zec. 1. 1; Ezr. 5.1; 6.14.—(3) The chief of the half tribe of Manassēh, 1 Ch. 27.21.

Idle, lazy, Ex.5.8;—not working, Mat.20. 3; Lu.24.11; 1 Ti.5.13.

Idleness, sloth, censured, Pr.6.6,11; 10.4, 26; 12.24,27; 13.4; 15.19; 18.9; 19.15,24; 20. 4,13; 21.25; 22.13; 23.21; 24.30; 26. 13; Ec. 10. 18; Eze.16.49; Ro. 12. 11; 1 Th. 4. 11; 2 Th.3.10; 1 Ti.5.13. Parties who exemplified it, Is.56.10; Ac.17.21; 2 Th.3.11.

Idol, an image or statue representing some false deity, to which worship was given, Le.19.4; De.29.17; Ps.96.5;—anything too much esteemed, 1 Jn.5.21.

Idolatry, forbidden, Ex.20.4,22; 22.20; 23. 13,24; Le. 26. 1; De.4.15; 11.16; 17.2; 18.9, 27.15; Ps.97.7; Je.2.9; 1 Co. 10. 14; 1 Jn. 5. 21; Re. 21. 8; 22.15;—the folly of it ridiculed, 1 Ki.18.27; Ps.115.4; 135. 15; Is. 44. 9; 46.1; Je.2.26; 10.3;—the punishment of it, death, De.13.9; 17. 2;—the Canaanites extirpated on account of it, De.12.29;—the monuments of it to be destroyed, Ex. 23. 24; 34. 13; De. 7. 5, 25; 12. 1, &c., 29;—all communication with idolaters forbidden, De.5.1, &c.

Idolatry, examples of it: Laban, Ge. 31. 19,30;—Jacob's household, 35.2–4;—Egyptians, Nu. 33. 4;—the Israelites in the golden calf, Ex.32.1, &c.;—in the worship of Baal-peor, Nu. 25. 1, &c.;—after the death of Joshua, Ju. 2. 12; 3. 7;—after the death of Gideon, 8. 33;—the Danites, 18. 30;—Solomon, 1 Ki. 11. 4;—Jeroboam, 12. 28;—in the time of Ahab, 18 22;—Ahaz, 2 Ki. 16. 3;—the Samaritans, 17.20;—Amaziah, 2 Ch.25.14;—Manasseh, 33.2.

Idolatry, covetousness so called, Col. 3. 5.

Idols, meat offered as sacrifice to them not to be eaten by Christians, except in particular cases, 1 Co.8.1; 10.14, &c., 25.

Idumea, id-ū-mē'ah [red], the Greek form of Edom, originally called 'Mount Seir,' a country bordering on the Holy Land, possessed by the Edomites, or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea, Is.34.5; Eze.35.15; 36.5; Mar.3.8.

Igeal, ig-ē'al or ig'ē-al [avenger], (1) One of the sons of Shemaiah, 1 Ch. 3. 22.—(2) One of David's famous warriors, 2 Sa. 23.36.

Ignominy, shame or reproach, Pr.18.3.

Ignorance, want of knowledge, Ep.4.18;—sins of, Le. 5. 1;—sacrifices for them, Nu. 15.22; Le.4.1;—does not excuse sin, Le. 4. 2; Lu.12.48;—chosen by wicked men, Job 21.14; Ro.1.28.

————, *voluntary*, censured, Jn. 3. 19; 2 Pe.3.5.

————, *involuntary*, comparatively excusable, Jn. 9. 41; Ro. 14. 1: 15.1; 1 Co.8.9; 9.22; 1 Ti. 1. 13;—but not excusable when there are the means of information, Jn. 3. 19; 5.40; Ac.17.11,30; 2 Pe.3.5.

Ignorant, the want of understanding, Is. 56. 10; 63. 16;—without knowledge, Ac. 4. 13; Ro.1.13; He.5.2.

Illuminated, enlightened with the saving knowledge of Christ, He.10.32.

Illyricum, il-lyr'ī-kum, a country in Europe, lying between Panonia and the Gulf of Venice, now called Sclavonia, and about 480 miles in length, and 120 in breadth; from Jerusalem to this country, Paul preached, Ro. 15. 19;—Dalmatia, which Titus visited, 2 Ti. 4. 10, was the southern part of this province.

Images, not to be worshipped, Ex.20.4; De. 4. 15; 5. 8; 16. 22;—a golden one set up by Nebuchadnezzar, Da. 3. 1, &c.;—are seen by him in a dream, 2.1, &c.

Imaginations, the ideas, conceptions, purposes, and desires of men naturally evil, Ge.6.5;—corrupt reasonings, 2 Co.10.5.

Immanuel, or EMMANUEL, im-man'ū-el [God with us], a name given to Christ, expressive of his partaking both of the divine and human natures, Is.7.14; 8.8; Mat. 1.23.

Immediately, in a moment, instantly, Mat.4.22; 8.3; Ac.9.34; 12.23; Ga.1.16; Re. 4.2.

Immortality, not subject to death or dissolution, ascribed to God, 1 Ti.1.17; 6.16;—the bodies of believers shall be, 1 Co.15. 55;—brought to light by the gospel, 2 Ti. 1.10.

Immutability, unchangeableness, ascribed to God, Ps. 102. 27;—to his counsel, promise, and oath, He. 6. 17, 18;—to Jesus Christ, 13.8.

Impart, to communicate, Lu.3.11; Ro.1.11; 1 Th.2.8.

Impediment, in speech, that which hinders one to speak plain, Mar.7.32.

Impenitent, one who repents not of sin, Ro.2.5.

Imperious, commanding in a haughty and insolent manner, Eze.16.30.

Implacable, scarcely to be pacified or reconciled, Ro.1.31.

Implead, to charge with crimes before a judge, Ac.19.38.

Implicit faith, or believing as we are taught, without examining for ourselves, condemned, Is.8.20; Ac.17.11; 1 Th.5.21; 1 Jn.4.1; Re.2.2.

Importunity, or earnestness in prayer, the prevalence thereof, Ge.32.26; Lu.11.5; 18. 1. *See* PRAYER.

Impose, to lay or bind upon one, Ezr.7.24; He.9.10.

Imposition of hands. *See* HANDS

Impossible, what cannot be done, nothing is so to God, unless it imply evil, or a contradiction, Lu.1.37; 18 27.

Impotent, weak and incapable of action, Jn.5.7; Ac.4.9; 14.8.

Impoverish, to make poor, Ju. 6. 6; Is 40 20; Je.5.17.

Imprecations, or prayers for curses, remarkable ones, Job 3. 3; Ps 28.4; 50.5,13, 143.12; Je 18.21; 20.12,14; La 3 64.

Imprison, to shut up in prison, Ac 22 19; 2 Co.6.5; He.11.36.

Impudence, want of modesty and shame, censured, Pr 7.13; 21.29; Eze 3.4,7

Impute, to account, or ascribe to a person that which he himself hath not, or did not;

and to deal with him as if it were his; thus God imputed our sins to Christ, Is.53.6; 1 Pe.2.24;—and thus he imputes the righteousness of Christ to believers, and on its account treats them as if it were their own, comp. Phile.18 with Ro.4.5–13; 2 Co.5.21; —to lay to one's charge, 2 Sa.19.19;—to be held guilty, Le.17.4.

Inability, *natural* or *physical*, the want of ability to do that which we wish; as of the blind to see, or the lame to run, Mat.9.27; Ac. 3. 2; *moral* inability, consists in the want of inclination, desire, and will to do what God requires, Job 21.14; Jn.5.40; 8. 43.

Incense, a rich perfume compounded of frankincense and other spices used in sacrifices, Ex. 30. 8, 34; 37. 29;—the merit of Christ's death, Re.8.3,4.

Incensed, provoked to anger, or kindled into rage, Is.41.11; 45.24.

Incest, illicit commerce of those connected by consanguinity or affinity, forbidden, Le. 18.6, &c.; 20.17; De.22. 0; 27.20; Eze.22. 11; Am.2.7.

————, examples of it: of Lot, Ge.19.33; —of Reuben, 35.22;—of Judah, 38.18;—of Amnon, 2 Sa. 13. 1, &c.; —of Absalom, 16. 21; —of Herod, Mar.6.17.

Inchantments, or ENCHANTMENTS, magical charms or spells; the practice of witchcraft, or the arts of conjuration and sorcery, forbidden, Le.19.26; De.18.9–12.

Incline, *the ear*, to listen attentively, Pr.5. 13; Je.7.24; 11.8; 25.4;—*the heart*, to earnestly study and desire, Jos.24.23; 1 Ki.8. 58; Ps.78.1.

Inclose, to compass, or shut up round about, as Israel did the Benjamites, Ju.20.43;—wicked men did Christ, Ps.22.16.

Incontinent, unchaste, 2 Ti.3.3.

Incorruptible, not liable to corruption or decay, God is, Ro. 1. 23;—the bodies of saints shall be, 1 Co. 15. 52;—the *seed*, or word and agency of the Spirit, by which they are born again, 1 Pe. 1. 23;—their heavenly inheritance, 4.

Increase, the produce of the earth and of cattle, Le. 19. 25; De. 7. 13;—to grow, advance, or improve, Col.1.10; 1 Th.3.12;—to multiply, 1 Ch.27.23.

Incredible, what cannot be believed, the resurrection of the dead ought not to be so accounted, Ac.26.8.

Incredulity, not believing the testimony of men, how far innocent, Pr.26.25; Je.12.6; Mat.24.23, 1 Jn.4.1; —of the apostles, and especially of Thomas, Mat.28.17; Mar.16. 11, &c.; Lu.24.11; Jn.20.24.

Incurable, what cannot be healed, 2 Ch.21. 18; —that which is very difficult to be cured, Job 34 6; Je.15.18; 30.12.

India, an extensive country in the south of Asia, remarkable for its fertility and riches. The name occurs only in Es.1.1,8, as the limit of the territories of Ahasuerus in the east As there used it denotes not the peninsula of Hindostan, but the districts round the Indus—the Punjaub.

Indignation, wrath or anger, Ne.4.1; Es. 5.9; Mat.20.24;—the judgments of God, or the dreadful effects of his anger, Is.26.20; 34.2;—a holy displeasure against one's self for sin, 2 Co.7.11.

Indite, to form thoughts for speech or writing, from the overflowing of the heart; or as the word signifies, from its *boiling* or *bubbling up*, Ps.45.1.

Industry, or diligence, of body and mind, recommended, Pr.6.6; 10.4; 12.24; 13.4; 21. 5; 22.29; 27.23; Ep.4 28; 1 Th.4.11. Examples of, Ge.29.9; 31 6; Ex.2.16; Ru.2.2, 3; Ac.9.39.

Inexcusable, not to be excused, or palliated by apology, Ro.2.1.

Infallible, that which cannot be mistaken, or admit of doubt, Ac.1 3.

Infamy, loss of character by crimes; disgrace, reproach, Pr.25.10; Eze.22.5; 36.3.

Infant [one who cannot speak], a young child, 1 Sa.15.3; Job 3.16; Ho.13.16; Lu. 18 15;—during the millennium there shall not be an infant of days, that is, all Christians shall be *men* in Christ, in respect of gracious attainments, Is.65.20.

Inferiors, persons beneath us in rank, station, or wealth, not to be despised, Pr.17.5; Ro. 12. 10, 16;—their duty towards their superiors, Pr.25.6; Ro.13.7.

Infidelity, disbelief of Christianity; the causes of it, Jn.5.44; 2 Co.4.4; Ep.2.2; 2 Th.2.12;—the danger of it, Mar.16.16; Lu. 12.46; Ro 1.28; 2 Ti.2.12; Re.21 8; —of the Israelites, Ps.106.24; —of the inhabitants of Nazareth, Mat.13.57;—of the brethren of Jesus, Jn.7.5;—of the Jews at Jerusalem, 12.37; —at the preaching of Paul, Ac.13.44. *See* UNBELIEF.

Infidels, those who reject revelation; Christians not to contract marriages with them, 2 Co.6.14. *See* UNBELIEVERS.

Infinite, without bounds or limits, as God's understanding is, Ps.147.5;—that which is exceeding great, Job 22.5; Na.2.9; 3.9.

Infirmities, weaknesses which are unavoidable: allowances to be made for them, Job 14. 4; Ps.78.39; 103.14; Mat.7.3; Ro.7.14; 14.2; 15.1; Ga.5.17; 6.1; He.4.15;—sickness or feebleness of body, Lu. 7. 21; 1 Ti.5.23;—afflictions, or persecutions, 2 Co. 12. 10; —spiritual weakness, and defects in grace, Ro.6.19; 8.26.

Inflame, to set on fire, Is.5.11; 57.5.

Inflammation, a disease, accompanied with a sensation of heat, arising from obstructed blood, or matter; threatened for disobedience, Le.13.28; De 28.22.

Inflicted, imposed as a punishment, 2 Co. 2.6.

Influence, the power of one thing operating on another; as from the sun, moon, stars, or rain, to cause the earth bring forth fruit, Job 38.31.

Infolding, inclosing, Eze.1.4.

Informing, or discovering of great crimes, a duty, De.13.8.

Ingathering, the feast of, called also the 'feast of tabernacles;' celebrated after all the produce of the fields and vineyards was gathered in Ex.23.16; Le.23.39–44; Jn.6. 37,38.

Ingraft. *See* GRAFF.

Ingratitude, insensibility to favours received, and return of evil for good, censured, Job 19. 14–16; Ps. 7. 4; 106. 7, &c.; Pr. 17. 13; Je.3.5; 2 Ti.3.2;—of Pharaoh's butler to Joseph, Ge.40.23;—of the Israelites to the family of Gideon, Ju.8.34;—of Saul to David, 1 Sa.18.6, &c.;—of Joash, 2 Ch.24. 22.

Inhabitants, they who dwell in a place, Ge.19.25; Ps.33.8,14; Da.4.35.

Inherit, to possess by inheritance, Ge.15.8; Mat.19.29; He.6.12.

Inheritance, an estate by succession or donation, Nu. 26. 53, 54; Pr. 13. 22;—those whom God hath chosen as his peculiar people, Ps. 28. 9; 94. 14;—the kingdom of heaven, Ep.5.5; 1 Pe.1.4.

Iniquity, sin and wickedness in general, Ge. 15. 16; 1 Sa. 3. 14; Mat. 7. 23;—original corruption, Ps. 51. 5;—punishment for sin, Ge.19.15; Le.5.1.

Injure, to do a person wrong or injustice, Ga.4.12;—an *injurious* person is one who wrongs others, 1 Ti.1.13.

Injustice, prohibitions against, Ex. 22. 21, 22; 23.6; Le.19.15,35; De.16.19; Pr.22.16; Je. 22. 3;—punishment of, Pr. 11. 7; 28. 8; Am.5.11,12; 8.5,8. Examples of, Ge.39.20; 1 Sa.8.3; 1 Ki.21.10,15,16; Da.6.4; Ac.24. 27.

Inkhorn, a vessel for holding ink, originally made of horn, Eze.9.2,3,11; Je.36.18.

Inn, a place for travellers to lodge in. In ancient times hospitality was so common, that public *inns* such as are found in modern times did not exist. In the earliest ages the word denoted merely a place or well where travellers might conveniently rest. Afterwards khans or caravansaries were built such as are now found in the East, where travellers may have lodging and food, Ge.42.27; 43.21; Ex.4.24; Lu.2.7; 10.34.

Innocent, not guilty of particular crimes, Ex.23.7; De.27.25; Ps.10.8; 15.5; Mat.27. 24.

Innumerable, that cannot be numbered, Job 21.33; Ps.40.12; Lu.12.1; He.12.22.

Inordinate, disorderly, excessive, not under restraint, Eze.23.11; Col.3.5.

Inquisition, inquiry, search, or examination, De.19.18; Es.2.23; Ps.9.12.

Inquisitiveness, or prying into the business of others, censured, Jn.21.21; 1 Pe.4. 15.

Insatiable, not to be satisfied; things that are so, Pr.27.20; 30.15; Ec.1.8; 4.8; 5.10; Hab.2.5.

Inscription, a sentence written or engraved on pillars, altars, &c., Ac.17.23.

Inspiration, a supernatural divine influence exercised on the minds of the sacred writers, by which they were qualified to communicate to the world the will of God; as was the case with the prophets and apostles, 1 Sa.10.10; 2 Sa.23.2; Mat.10.20; Jn.14.24; 16.13; Ep.3.5; 2 Ti.3.16; 2 Pe.1.21. Manners of inspiring referred to, Nu.7.89; 12. 6; 24.4; Job 33.15; Is.6.8; Eze.11.24; Ac. 19.21. Examples, Ex.4.12; Nu.24.2; Ac. 1.16; 8.29; 10.19; 13.2; 16.6,7; 21.11; Re.1. 10.

Inspiration of the *Scriptures* of the Old and New Testaments is proved by *external evidence:*—God enabled the penmen of them to perform *miracles* (*see* MIRACLES), numerous, various, and in the most public manner;—and he taught them to utter *prophecies* (*see* PROPHECY) of many future events, which none but he could disclose to them. And it is proved by *internal evidence*, or from what is contained in the Scriptures themselves; such as the *sublime majesty* with which God speaks in them, Is.57.15; 66.1,2;—the *perfect holiness* which they inculcate, Ps.12.6; 19.8; Mat.5.8; He.12.14;—the *scope* and *design* of the whole, to humble sinful men, and to exalt God; and to promote both our present and eternal happiness, Is.64.6; 1 Ch. 16.23–29; 1 Ti.4.8;—their *brevity*, *fulness*, and *clearness*, 2 Ti.3.13–17;—their absolute *perfection* as a rule of duty, Ps.19.7; Re. 22.18,19;—the *harmony* or agreement of all their parts, though written by various persons, and in different ages, Lu.24.27; Ac. 10. 43;—their *power* and *efficacy* both to convert and comfort, Ps.19.7,8; 119.50; He.4.12.

Instability, want of steadiness, censured, 1 Ki.18.21; Ho.6.4; Ep.4.14; Col.1.23; Ja. 1.6.

Instant, urgent, immediate, quick, Is.30. 13; Lu.2.38; 2 Ti.4.2.

Instantly, immediately, Lu.7.4; Ac.26.7.

Instruct, or teach, as God does men by his Word, 2 Ti.3.16;—by his Spirit, Ne.9.20;—by his ministers, 2 Ti.2.24,25;—by corrections, Je.31.19.

Instruction, to be regarded, Pr.1.8; 4.13; 5.12; 6.23; 8.33; 12.1,5; 13.18; 15.5,31,32; 19.20; 23.12; Je.32.33.

Instrument, the tool used in executing any work, or a frame of wood, &c., for music, Ex.25.9; 1 Sa.18.16;—the means, or second causes, whereby God executes his works of mercy or judgment, Is 41.15.

Insurrection, a seditious rising or tumult, Ezr.4.19; Ps.64.2; Mar.15.7; Ac.18.12.

Intangle, to perplex, or to bring into trouble or danger, Ex.14.3; Mat.22.15; Ga.5.1; 2 Ti.2.4; 2 Pe.2.20.

Integrity, entireness, sincerity, honesty, Ge.20.5.6; Job 2.3,9; Ps.25.21; Pr.19.1.

Intelligence, information by correspondence, Da.11.30.

Intend, to aim, or purpose, Jos.22.33; 2 Ch. 28.13; Ac.5.28.

Intent, design, or purpose, 2 Sa. 17. 14; 2 Ki.10.19; Jn.11.15; 13.28; Ac.9.21.

Intercession OF CHRIST, his pleading for his people, by appearing in heaven as their advocate, and presenting his sacrifice in their behalf, Ro.8.34; He.7.25; 9.11,14,22,26; 10. 19,21; 1 Jn.2.1;—he pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification of his saints, Jn.xvii.; 1 Jn.2.1,2;—the *properties* of his intercession are, that it is *authoritative*, Jn. 17. 24;—*wisely* adapted to the case of his people, 2.25;—*compassionate*, Is.63.9; He.2.17;—*earnest*, Jn.17. 11,17;—*unceasing*, He.7.25;—*prevalent*, 1 Jn.2.1,2;—the intercession of Christ is *calculated to teach us*, that it is through Christ only we can come to God, Jn.14.6; —that the love of Christ is unchangeable, Jn.13.1;—that the salvation of his people is infallibly certain, He.7.25;—that we have strong encouragement to come to him with our prayers, Re.8.3,4.

———— OF THE HOLY SPIRIT, is his assisting his people by his influences, operating on their hearts, in their prayers, Ro. 8.26;—his intercession differs from Christ's, who intercedes *without* his people, and in heaven, He.9.24;—whereas the Holy Spirit intercedes *within* them, and on *earth*, Ga. 4.6; Ep.6.18.

———— OF THE SAINTS, examples: of Abraham for Sodom, Ge. 18. 23;—of Lot for Zoar, 19.18;—of Moses for the people, Ex.32.11; Nu.14.17; De.9.18,26.

Intermeddle, to share of, Pr.14.10;—to attempt to deal in, 18.1.

Intermission, ceasing, stopping a little, La. 3.49.

Interpretation, a translation from one language into another, Jn.1.42; 1 Co.12.10,30; 14. 27; Ac. 13. 8;—the gift of expounding dreams and visions, Ge.40.8; Da.2.4,45; 4. 19;—exposition or explanation, Pr. 1. 6; 2 Pe.1.20.

Intreat, to beseech, to beg earnestly, to pray, Ge. 23. 8; Ex. 8. 8, 28; 1 Ki. 13. 6;—to entertain or use kindly, Ge. 12. 16; Je. 15. 11; Ac.27.3.

Intrude, proudly to intermeddle with what we have nothing to do with, Col.2.18.

Invade, to enter into a country with hostile intentions, 1 Sa.23.27; 27.8; 30.1.

Inventions, wise and artful contrivances, Pr.8.12;—sinful schemes and practices, Ps. 99.8; 106.29; Ec.7.29.

Invisible, what cannot be seen by our bodily eyes, Ro. 1. 20; Col. 1. 15,16; 1 Ti.1. 17; He.11.27.

Inward Parts, signify the heart or soul, Ps.5.9;51.6; Pr.20.27; Je.31.33.

Ira, ī'rah [watchful], 1. One of David's thirty warriors, 2 Sa. 23. 26; 1 Ch. 11. 28.—(2) A Jethrite, also one of David's warriors, 2 Sa.23.38.—(3) A Jairite and priest, 2 Sa. 20.26.

Irad, ī'rad [runner], son of Enoch, Ge.4.18.

Irijah, i-rī'jah [seen of Jehovah], son of Shelemiah, Je.37.13.

Iron, the metal so called, the most useful in the world, Nu. 35. 16; Job 28. 2;—the parched and hardened earth, De. 28. 23;—iron yoke, one heavy and galling, De. 28. 48; Je. 28. 13, 14;—hoofs, feet, or teeth, great and destructive power, Da.2.33; 7.7, 19; Mi.4.13;—'northern iron,' Je.15.12.

—— made to swim, 2 Ki.6.6.

Irony, or sarcasm, when a person means the contrary of what he says; examples of, Le.26.34,35; 2 Sa.6.20; 1 Ki.18.27; 2 Ki.18. 23; Job 26.2,3; Mar.7.9; 1 Co.2.6.

Irpeel, ir-pē'el [God restores], a city of Benjamin, Jos.18.27.

Irshemesh, ir-shē'mesh [city of the sun], a city of Dan, Jos. 19. 41;—identical with Beth-shemesh.

Isaac, ī'zak [laughter], promised to Abraham, Ge.17.16; 18.10;—born in Gerar, 21.1; —a feast made when he was weaned, 8;—was bound to be offered in sacrifice by his father, 22.9;—his father sends for a wife to him, 24. 1, &c.;—went out into the fields to meditate or pray, 63;—married to Rebekah, 67;—has two sons by her, 25.24; goes to Gerar during a famine, 26. 1; God's promise to him and his seed, 4;—falsely called his wife his sister, 7;—the Lord appeared to him, and blessed him, 24;—Abimelech makes a covenant with him, 28;—sends Esau for venison, that he might bless him, 27.1, &c.;—is deceived by Jacob, and blesses him, 18–29;—trembled exceedingly when Esau entered, and blessed him also, but in an inferior degree, 33–40;—called Jacob, and again blessed him, and sent him to Padanaram, 28.1;—his age and death, 35.27–29.

Isaiah, ī-zā'yah [the salvation of the Lord], one of the most eminent of the prophets, both for the majesty of his style, and the clear views which he exhibits of the character, sufferings, and kingdom of Christ, and therefore usually called the *evangelical* prophet. Little is known of his personal history. He was the son of Amoz, began his public ministry in the end of the reign of Uzziah (B.C. 756), and continued it till the end of the reign of Hezekiah (B.C. 711). He was contemporary with Hosea, Amos, and Micah. He is sent with a heavy complaint against Judah, Is.1.1–10; —prophesieth of Christ's kingdom, 2.1–5; —of the calamities coming on Judah, 3.1–9;—sees the glory of God, 6. 1;—receives his commission, 9;—encourages Ahaz, 7.1; —and Hezekiah, 2 Ki. 19. 2; Is. 37. 21; —foretells the Babylonish captivity, 39. 6; 2 Ki. 20. 17;—foretells the preaching of John the Baptist, 40. 3;—the office of Christ, 42. 1–4;—his sufferings, 53; the glory of the church, 60.1–14;—the calling of the Gentiles, and the rejection of the Jews, 65.1–16;—God's judgments against the wicked, 66.15, &c.

Iscariot, is-kăr'rī-ot. *See* JUDAS.

Ishbak, ish'bak [leaner], one of Abraham's sons by Keturah, Ge.25.2.

Ishbibenob, ish'bī-bē'nob or ish-bi'be-nob [my seat is at Nob], one of the Rephaim, a giant of the Philistines, killed by Abishai, when he was about to cut off David, 2 Sa. 21.16,17.

Ishbosheth, ish-bō'sheth [man of shame], the son of Saul, made king by Abner, 2 Sa.2.8; —murdered. 4.5–8.

Ishi, i'shi [a husband]. It is said, Ho.2.16,

that Israel should no more call God 'Baali,' *Lord*, or rigid Master; but 'Ishi,' *husband*, a kind and gentle ruler.

Ishmael, ish'mā-el [God who hears], (1) The son of Abraham by Hagar, born at Mamre, Ge.16.15;—prophecies concerning him, 11; 17.20;—saved from dying of thirst, 21.19;—his descendants, 25.12; 1 Ch.1.29. —(2) Conspires against Gedaliah, Je. 40. 41, &c.

Ishmaelites, ish'mā-el-ites, the descendants of Ishmael, the son of Hagar, Ge. 37. 27; xxxix.; Ju. 8. 24; Ps. 83. 6;—also ISHMEELITES, Ge.37.25,27,28.

Ishmerai, ish'me-ri [preserved by Jehovah], a descendant of Benjamin, 1 Ch.8.18.

Isle, or ISLAND, properly, a spot of earth surrounded with sea, as Cyprus, Crete, Rhodes, &c., Ac. 4. 36; 27. 7; 21. 1;—the Hebrews thus called any colony or settlement, Ge. 10. 5; Job 22. 30;—maritime places, Is. 20. 6; 22. 2,6; Eze. 27. 7;—places separated from their country by sea, Is.24. 15; 40.15; 42.4,10,12;—islands properly so called, Es. 10. 1. The 'Isles of the Gentiles,' probably the region around the Mediterranean, Ge.10.5, comp. Zep.2.11.

Ismachiah, is-ma-kī'ah [supported by Jehovah], a Levite, 2 Ch.31.13.

Ismaiah, is-mī'ah [heard by Jehovah], the name of two of David's officers, 1 Ch.12.4; 27.19.

Israel, is'ra-el [prince who prevails with God], a name given by the angel to Jacob at Mahanaim, Ge. 32. 28;—often used to signify his descendants, Ex.4.22; 5.2, &c.; —used to denote the ten tribes (2 Sa. 2. 9; 1 Ki.12.1) under Rehoboam;—all Jacob's posterity, 1 Co. 10. 18;—all true believers, Is.45.17; Ro.9.6.

Israelites, is'ra-el-ites, the descendants of Israel, or Jacob, the usual name of the twelve tribes from the time of the exodus till the revolt under Jeroboam;—oppressed in Egypt, Ex.1.7; 5.9;—the heads of their families, 6.14;—directed to demand jewels of the Egyptians, 11.2;—leave Egypt, 12. 30;—numbered, Nu. 1. 2;—again, in the plains of Moab, 26.1;—enter into a covenant with God, Ex.19.5, &c.; De. 29.10;—called a peculiar people, 26.18;—the order of their encampment, Nu. 2. 1;—of their marches, 10. 14;—all their stations in the wilderness, 33. 1, &c.;—murmur at Taberah, 11.1;—on the death of Korah, &c., 16. 41;—at the return of the spies, 14. 1;—punished for it, 26; 26. 63;—defeated, 14. 45;—all the murmurers perished in the wilderness, De.2.16;—defeat the Canaanites at Hormah, Nu. 21. 1;—join in the worship of Baal-peor, 25.1;—their various rebellions enumerated, De. 9. 1;—swerve from their worship after the death of Joshua, Ju. 2. 7; 3. 7;—repent when oppressed by the Philistines and Moabites, 10. 10;—their ingratitude to the family of Gideon, 8.35;—their war with the tribe of Benjamin, 19.29, &c.;—defeated by the Philistines, and the ark taken, 1 Sa. 4.1, &c.;—desire a king, 8.5;—carried captive to Babylon, 2 Ki.25.11; 2 Ch.36.20; Je. 39. 5;—return from their captivity, Ezr. 1. 5, &c.;—the number that returned, 2.1; Ne. 7.5, &c.;—their history recapitulated, Ps. lxxviii.; cv.-cvii.;—their rebellions enumerated and lamented, Ezr. 9. 5; Ne. 9. 7, &c.; Eze.20.5;—their degeneracy complained of, Is. 1. 1, &c.; 43. 22; Am. 2. 9; Mi. 3. 1, &c.; 6. 1; 7. 1; Hab. 1. 1; Zep. 3. 1, &c.; Zec.7.5; Mal.1.2; 3.7, &c.;—their sufferings for their sins, Is.1.7; 3.1; 5.24; 7.17, &c.; 9. 8, &c.; 10.1, &c.; 17. 4,9; 22.1, &c.; 24.1, &c.; xxv.; 38.17; 29.1, &c.; 30.1, &c.; 32. 9; 42. 24; 50.1; 51.17; 57.17; 59.2; 63.10; 64. 5; 65. 2, &c.; Je.13.22; 14.17; 15.1, &c.; 16.10; 17.1; 18.11; Eze. 6. 1; 7. 1; 8. 18; 9. 1, &c.; 12.18; 14.1, &c.; 16.1, &c.; xxi.; 22.1; xxiii.; Ho.2.1, &c.; 3.4; iv.; 13.1, &c; Am. 2. 4, 6; 4.1; 6.1; 8. 1; 9. 1; Mi. 1. 1, &c.; 2. 1; Zep.1.1, &c.

————, their future restoration foretold, Is.1.26; 4. 2, &c.; 14. 1; 27. 9; 29. 18; 30. 18; 32.15; 44.22; 54.6, &c.; 60.1, &c.; Je.31.18, 31; 50.4; Eze.11.19; 16.60; 36.26; Zep.3.13; Zec.12.10; 13.1, &c.

————, their return from their present dispersion particularly promised, Is.11.11, &c.; 14.1, &c.; 18.2, &c.; 27.12; 49. 9, &c.; 51.11; 65. 9; 66. 8; Je. 12. 14; 16. 14; 23. 1, 8; 30. 1, &c.; xxxi.; 32. 36; 33. 14, 20; 46 27; Eze. 6.8; 11.16; 12. 22; 16. 60; 20. 33; 28. 24; 29. 21; 36.1, &c.; xxxvii.; Da.12.1;—represented by the revival of dead bones, Eze. 37.1, &c.

Israelites, their prosperity and virtue in the last times, Is.2.1, &c; 9 1, &c.; 12.1, &c.; 25.6; xxvi.; 28 5; 35.1, &c.; 40.1, 11; xli.; 44. 1, &c.; 51.22; 52. 12; 62. 4; 65. 17; Eze. 17.22; Ho.1.7,10; 2.14; 11.8; 13.9,14; Joel 2. 21, 28; 3. 1, &c.; Am. 9. 11; Ob. 17; Mi.2.12; 4.1, &c.; 7.8, &c.; Zep.3.14, &c.; Zec.2.1, &c.; 8.2, &c.; 10.5; 14. 9, &c.

————, the nations that have oppressed them will suffer for it, Is.17.12; 33.1; 34.1, &c.; 49.25; 54.3; 55.5; 60.16; 61.5; 63.1; 66. 20,24; Je.46.27; Joel 3.2, &c.; Mi.5.8; 7.16; Zep. 3. 8; Hag. 2. 22; Zec.10. 5, &c.; 12.4,9; 14.1, &c., 12.

————, other nations will be subject to them, Is.49.22.

————, they will be the instructors of all other nations, Is.42.1,10; 49.6; 56.6; 60. 3; 62.2; 65.1; 66.19.

————, they will no more be two kingdoms, but one, Eze.37.22.

————, their history a warning to Christians, 1 Co.10.6. *See* JEWS.

Issachar, is'să-kar [there is reward], the fifth son of Jacob, his inheritance, Jos.10. 17;—his descendants, 1 Ch.7.1.

Issue, children or posterity, Ge.48.6; Mat. 22.25;—a passage or outlet, Ps.68.20;—to come forth hastily, Jos. 8. 22;—disease of men, how cleansed, Le. 15. 2, &c.;—of women, 19.

Italy, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland; on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and between 100 and 320 in breadth. In 1859 the greater part of the peninsula was erected into the kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. It is mentioned, Ac.18.2; 27.1;—Paul was a prisoner at Rome when he wrote his epistle to the Hebrews, He. 13. 24. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established in, but under the new government since the pope lost his temporal power a great measure of liberty is enjoyed by Protestants.

Itch, a disease of the skin, threatened for disobedience, De.28.27.

Itching, tickling words for amusement, 2 Ti.4.3.

Ithamar, ith'a-mar [isle of palm-trees], the fourth and youngest son of Aaron; he and his descendants continued in the rank of ordinary priests till the days of Eli, when the high-priesthood was transferred into his family, Ex.6.23.

Ithiel, ith'ī-el [God with me], and UCAL, children or disciples of Agur, Ne.11.7; Pr. 30.1.

Ithream, ith're-am [remnant of the people], the sixth son of David, born in Hebron, 2 Sa.3.5; 1 Ch.3.3.

Ittah-Kazin, it'tah-ka'zin [time of a judge], a town near the east boundary of the tribe of Zebulun, Jos.19.13.

Iturea, it-u-rē'ah, a small province of Syria, in the north-east of Palestine, where Philip was tetrarch, Lu.3.1. It derived its name from Jetur (1 Ch.1.31), son of Ishmael;—now called *Jedûr*.

Ivah, ī'vah [overturning, ruin], a city in Babylon, 2 Ki.18.34; 19.13; Is.37.13;—the same as Ava, 2 Ki. 17. 24;—probably also as Ahava, Ezr.8.15,21,31.

Ivory, the tusk of the elephant, hard, solid, of a white colour, and capable of a fine polish; Solomon had a throne of it, 1 Ki. 10.18;—we read also of beds of it, Am.6.4; —and of houses of it, 1 Ki. 22. 39; Am. 3. 15.

Izhar, iz'har [a shining one], (1) A son of Kohath, 1 Ch. 6. 2, 18.—(2) A Levite, Ex. 6.18.

Izrahiah, iz-ra-hī'ah [whom Jehovah brings forth], grandson of Issachar, 1 Ch.7.3.

J.

Jaakobah, jā-āk'o-bah [supplanter, heel-catcher], a paragogic form of the name Jacob; a chief man of the tribe of Simeon, 1 Ch.4.30.

Jaalam, ja'ā-lam [concealer], one of the sons of Esau, Ge.36.5.

Jaareoregim, jā'ar-e-or'e-gim, a Bethlehemite, 2 Sa.21.19; 1 Ch.20.5.

Jaazaniah, jā-ăz-za-nī'ah [whom Jehovah hears], (1) The son of a Maachathite, 2 Ki. 25. 23.—(2) One of the Rechabites, Je.35. 3.—(3) The son of Shaphan, Eze 8.11.

Jaaziah, jā-a-zī'ah [whom Jehovah consoles], a descendant of Merari, 1 Ch. 24. 26,27.

Jabal, jā'bal [stream], one of the sons of Lamech, and the father of such as dwell in tents, Ge.4.20.

Jabbok, jāb'bok [a pouring out], a rivulet falling into the Jordan, about 30 miles below the Sea of Galilee, Ge.32.22; De 2. 37; Jos.12.2. Now called *Zurka*, or Blue River.

Jabesh Gilead, jā'besh-gil-e-ad [dry land in Gilead], a city of the half tribe of Manasseh in the land of Gilead, distant a night's journey from Bethshan (1 Sa. 31. 12), and about 6 miles from the ruins of Pella. It was destroyed for not joining the Israelites in the war with the tribe of Benjamin, Ju. 21.10;—threatened by the Ammonites, 1 Sa. 11.1;—delivered by Saul, 4;—the inhabitants bury the bodies of Saul and Jonathan, 31.11; 1 Ch.10.11;—David commends them for it, 2 Sa. 2. 5. The ruin called *el-Deir* marks its site.

Jabez, jā'bez [he causes pain], (1) A person of whom highly honourable mention is made, 1 Ch. 4. 9;—his prayer, 10.—(2) A place in Judah, 1 Ch.2.55.

Jabin, jā'bin [he who understands], (1) King of Hazor, in the northern part of Canaan, Jos. 11. 1;—defeated by Joshua, 2-15.—(2) Another king of Hazor, who, in the days of the Judges, oppressed the Israelites for twenty years, Ju. 4. 2, 3;—defeated by Deborah and Barak, who delivered the Israelites, 4-24;—this victory alluded to, Ps.83.9.

Jabneel, jāb'nēl [God causeth to be built], (1) A town on the frontiers of Naphtali, Jos. 19. 33.—(2) A town in the tribe of Judah, 15. 11; probably the same as Jabneh, called by the Greeks and Romans Jamnia;—was dismantled by Uzziah, 2 Ch. 26.6. Now called *Yebna*, about 11 miles south of Jaffa. Its population is about 3000.

Jachin, ja'kin [establisher], (1) The fifth son of Simeon, and head of the family of the Jachinites, Nu. 26. 12.—(2) The name of one of the two great pillars of brass cast by Hiram for the porch of Solomon's temple; and the other was called *Boaz*, or strengthener, 1 Ki.7.21.

Jacinth, ja'sinth, properly a flower of a deep purple or reddish blue, and hence a precious stone of like colour, Re.9. 17; 21. 20.

Jacob, jā'kob [supplanter, heeler], the second-born of the twin sons of Isaac and Rebekah, born, Ge. 25. 26;—buys his brother's birthright, 33;—by craft and falsehood gets his blessing, 27. 28;—goes to Padan-aram, 28. 5;—his vision at Bethel, 11;—marries Leah and Rachel, 29. 23, 28; —his sons born there, 32, &c.;—leaves Padan-aram, 31. 17;—his interview with Laban, 25;—his vision at Mahanaim, 32. 1;—wrestles with an angel, 24;—meets his brother, 33. 1, &c.;—resides at Shechem, 18;—goes to Bethel, 35. 1;—his name changed to Israel, 9;—sends to buy corn in Egypt, 42.3;—goes to Egypt, 46.5;—God appears to him at Beersheba on his way thither, 2;—his grandsons, 8;—presented to Pharaoh, 47. 7;—his age, 9, 28;—blesses the sons of Joseph, 48. 15;—foretells the future destiny of all his sons, 49. 1, &c.;—dies, 33;—the great mourning for him, 50. 7;—his family in Egypt, Ex. 1. 1;—his descendants, 1 Ch.2.1, &c.

Jacob's Well, a well of water near the city of Shechem, at which Christ instructed the woman of Samaria, Jn. 4. 6, 12. Still known by the same name, about half a mile south-east of Nablûs, at the foot of Mount Gerizim.

Jaddua, jad-dū'a [known], the son of Jonathan, and the last high-priest mentioned in the Old Testament, Ne. 12. 11;—he is thought to be the *Jaddus* who lived in the time of Alexander the Great.

Jael, jā'el [the mountain goat], the wife of Heber the Kenite, Ju.4 17;—met Sisera in his flight, and invited him into her tent, 18;—after courteously entertaining him, killed him while asleep, 19-21.

Jagur, ja'gur [lodging places], a city of Judah, on the south-west of the Dead Sea, Jos.15.21.

Jah, a contraction for Jehovah, the proper name of God, importing his self-existence and eternal duration, Ps. 68. 4. *See* JEHOVAH.

Jahaleleel, ja-ha'le-lēl [praising God], father of Ziph, 1 Ch 4.16.

Jahaz, JAHAZAH, jā'haz, ja-hā'zah [a place trodden down], a city on the northern frontiers of Moab, and near Aroer, and not far from the river Arnon; here Moses defeated the army of Sihon, Nu. 21. 23;—allotted to the Reubenites, and afterwards to the Levites, Jos.13.18; 1 Ch 6.78;—taken by the Moabites after the death of Ahab, and destroyed by the Chaldeans, Is. 15. 4; Je. 48. 21;—also called Jahaza, Jos. 13. 18;—Jahazah, 21.36;—Jahzah, 1 Ch.6.76.

Jahaziel, ja-haz'ī-el [seeing God], a son of Hebron, 1 Ch. 23. 19;—the name of others also, 12.4; 16.6; 2 Ch.20.14-17.

Jahdiel, jah'dī-el [whom God makes joyful], one of the posterity of Manasseh, 1 Ch.5.24.

Jahleel, jāh'lēl [hoping in God], son of Zebulun, and progenitor of the Jahleelites, Nu.26.26.

Jailer, or keeper of a prison, of Philippi, his conversion, Ac.16.33.

Jair, jā'er [whom God enlightens], (1) For about twenty-two years a judge of Israel, Ju. 10. 3;—had thirty sons who had thirty cities, 4.—(2) The son of Segub, took several towns from the Amorites, Nu. 32. 40,41; 1 Ch.2.21-23.

Jairus, jā'rus [diffuser of light], a chief ruler of the synagogue at Capernaum, Mat. 5. 22; Lu. 8. 41;—besought Jesus to heal his only daughter; and while doing so, was informed that she was dead, 49;—Jesus restored her to life, 55.

James [supplanter], (1) Son of Zebedee and Salome, and elder brother of John the Evangelist, usually called *James the Greater;* called to attend Jesus, Mat.4.21; —his zeal reproved, Lu.9. 54;—his request to sit at the right hand of Jesus, Mat. 20. 20; Mar. 10. 35;—put to death by Herod Agrippa, Ac. 12. 2.—(2) A son of Cleopas, Mar. 15. 40;—called the 'Lord's brother,' Ga.1.19;—an apostle, Mat. 13. 55; 15.40;—brother of Jude, Lu.6.16;—Jesus appears to him after his resurrection, 1 Co.15.7;—addresses the apostles about the discipleship of the Gentiles, Ac.15.13;—the author of the epistle of James, Ja.1.1.

Jamlech, jām'lek [kingly], a prince of the tribe of Simeon, 1 Ch.4.34.

Jangling, or unprofitable contention, censured, 1 Ti.1.6.

Jannes, jān'nez, and JAMBRES, two Egyptian magicians, who, by their arts, opposed Moses, 2 Ti.3.8; Ex.7.9-13.

Janohah, ja-nō'hah [rest], a city on the north-east border of Ephraim, Jos.16.7; called Janoah, 2 Ki.15.29. Identical with the modern village of *Janûn*, about 12 miles south-east of Nablûs (=Sichem).

Japheth, ja'feth [enlargement], the eldest (Ge. 10. 21; comp. 9.24) son of Noah;—he and Shem modestly cover their father while he lay exposed, 9. 23;—his enlargement foretold by his father, 27;—his descendants, Ge.10.2; 1 Ch.1.5.

Japhia, ja-fī'ah [splendid], (1) A city of Zebulun, surrounded with a double wall, Jos. 19. 12. Identical with *Yafa*, about 2 miles south-west of Nazareth, a village of about thirty houses.—(2) One of the sons of David, 2 Sa.5.15.

Japhleti, jāf'lā-ti [the Japhletite, deliverer], descendant of a son of Heber, Jos.16.3. 1 Ch.7.32,33.

Jareb, jā'reb [adversary], a figurative title of the king of Assyria, Ho.5.13; 10.6.

Jared, jā'red [descent], the son of Mahalaleel, and father of Enoch, Ge.5.15; Lu.3. 37.

Jaresiah, jā-re-sī'ah [whom Jehovah nourishes], one of the 'sons' of Jeroham, 1 Ch. 8.27.

Jarmuth, jar'mūth [height], (1) A city of Judah, the king of which was killed by Joshua, Jos. 10. 3-5, 22-26; 12. 11. The modern *Yarmuk*.—(2) A Levitical city, Jos.21.29, called Remeth, 19.21, and Ramoth, 1 Ch.6.73.

Jasher, ja'sher [righteous], a book or public register in which memorable events were written by a scribe of this name, or the book of the records of 'upright men.' Jos 10.13.

Jashobeam, ja-shō'be-am [to whom the prophet turneth], a valiant man in David's army, who with his spear slew 300 men, 1 Ch. 11. 11,—he, with other two of the mighty men, passed through the camp of the Philistines, and drew water for David, 16,17.

Jashub, ja'shub or jăsh'ūb [turning himself], the third named of the four sons of Issachar, 1 Ch.7.1.

Jason, jā'son [healing], a Greek form of Jesus or Joshua, the host of Paul and Silas at Thessalonica; to preserve them from danger, hazarded his life, Ac.17.5;—he afterwards appears to have removed to Rome, Ro.16.21.

Jasper [polished, glittering], a gem of various colours, white, red, brown, and bluish-green, Ex.28.20; Eze.28.13; Re.4.3; 21.11.

Javan, jā'van [clay], (1) The fourth son of Japheth, and the father of the Ionians or Greeks, Ge.10.2;—used for Ionia, Is.66.19; Eze. 27. 13;—the Macedonian empire, Da. 8.21; 10.20; 11.2;—the Syrian empire, Zec. 9. 13.—(2) A town in Southern Arabia, whence the Phœnicians bought sword-blades, Eze. 27. 19. Probably *Uzal* in Yemen.

Javelin, a spear, or half pike, or kind of dart, Nu.25.7; 1 Sa.18.10,11.

Jaw-bone, the bone in which the teeth are fixed, Ju.15.15,17.

Jaws, often used figuratively to denote wicked men's power and cruelty, Job 29. 17; Ps.22.15; Is.30.28; Ho.11.4.

Jazer. *See* JAAZER.

Jealousy, the suspicion between married persons of want of fidelity to each other, Nu.5. 14;—the trial of it, 11–31;—violence of this passion, Pr.6.34; Ca.8.6;—its image shown to Ezekiel, Eze.8.5.

———, an earnest concern for the welfare of others, joined with fear of their misconduct, 2 Co.11.2;—God's regard for his own glory, and his hot displeasure against sin, De.29.20; Ps.78.58; Is.42.13.

Jeberechiah, jĕb-er-re-kī'ah [whom Jehovah blesses], father of Zechariah the priest, Is.8.2.

Jebus, jē'bus [place trodden down], the capital and stronghold of the Jebusites, an ancient name given to Jerusalem, Jos.18. 28; 1 Ch.9.4. *See* JERUSALEM.

Jebusi, jeb'u-si, the name used for JEBUS in Jos.15.8; 18.16,28.

Jebusites, jĕb'u-sites, the descendants of *Jebus*, the son of Canaan, Ge.10.16;—not conquered by Joshua, Jos. 15. 63;—David encouraged his men to kill them, 2 Sa.5.8.

Jecamiah, jĕk-a-mī'ah [whom Jehovah gathers], son of Jeconiah, 1 Ch.3.18.

Jeconiah, jĕk-o-nī'ah [whom Jehovah appoints], sometimes called *Coniah* or *Jehoiachin*, king of Judah, the son of Jehoiakim, 1 Ch. 3. 16;—his sons, 17;—succeeds his father, 2 Ki.24.6; 2 Ch.36.8;—foretold that he should be carried to Babylon, Je. 22. 25;—carried away captive, 2 Ki. 24. 12; Je.24.1;—false prophecy respecting his return, 28. 4;—after thirty-seven years' imprisonment in Chaldea, he was released, and raised to dignity, 52.31.

Jedaiah, je-dā'yah [knowing Jehovah], a priest, who returned from the Babylonish captivity with 973 of his brethren, Ezr.2. 36; Ne.7.39.

Jediael, jĕd-i-a'ĕl [known of God], a brave officer in David's army, who abandoned Saul, and joined the son of Jesse, 1 Ch.11. 45; 12.20.

Jedidah, jĕd-ī'dah [well-beloved], the mother of Josiah, 2 Ki.22.1.

Jedidiah, jed'id-ī-ah [friend of Jehovah], name given to Solomon at his birth by Nathan, 2 Sa.12.25.

Jeduthun, jĕd-ū'thun [praising], one of the four great masters of the temple music, 1 Ch.16.38,41,42;—several of the Psalms bear his name, particularly the xxxix.lxii.lxvii., &c.

Jegar-Sahadutha, jē'gar-sa-ha-dū'thah [pile of testimony], name given by Laban to the heap of stones, memorial of his league with Jacob, Ge.31.47.

Jehdeiah, je-dei'ah [whom Jehovah makes joyful], one of David's officials, 1 Ch.27.30.

Jehezekel, je-hĕz'e-kel [whom God makes strong], one of the priests, 1 Ch.24.16.

Jehoadah, je-hō'a-dah [whom Jehovah adorns], a descendant of Saul, 1 Ch.8.36.

Jehoahaz, je-hō'a-haz [possession of the Lord], (1) Son and successor of Josiah, king of Judah, 2 Ki. 23. 31; 2 Ch. 36. 1;—carried to Egypt. 2 Ki.23.33; 2 Ch.36.4;—foretold not to return, Je.22.10.—(2) Son and successor of Jehu, king of Israel. 2 Ki.10.35;—his death, 13.9.

Jehoash, je-hō'ash [Jehovah given], or in the contracted form JOASH, (1) The son of Ahaziah, king of Judah, saved by his aunt, and made king after his father, 2 Ki.11.12; 2 Ch.23.1, &c.;—kills Zechariah, the son of Jehoiada, 24. 21;—killed by his servants, 25; 2 Ki.12.20.—(2) King of Israel, son of Jehoahaz, and grandson of Jehu, was wicked, 2 Ki.13.10,11;—died, 13.

Jehohanan, je-hō'ha-nan [whom Jehovah restores], a military commander under Jehoshaphat, 2 Ch.17.15; 23.1.

Jehoiachin, je-hoy'ā-kin [Jehovah appointed], son and successor of Jehoiakim, king of Judah, 2 Ki.24.8;—called Conaiah, Je. 22. 24;—Jeconiah, 1 Ch. 3. 17;—Jeconias, Mat.1.12.

Jehoiada, je-hoy'a-dah [the Lord knows], the high-priest, preserves Joash from the cruelty of Athaliah, 2 Ch. 23. 1;—anoints him king, 2 Ki.11.12;—restores the worship of God, 2 Ch.23.16;—his death, 24.15.

Jehoiakim, je-hoy'ā-kim [whom Jehovah sets up], the second son of Josiah, and the brother of Jehoahaz; his original name was Eliakim, which Necho changed to Jehoiakim, 2 Ki.23.34;—succeeds Jehoahaz, 2 Ki. 23.34; 2Ch.36.4;—conquered by Nebuchadnezzar, 2 Ki.24.1;—carried to Babylon, 2 Ch.36.6; Da.1.1;—his death, after a reign of eleven years, 2 Ki.24.6;—foretold to be buried like an ass, Je.22.19.

Jehoiarib, je-hoy'a-rib [whom Jehovah defends], the head of the first family of the priests established by David, 1 Ch.24.7;—from this illustrious family were the Maccabees descended.

Jehoram, je-hō'ram [exaltation of the Lord], (1) Eldest son and successor of Jehoshaphat, the fifth king of Judah, 1 Ki.22.50; 2 Ki.8.16; 2 Ch.21.1;—the Edomites revolt from him, 8;—the Philistines and Arabs distress him, 16;—receives a letter from Elijah, 12;—his death, 19; 2 Ki. 8. 24;—buried without royal honours, 2 Ch.21.14–20.—(2) Or JORAM, tenth king of Israel, succeeds his elder brother Ahaziah, 2 Ki. 1.17;—goes to war with the Moabites, 3.6;—killed by Jehu, 9.11.

Jehoshabeath, je-ho-shăb'e-ath [whose oath is Jehovah], daughter of king Joram and wife of Jehoiada the high-priest, 2 Ch.22. 11.

Jehoshaphat, je-hosh'a-fat [Jehovah will judge], (1) Son and successor of Asa, king of Judah, 1 Ki.15.24; 2 Ch.17.1;—his greatness, 12;—makes an alliance with Ahab, 18.1; 1 Ki.22.2;—with Ahaziah, 2 Ch.20.35;—joins him in his war with the Moabites and Edomites, 2 Ki.3.7;—reproved by the prophet Jehu, 2 Ch.19.2;—proclaims a fast, 20.3;—defeats the Ammonites, Moabites, and Edomites, 22;—makes ships to go to Tarshish which are destroyed, 35; 1 Ki.22. 48;—dies, 50; 2 Ch. 21.1.—(2) The son of Ahilud, recorder, or secretary to David, and afterwards to Solomon, 2 Sa. 8. 16; 1 Ki. 4. 3.—(3) VALLEY OF, mentioned only in Joel 3.2,12. It is a narrow valley running from north to south between Jerusalem and the Mount of Olives, through which the brook Cedron flows. The 'King's Dale,' mentioned in Ge.14.17 and 2 Sa.18. 18, is probably this valley. Called 'Valley of Decision,' Joel 3.14.

Jehovah, je-hō'vah, or JAH, one of the Scripture names of God, significant of his *self-existence, and giving existence to all others*, Ps.83.18; Is.12.2; 26.4;—it is given both to *Christ* and the *Holy Spirit* (see these articles)—the Jews had so great a veneration for this name, that they called it the *ineffable* name, and therefore would not pronounce it; on which account its true pronunciation was forgotten. This name occurs very frequently in the Old Testament; but is commonly rendered LORD in our Bibles, and printed in capital letters, to distinguish it from the name *Lord*, signifying *Ruler* or *Governor*.

Jehovah-Jireh, je-hō'vah-ji'reh [the Lord will see or provide], the name given by Abraham to the place on Mount Moriah where the angel of the Lord appeared to him when he was about to offer up his son Isaac, Ge.22.14.

Jehovah-Nissi. je-hō'vah-nis'si [the Lord my banner], name given by Moses to an altar erected in celebration of the great victory over the Amalekites, Ex.17.15.

Jehovah-Shalom, je-hō'vah-shăl-lom [the Lord is peace], name given by Gideon to the altar he erected at Ophrah to commemorate the salutation by the angel of the Lord, Ju.6.24.

Jehovah-Shammah, je-hō'vah-shăm-mah [the Lord is there], the name of the future Jerusalem, the church of God, Eze.48.35.

Jehovah-Tsidkenu, je-hō'vah-tsid'ke-nū [the Lord our righteousness], Je.23.6.

Jehozabad, je-hoz'a-bad [whom Jehovah bestows], one of the murderers of Joash, 2 Ch.24.26.

Jehozadak, je-hoz'a-dak [the justice of the Lord], son of Seraiah, a high-priest, 1 Ch. 6.14.

Jehu, jē'hū [he that is], (1) The son of Nimshi and grandson of Jehoshaphat, captain of the troops of Joram, king of Israel, anointed king of Israel, 2 Ki. 9.6;—kills Joram, king of Judah, in the field of Naboth, 24;—kills the sons of Ahab, 10. 1;—and forty-two priests of Baal, 18;—dies, after reigning twenty-eight years, 35.—(2) *The prophet*, the son of Hanani the seer, reproves Jehoshaphat, 2 Ch.19.2.

Jehudijah, je-hu-dī'jah [praise of the Lord], the wife of Ezra, 1 Ch.4.18.

Jekameam, jĕk-a-mē'am [who gathers the people], of the posterity of Levi, 1 Ch.23. 19.

Jekamiah, jĕk-a-mī'ah [whom Jehovah gathers], of the posterity of Judah, 1 Ch. 2.44.

Jemima, je-mī'ma [handsome as the day or dove], the name of the first of Job's three daughters, Job 42.14.

Jemuel, jem-ū'el, or NEMUEL [daylight of God], the first named of the sons of Simeon, Ge.46.10; 1 Ch.4.24.

Jeopardy, hazard, or peril, Ju. 5. 18; 2 Sa. 23.17; Lu.8.23; 1 Co.15.30.

Jephthah, jĕf'thah [the opener], one of the judges of Israel, who was the son of Gilead by a concubine, Ju.11.1;—thrust out from his father's house by his brothers, 2;—was solicited to head the Gileadites against the Ammonites, 5;—agrees on terms that he should continue to be their head, 9;—first expostulates with the Ammonites, 12–28;—his rash vow, 30.31;—proves victorious, 33;—is met by his daughter, who was ignorant of his vow, 34;—did with her according to his vow, by devoting her to God in perpetual virginity, 39;—the daughters of Israel went yearly to lament, or *talk with*, and condole with her, 40;—the Ephraimites quarrel with him, 12.1.—his death, 7;—his faith, He.11.32.

Jephunneh, je-fun'neh [nimble], father of Caleb, Nu.13.6; 14.6; 30.38; 26.65.

Jerahmeel, jer-ah-mē'el [on whom God has mercy], the tribe descended from, inhabited the southern borders of Judah, 1 Sa.27.10; 30.29.

Jeremiah, jĕr-e-mī'ah [exalted of the Lord], called also JEREMY, Mat.2.17; JEREMIAS, 16.14, was the son of Hilkiah the priest of the line of Abiathar (1 Ki. 2. 26–35), and one of the chief of the Hebrew prophets—entered on his office in the thirteenth year of the reign of Josiah (B.C. 628);—his commission, Je.1.4;—a promise from God to himself, 15. 19;—laments over Josiah, 2 Ch. 35. 25;—directed to prophesy in the gates of Jerusalem, Je.17.19;—complains of ill-usage, 20. 7;—advises the king to yield to Nebuchadnezzar, 21. 8;—foretells the seventy years' captivity, 25.8;—apprehended, 26. 8;—acquitted, 16;—writes to the captives at Babylon, 29.1;—foretells the fate of two lying prophets, 20;—and of Shemaiah, 30;—imprisoned by Zedekiah, 32.1;—buys a field, 6;—has his prophecies written by Baruch, 36.1,32;—foretells the return of the Chaldeans after they had left the city, 37.6;—put into prison, 14;—into the dungeon, 38.6;—favoured by Zedekiah, 14;—by Nebuchadnezzar, 39.11;—goes to Gedaliah, 40.6;—promises Johanan safety in Judah, 42. 7;—foretells Nebuchadnezzar's conquest of Egypt, 43.8;—the destruction of his countrymen in Egypt, 44.11;—gives his prophecy to Seraiah, to be carried to the Euphrates, 51.59;—complains of the misery of his country, La.1.18.

Jeribai, jĕr'ī-bī [contentious], one of David's mighty men, 1 Ch.11.46.

Jericho, jer'ī-ko [place of fragrance], the largest city in the valley of Jordan, about 20 miles north-east from Jerusalem. First mentioned in Nu.22.1;—spies sent to view it, Jos.2.1;—taken by Joshua,6.20;—rebuilt by Hiel, 1 Ki. 16. 34;—here was a school of the prophets, 2 Ki. 2. 4, 5, 15;—Elisha healed its waters, 2.19–22;—Christ passed through, Lu.19.1;—near it he healed two or perhaps three blind men, Mat.20.29–34; Mar.10.46–52; Lu.18.35;—called the 'city of palm-trees,' De.34.3; 2 Ch.28.15. It is now a small village called *Riha* or *Eriha*, with about 200 inhabitants.

Jerioth, jer'ī-oth [timidity], wife of Caleb, 1 Ch.2.18.

Jeroboam, jĕr-o-bō'am [increaser of the people], (1) The son of Nebat, opposes Solomon, 1 Ki. 11. 26;—addressed by the prophet Ahijah, 29;—made king by the ten tribes, 12.12;—sets up the worship of the calves, 28;—opposed by the prophet at Bethel, 13. 1;—his death, after a reign of twenty-two years, 14. 20.—(2) The son of Joash, succeeds him as King of Israel, 2 Ki.13.13; 14.16;—during his reign luxury, pride, oppression, and idolatry prevailed, Am.2.6–16;v.vi.;—dies after a reign of forty-one years, 2 Ki.14.29.

Jerubbaal, je-rub-bā'al [let Baal plead], surname of Gideon, Ju.6.32; 7.1.

Jeruel, je-rū'el [founded of God], a wilderness, westward of the Dead Sea, and not far from the desert of Zin, in which Jehoshaphat obtained a signal victory over the Ammonites, Moabites, &c., 2 Ch.20.16, &c.

Jerusalem, je-rū'sa-lem [foundation or habitation of peace], the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors. It is distant from the Dead Sea and Jordan valley 15 miles, and from the Mediterranean 31 miles. It was called *Salem* [peace], in the time of Abraham, Ge.14.8; He.7.2. It is so called also in Ps.76.2; and it was called *Jebus* at the time Israel obtained possession of the Holy Land, Jos.15.8; 18.28; 1 Ch.11.4. It seems probable, therefore, that the name *Jerusalem* is merely a compound of the terms *Jebus* and *Salem*. It is called Zion, 1 Ki.8.1;—city of God, Ps. 46. 4;—city of the Great King, Ps. 48. 2;—the holy city, Ne.11.1–18;—city of solemnities, Is.33.20. In its most flourishing state it consisted of four parts, built on four hills; namely, Zion, Acra, Moriah, and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills. The city was encompassed with three walls, over which there were towers, and appears to have been about 4½ miles in circumference. It was taken by the children of Judah, Ju. 1. 8;—partly inhabited by the Jebusites, 21;—by David, 2 Sa.5.6; 1 Ch. 11.4;—expostulated with, and threatened for its crimes, Je.1.15; ii. iii.; 4.19; v.–ix.; 10.17, &c.; 11.1, &c.; Eze.xxi.; 22.1, &c.;—described as an exposed infant, 16.1, &c.;—taken by Nebuchadnezzar, 2 Ki. 25.4; 2 Ch.36.17; Je.39.1; 52. 4, &c.;—burned, 52. 12;—represented as a female captive, Is.3. 26;—its desolation lamented, La.i. &c.;—its captivity represented by a figure, Eze. 4. 1; 5. 1;—to be rebuilt, Je. 31. 38;—built after the captivity, Ne. 3. 1, &c.;—after much opposition, 4. 1, &c.;—its walls finished, 6.15;—its inhabitants chosen by lot, 11.1, &c.;—the dedication of its walls, 12. 27;—its future state, Eze. 48. 30;—its new name, 35;—Christ's lamentation over it, Mat.23.37;—foretells the destruction of the temple, and of it, 24. 2–28;—it represents the gospel, Ga.4.26;—a new one descending from heaven, Re.21.2,10. About seventy years after Christ it was besieged, taken, sacked, and burned by Titus. Above 1,000,000 of the Jews perished, and 97,000 were taken prisoners; and our Saviour's prediction—that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the Emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, this city was again rebuilt. In the year 614 the Persians captured it, and 90,000 Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After varied changes it was taken by the Sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the Pasha of Egypt occupied it, but in 1841 it once

more passed under the Turkish sceptre. Under the auspices of the 'Palestine Exploration Fund' it is now being explored by means of *excavations*, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about 16,000, of whom 4000 are Moslems, 8000 Jews, 1800 Greeks, 1300 Latins, and about 900 of various nations.

Jerusha, je-rū'sha [possessed], the mother of King Jotham 2 Ki.15.33.

Jeshanah, jesh-a'nah, a city of the kingdom of Israel near Bethel and Ephraim, Nu.34.4; 2 Ch.13.19.

Jeshebeab, jesh-ĕb'e-ab [seat of his father], chief of a family of priests, 1 Ch.24.13.

Jeshimon, jĕsh'ī-mon [a wilderness], a city in the wilderness of Maon, belonging to the tribe of Simeon, situated in the southernmost part of Palestine, 1 Sa.23.24.

Jeshishai, je-shish'ī [grayish], one of the posterity of Gad, 1 Ch.5.14.

Jeshohaiah, jesh-o-hī'ah [worshipper of Jehovah], a prince of the tribe of Simeon, 1 Ch.4.36.

Jeshua, jesh'u-ah [Jehovah the salvation], the son of Jozedech, and high-priest of the Jews when they returned from Babylon, Ne. 7. 7; 12. 1, 7, 10, 26; Ezr. 2. 2;—called Joshua, Hag. 1. 1, 12; 2. 2, 4; Zec. 3.1,7,10. The name of several other persons, 1 Ch. 24. 11; 2 Ch. 31.15; Ezr. 2. 6, 40; 8.33;—also the name of a city of Judah, Ne.11.26.

Jeshurun, jĕsh'u-run [upright], a symbolical name given to the people of Israel in token of affection, De. 32.15; 33. 5,26; Is. 44.2.

Jesimiel, jes-im'mī-el [appointed of God], of the tribe of Simeon, 1 Ch.4.36.

Jesse, jĕs'se [firm or manly], the son of Obed, and the father of David, Ru.4.17, 22; his descendants, 1 Ch.2.13;—Christ is called the 'Root of David,' Re.5.5; 22.16; the 'Root of Jesse,' Is.11.10.

Jesting, not to be improperly used, Pr.26. 18,19; Ep.5.4.

Jesuites, jĕs-ū'ites, the posterity of Jesui, Nu.26.44.

Jesus, jē'sus [Saviour], the name by which our glorious Redeemer is called, because he saves his people from their sins, Mat.1. 21, 25. For his divine character, &c., *see* CHRIST. The principal incidents in his history are his genealogy, both by his father and mother, Mat.1.1, &c.; Lu.3.23, &c.;—conception, Mat.1.18; Lu.1.26, &c.; —birth, Mat.1.25; Lu.2.6;—is circumcised, 21;—visited by the Magi, Mat.2.1, &c.;—carried into Egypt, 14;—is brought back, and settles at Nazareth, 23;—is taken to Jerusalem at twelve years of age, Lu.2.42; —is baptized, Mat.3.13; Mar.1.9; Lu.3.21; Jn. 1. 32;—his temptation, Mat. 4. 1, &c.; Mar. 1. 12; Lu.4.1;—his first disciples, Jn. 1. 35; Mat. 4. 18; Mar. 1. 16; Lu. 5. 1;—his miracles: changes water into wine, Jn. 2. 1 (*see* MIRACLES);—attends the first passover at Jerusalem, 13;—his conversation with Nicodemus, 3.1, &c.;—with the woman of Samaria, 4.1, &c.;—preaches in Galilee, Mat.4.17; Mar.1.14; Lu.4.14;—at Nazareth, Lu.4.16-30;—his discourse on the mount, Mat. v.-vii.;—a similar one on the plain, Lu.6.20, &c.;—discourages several persons from following him, Mat.8.18; Lu. 9.57;—discourses with the Pharisees about fasting, Mat. 9. 14; Mar. 2. 18; Lu.5.33;—asserts his Godhead, Jn.5.17, &c.;—walks in the corn-fields, Mat.12.1; Mar.2.23; Lu. 6.1;—calls the twelve apostles, Mat. 10. 2; Mar.3.13; Lu.6.13;—discourses about the sin against the Holy Ghost, Mat. 12. 31; Mar. 3. 22; Lu. 11. 15;—his mother and brethren desire to speak to him, Mat. 12. 46; Mar. 3. 31; Lu. 8. 19;—sends out the twelve apostles, Mat.10.1; Mar.6.7; Lu.9. 1;—discourses about John the Baptist, Mat. 11. 7; Lu. 7. 24;—pronounces woe against Chorazin,&c., Mat.11.20;Lu.10.13; —dines with Simon the Pharisee, Lu.7.36; —reproves those who followed him for the loaves and fishes, Jn.6.26;—exhibits himself as the bread of life, 33,35;—discourses concerning his mission, 5.17;—concerning traditions, Mat. 15. 1; Mar. 7. 1;—discourses about a sign from heaven, Mat.16.1; Mar. 8. 11; Lu. 12. 54;—foretells his sufferings, Mat.16.21; 20.17; Mar.8.31; 9.31; Lu.9.18; —his transfiguration, Mat.17.1; Mar.9.2; Lu. 9. 28; 2 Pe. 1. 16;—again foretells his sufferings, Mat. 17. 22;—pays the tribute-money, 24;—discourses concerning humility and forgiveness, 18.1; Mar.9.33; Lu.9. 46;—reproves the apostles for rebuking one who cast out devils in his name, Mar.9.38; Lu. 9. 49;—leaves Galilee to go to Judea, Jn.7.2; Mat.19.1;—foretells the destruction of Jerusalem, Lu.13.34; 17. 20;—again he foretells it, 21.5; Mat. 24. 1, &c.; Mar. 13. 1, &c.;—his reply to those who told him that Herod intended to kill him, Lu.13.31; —sends forth seventy disciples, 10.1;—discourses with the Jews about his mission, at the feast of tabernacles, Jn. 7. 11;—his address to the woman taken in adultery, 8. 1;—discourses with the Jews about his being the light of the world, 12;—concerning Abraham's seed, 31;—is entertained by Mary and Martha, Lu.10.38;—inveighs against the Pharisees, 11. 37;—discourses about the Galileans slain by Pilate, 13.1;—discourses about humility and suffering in his cause, 14.26;—about his being the Messiah, at the feast of dedication, Jn. 10. 22; —concerning divorces, Mat.19.3; Mar.10. 1;—blesses little children, Mat.19.13;Mar. 10.13; Lu. 18. 15;—addresses a rich young man, Mat.19.16; Mar. 10. 17; Lu. 18. 18;—retires to Ephraim in the wilderness, Jn.11. 54;—foretells his sufferings a third time, Mat. 20. 17; Mar.12.30; Lu. 18.31;—entertained by Zaccheus, Lu. 19. 2;—his lamentation over Jerusalem, Lu.19.41;—sups at Bethany, Mat.26.6; Mar. 14. 1; Jn. 12. 1;—makes a triumphal entry into Jerusalem, Mat.21.1; Mar.11.1; Lu.19.29; Jn.12.12;—cleanses the temple, Mat.21.12; Mar. 11. 11; Lu.19.45; Jn. 2. 14;—a voice from heaven is heard in the temple, in answer to his prayer, Jn. 12. 28;—discourses again concerning his mission, 30;—concerning the baptism of John, Lu. 20. 3;—about tribute to Cæsar, Mat. 22. 17; Mar. 12. 13; Lu. 20. 20;—about the resurrection, Mat. 22. 23; Mar. 12. 18; Lu. 20. 27;—about the great commandment, Mat.22.35: Mar.12. 28;—about the Messiah, as the son of David, Mat.22.41; Mar.12.35; Lu.20.41;—inveighs against the Pharisees, Mat. 23. 1; Mar.12.38; Lu.20.45;—his observation on the poor widow's mite, Mar.12.41; Lu.21. 1;—discourse on watchfulness, Mat.24.42; Mar.13.33; Lu.21.34; 12.35;—describes the last judgment, Mat. 25. 31-46;—Judas engages to betray him, 26.14; Mar.14.10, Lu. 22. 3;—his preparation for the last passover, Mat.26.17;Mar.14.12; Lu.22.7;—censures the contest among the disciples about who should be greatest, Lu.22.24;—washes their feet, Jn. 13. 1;—the last supper, Mat.26.20; Mar.14.18; Lu.22.14;—institutes the Lord's supper, Mat.26.26;Mar. 14.22; Lu.22.19; 1 Co.11.33;—his discourse to comfort his disciples, Jn. 14. 1, &c.;—compares himself to a vine, 15. 1, &c.;—gives the promise of the Holy Spirit, 16. 16,26; 15.26; 16.7;—prays for his disciples, 17. 1, &c.;—his agony in the garden of Gethsemane, Mat. 26. 36; Mar.14.32; Lu. 22.39;—is taken, and carried before Caiaphas, Mat.26.57; Mar.14.53; Lu.22.54; Jn. 18. 12;—is denied by Peter, Mat. 26. 69; Mar.14.66; Lu.22.54; Jn.18.15;—is brought before Pilate, Mat.27.11; Mar. 15. 1; Lu. 23.2; Jn.18.28;—examined by Herod, Lu. 23. 6;—crucified, Mat. 27. 33; Mar. 15. 21; Lu. 23. 33; Jn. 19. 17;—buried, Mat.27.60; Mar.15.46; Lu.23.53; Jn.19.42;—his resurrection, Mat. 28. 1; Mar.16.1; Lu.24.1; Jn. 20. 1;—appears first to Mary Magdalene, Mar. 16. 9;—afterwards to two disciples going to Emmaus, Lu.24.13; Mar.16.12;—to all the apostles, Mar.16. 14; Lu.24.36; Jn.20.19;—to the disciples in Galilee, Mat. 28. 16; 1 Co. 15. 6; Jn. 21. 1;—his final instructions, Mat. 28. 18; Mar.16.15; Ac.1.3; —his ascension, Mar.16.19; Lu.24.51; Ac. 1. 9;—appears to Paul on his way to Damascus, 9. 4, 17;—speaks to him at Corinth, 18. 9;—appears to him at Jerusalem, 22.17;—to John in Patmos, Re.1.13-17.

Jesus, meaning *Joshua*, the son of Nun, the captain of Israel, Ac.7.45; He.4.9.

Jether, jē'ther [scruples], (1) The husband of Abigail, David's sister, and the father of Amasa, 1 Ch. 2. 17.—2) The son of Gideon, Ju. 8. 20.—3) Father of Amasa, David's general, 1 Ki.2.5,32; 1 Ch.2.17;—called also Ithra, 2 Sa.17.6.

Jethlah, jĕth'lah [high], a city of Dan, Jos.19.42.

Jethro, jē'thro [excellence], a priest and prince, or the chief *sheykh*, of Midian, and the father-in-law of Moses, Ex. 2. 16;—his flocks kept by Moses, 3. 1;—Moses solicited him for permission to visit his brethren, 4. 18;—brought to Moses in the wilderness his wife and sons, 18.1,2;—is affectionately received by Moses, 7;—took a burnt-offering and sacrifices for God, 12; —his advice to Moses concerning judging the people, 17, &c.

Jewel, a costly ornament of gold, silver, or other precious metals, worn on the forehead, the nose, the ears, and the hand, Ge.24.53; Eze.16.12, 17, 39;—*figuratively*, the people of God, who are precious in his sight, Mal.3.17.

Jewess, a female Jew, as was the mother of Timothy, Ac. 16. 1;—and Drusilla the wife of Felix, 24.24.

Jewry, the country of Judea, Da.5.13; Jn. 7.1.

Jews, a name which came into use for the first time as a designation of the subjects of the kingdom of Judah, 2 Ki.16.6; 25.25; Je. 32. 12; 38. 19. After the return from captivity it became the designation of the whole Israelitish people. In the N. T. it is used to denote the descendants of Jacob, as distinguished from the Gentiles, Mar. 7. 3; Lu. 23. 51. The original designation of this people was the *Hebrews*, which fell into disuse after the exile. Their great privileges, De.4.33; 7.6; 1 Ch.17. 21; Ro. 3. 1; 9. 4;—their rejection and dispersion foretold, Le.26. 33; De. 4. 27; 28. 64; Da. 12. 7; Ho.9.17;—are to be recalled and acknowledge Jesus Christ, De.30.1; Is. 11. 11; Je. 23. 3; 29. 14; 31. 8; 32. 37; Eze.36.33; 39.25; Ho.3.5; Am.9.14; Zec. 8. 7; Ro. 11. 1, 23; 2 Co.3.16;—in danger from Haman, Es.3.8; —allowed to defend and avenge themselves, 8. 7; 9. 5, 15;—Paul laments their case, Ro. 9. 1;—their conversion foretold, 11.26. *See* ISRAELITES.

Jezebel, jĕz'e-bel [chaste], the wife of Ahab, king of Israel, was daughter of Ethbaal, king of the Zidonians, 1 Ki. 16. 31;—attempted to cut off the prophets of the Lord, 18.4;—fed at her table 400 idolatrous prophets of the groves, and 450 of the prophets of Baal. 19;—persecutes Elijah, 19.1;—plots against Naboth, 21. 5;—killed and devoured by dogs, 2 Ki. 9. 33;—the name became proverbial for a wicked woman, 2 Ki.9.22; Re.2.20.

Jezer, je'zer [formation], the third of the four sons of Naphtali, and head of the family of the Jezerites, Ge. 46. 24; Nu. 26. 49.

Jeziel, je'zī-el [assembled by God], a friend of David, 1 Ch.12.3.

Jezoar, jez'o-ar [white], one of the posterity of Judah, 1 Ch.4.7.

Jezrahiah, jez-ra-hī'ah [whom Jehovah brings forth], the chief of the singers at the dedication of the wall of Jerusalem, Ne.12.42.

Jezreel, jez'rēl [what God planteth], (1) 'The Versailles of Israel,' a city of great celebrity in the half tribe of Manasseh, situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan, and the south border of Issachar, Jos. 19. 18;—Abner made Ishbosheth king over it, 2 Sa.2.9;—Ahab had his palace in, 1 Ki.21.1;—the dogs did eat Jezebel by the wall of, 23; 2 Ki.9.30-37;—threatening to revenge on Jehu the blood of, Ho. 1. 4. In the *valley* of Jezreel, lying between the parallel ridges of Gilboa and Moreh, and forming an offshoot of the plain of Jezreel (=Esdraëlon), Gideon gained his memorable victory over the Midianites, Ju.6.33. This city is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa.—(2) A city in the south of Judah, Jos.15.56;—David took a wife from, 1 Sa.25.43.

Jidlaph, jid'laf [tearful], son of Nahor, Abraham's brother, Ge.22.22.

Jiphtah, jif'tah [opening], a city in the tribe of Judah, Jos.15.43.

Jiphthael, jif'thah-el [God opening], a valley bounding the tribes of Zebulun and Asher, Jos.19.14,27.

Joab, jō'ab [Jehovah-father], the son of Zeruiah, David's sister, and brother to Abishai and Asahel, 1 Ch.2.16;—the commander-in-chief of David's army, 2 Sa. 2. 13; 8. 16; 20. 23;—kills Abner, 3. 27;—and Amasa, 20. 10;—remonstrates with David against numbering the people, 1 Ch. 21. 3; —puts words into the mouth of a widow to plead for Absalom's restoration, 2 Sa.14.2; —slew Absalom, contrary to David's orders, 18. 14;—dissuades David from mourning for Absalom, 19.1;—put to death by orders of Solomon, and was buried in his own house, 1 Ki.2.5-34.

Joah, jō'ah [Jehovah-brother], (1) Secretary to King Josiah, and by him employed in repairing the temple, 2 Ch.34.8.—2 Secretary to King Hezekiah, sent to receive the propositions of Rabshakeh, 2 Ki.18.18.

Joahaz, jo-a'haz, a contracted form of JEHOAHAZ, the father of Joah, recorder in Josiah's reign, 2 Ch.24.8.

Joanna, jo-an'nah [grace or gift of the Lord], the wife of Chuza, Herod's steward, who, after being cured by Christ, followed him, Lu.8.2,3.

Joash, jō'ash [Jehovah-given], 1 Son and successor of Ahaziah, king of Judah, 2 Ki. 13.1;—called Jehoash, 12.1.—2 Son and successor of Jehoahaz, king of Israel, 2 Ki. 13.9;—encouraged by Elisha, 15;—defeats Benhadad, 25;—defeats Amaziah, 14.12;—dies, 16; 13.13.

Job, jōb [persecuted], the patriarch so renowned for his patience, lived in the country of Uz, probably on the eastern border of Palestine, between the deluge and the call of Abraham; his character and wealth, Job 1.1, &c.; his losses, 13, &c.;—his children all killed, 18,19;—his patient resignation, 20-22;—his personal sufferings, 2.7;—reproves his wife's proposal *to curse God and die*, 10;—he curses his day, 3.1, &c.;—answers Eliphaz, 6.1; 7.1;—replies to Bildad, 9.1; 10.1;—to Zophar, 12.1; xiii. xiv.;—to Eliphaz's second speech, xvi. xvii.;—to Bildad's, xix.;—replies to Zophar's second speech, xxi.;—to Eliphaz's third speech, xxiii. xxiv.;—to Bildad's, xxvi.-xxviii.;—to Zophar's arguments, xxix. xxx.;—asserts his innocence, xxxi.; —submits to God, 40. 3; 42. 1;—is restored to double prosperity, 10, 12;—has the same number of children as before, 13; —his faith in a resurrection, 19. 25; —his age (200 years) and death, 42. 16, 17;—is classed with Noah and Daniel, Eze.14.14, 20;—his patience celebrated, Ja.5.11.

Jobab, jō'bab [desert], a son of Joktan, Ge. 10. 29;—tribe descended from, 1 Ch.1. 23.

Jochebed, jok'e-bed [Jehovah her glory], the wife of Amram, and the mother of Aaron, Moses, and Miriam, Ex.6.20; Nu. 26.59.

Joel, jō'el [whose God is Jehovah], (1) One of the minor prophets, the son of Pethuel or Bethuel, Joel 1.1. See his prophecies. —(2) The eldest son of Samuel, 1 Sa.8.2. —(3) The son of Josibiah, 1 Ch.4.35;—(4) The son of Zichri, Ne.11.9, &c.

Joelah, jo-ē'lah, one of David's friends, 1 Ch.12.7.

Joezer, jo-ē'zer [Jehovah is his help], one of the Korhites who resorted to David at Ziklag, 1 Ch.12.6.

Jogbehah, jog-bē'hah [lofty], a city in the tribe of Gad, Nu.32.35; Ju.8.11.

Johanan, jo-ha'nan [Jehovah-granted], contracted form of JEHOHANAN, informs Gedaliah of Ishmael's conspiracy against him, Je.40.13;—requests Jeremiah to inquire of God, 42.1,2;—goes to Egypt, contrary to the word of God, and takes Jeremiah with him, 43.1, &c.

John, jon [the gift of God], (1) *The Baptist*, son of Zacharias and Elizabeth, Lu.1.13;—his birth, 57;—his habit, Mat.3.4;—his testimony to Jesus, Jn.1.15,19; 3.27; Mat.3.11; Mar.1.7; his preaching, Mat.3.1; Mar.1.1; Lu.3.3;—imprisoned by Herod, Lu.3.19;—is beheaded, Mat.14.1; Mar.6.14; Lu.9.7; his disciples at Ephesus, Ac.19.3.—2 *The apostle*, son of Zebedee and Salome, was a companion of Peter, Andrew, and Philip, who were all of Bethsaida;—is called by Jesus, Mat.4.21;—leans on the bosom of Jesus, 13.23;—receives his mother after the crucifixion, 19. 25;—his Gospel written about A.D. 78, its design, Jn.20.31; his attestation to the divinity of our Lord, 1. 1-5; 4. 14; 5. 17-23; 10. 18; 1 Jn. 1. 1;—was banished to Patmos, Re.1.9.

John Mark. *See* MARK.

Joiarib, joy'a-rib [Jehovah defends], contracted form of JEHOIARIB, one who returned from the Babylonish captivity, Ezr. 8.16.

Joined, literally *glued*, the strongest attachment, 1 Co.6.16.

Jokdeam, jok'dē-am [burning of the people], a city in the mountains of Judah, Jos. 15. 56.

Jokmeam, jok'me-am [gathered of the people], a city in the tribe of Ephraim, 1 Ch.6.68.

Jokneam, jok'nē-am [possessed of the people], a city of Zebulun, near Mount Carmel, Jos.12.22; 19.11; 21.34.

Jokshan, jok'shan [snarer], one of the sons of Abraham by Keturah, Ge.25.2; 1 Ch. 1.32.

Joktan, jok'tan [small], the second named of the two sons of Eber, and progenitor of thirteen nations in Arabia, Ge.10.25-30.

Jonadab, jon'a-dab [Jehovah is liberal], a contracted form of JEHONADAB, the son of Rechab, was contemporary with Jehu, and witnessed his zeal in destroying the family of Ahab, 2 Ki.10.15;—his command to his descendants, Je.35.6, &c. *See* RECHABITES.

Jonah, jo'nah [a dove], one of the minor prophets, was the son of Amittai of Gath-hepher, 2 Ki.14.25;—is commanded to go to Nineveh, Jonah 1.2;—flees from the presence of God, 3;—swallowed by a fish, 17;—his prayer, 2.1;—preaches to the Ninevites, 3.2;—his sorrow and anger because his predictions were not fulfilled, 4.1;—is reproved by God, 4-11;—mentioned by Christ, Mat.12.39-41.

Jonathan, jon'a-than [gift of God], (1) *A young Levite*, who became priest to Micah, Ju.17.10;—the Danites take him with them, and he and his posterity were priests to their idol at Dan, 18.19,30.—(2 The son of David's brother Shimeah, and one of the chief members of the council by which he administered the civil affairs of his kingdom, 1 Ch.27.32; 2 Sa.21.21; 1 Ch.20.7. —3 The eldest son of Saul, distinguished for his piety and his valour, defeats a garrison of the Philistines, 1 Sa. 14. 13;—in danger from his father's rash vow, 39;—his friendship for David, 18.1;—informs David of his father's design against him, 19. 1;—makes a covenant with him, 20. 1;—takes leave of him, 35;—comforts him at Ziph, 23. 14;—falls along with his father and two brothers at the fatal battle of Gilboa, 31. 2;—his death lamented by David, 2 Sa.1.11,17-27.

Joppa, jop'pah [beautiful], called Japho, Jos.19.46;—a seaport town, on the shores of the Mediterranean Sea, about 37 miles north-west from Jerusalem;—here the wood which Solomon brought from Lebanon was unloaded, 2 Ch. 2. 16;—here Jonah found the ship in which he fled, Jonah 1.3;—here Peter restored Dorcas to life, Ac.9.40;—here he received the messengers of Cornelius, 10.5,23. The modern name of this city is *Jafa* or *Jaffa*, of about 5000 inhabitants, of whom 150 are Jews, 600 nominal Christians, and the rest Moslems. 'Among its population are fugitives and vagabonds from all countries.'

Jorai, jō'rī [sprinkling], a descendant of Gad, 1 Ch.5.13.

Joram, jō'ram [high], 2 Ki. 8. 16;—called Jehoram, 3.1-9, King of Israel.

Jordan, jor'dan [flowing down], called 'the river,' Ge.31.21; the great river of the Holy Land, the uppermost spring of which is the *Hasbâny*, which rises in the great fountain of *Furr* near *Hasbeiya*, about 12 miles north of *Tell-el-Kâdy*. After a course of about 3 miles through a beautiful valley, it enters a dark defile of 6 or 7 miles, issuing from which it enters into a marsh of about 10 miles extent, the termination of which is the lake Merom (*Hûleh*). Leaving this lake it flows rapidly with increasing volume for 12 miles, when it enters the Sea of Galilee. Flowing from the south-east end of this sea it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about 120 miles, and in its windings about 200, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah* [the watering-place]. The Israelites passed over on the tenth day of the first month B.C. 1451, Jos.3.1, &c.; 4.11; Ps 114.3;—was divided by Elijah, 2 Ki.2. 8;—by Elisha, 14;—John baptized in, Mat. 3.6;—its 'overflow' spoken of, 1 Ch.12.15; Je.12.5.

Jorkoam, jor-kō'am or jor'kŏ-am [paleness of the people], son of Raham, 1 Ch.2.44.

Josedech, jos'e-dek [whom Jehovah makes just], one of the high-priests, Hag.1 1.

Joseph, jō'seph [addition, increase], 1 The son of Jacob by Rachel; born, Ge.30.24; his dreams, 37. 5, &c.;—sold into Egypt, 28;—bought by Potiphar, 39 1;—put into prison, 20;—interprets the prisoners' dreams, 40. 12;—brought before Pharaoh, and interprets his dream, 41. 14, &c.;—set over the land of Egypt, 41;—his sons, 50;—treats his brethren roughly, 42. 9;—his favour to Benjamin, 43.16;—makes himself known to his brethren, 45.1, &c.;—meets his father, 46. 29;—presents him to Pharaoh, 47.7;—gets all the land of Egypt for Pharaoh, 20;—visits his sick father, 48.1;—his death at the age of 110 years, 50.26;—his bones carried out of Egypt, Ex.13. 19.—2 *The husband of Mary*, and reputed father of Christ, was of the royal line of the house of David, Mat.1.6,16; Lu. 1.27;—by occupation a carpenter, Mat.13. 55;—espoused Mary, Mat. 1. 18;—was informed by an angel respecting the extraordinary nature of her conception, and the child she was to bring forth, 20.21;—was again warned to flee into Egypt, 2.13;—returned and settled at Nazareth, 23;—took Jesus and his mother to Jerusalem, to observe the passover, Lu.2.41-43;—appears to have died before Christ entered on his public ministry, Jn.19.25-27.—3 *Of Arimathea*, a Jewish senator, and a believer in Christ, Mat.27.57; Mar.15.42; Lu.23.50; Jn.19.38;—did not consent to the crucifixion of Christ, Lu.23.51;—went to Pilate and begged the body of Jesus, 52;—took it down, wrapped it in linen, and buried it in his own new sepulchre, 53.—4 *Called Barsabas*, one of the two chosen by the early church to fill the vacant office of the apostleship, Ac.1.23. *See* BARSABAS and JOSES.—5 Several other persons thus named, Nu.13.7; 1 Ch.25.2; Ezr.10.42; Ne. 12.14.

Joses, or JOSEPH, jō'sez [sparing, exalted], the son of Mary and Cleophas, was the brother of James the Less, and nearly related to Christ, Mat.13.55; 27.56; Mar.6.3; 15.40,47,—surnamed Barsabas, Ac.1.23.

Joshaviah, josh-a-vi'ah [Jehovah is sufficient], one of David's mighty men, 1 Ch. 11.46.

Joshbekasha, josh-bĕk'a-shah [seat in hardness], one of the sons of Heman, 1 Ch.25. 24.

Joshua, josh'u-a [saviour], (1) The son of Nun. His original name was Oshea, Nu. 13.8;—he is also called Hoshea, De.32.44; —Jesus, Ac. 7. 45; He. 4. 8;—he is styled 'Moses' minister,' Ex.24.13;—he was one of the spies sent to explore the Land of Promise, Nu.13.16;—he, along with *Caleb*, gave a good account of it, 14.6;—is appointed to succeed Moses, 27.18;—encouraged by Moses, De.31.7;—God gives him a charge, 14;—succeeds Moses, 34. 9; Jos. 1. 1;—his instructions, Jos. 1. 8;—an angel appears to him, 5.13;—God encourages him, 8.1; —writes the law on stones, 32;—conquers all the land of Canaan, 11. 16;—his inheritance, 19. 49;—his exhortation before his death, 23.1; 24.1, &c.;—died at the age of 110 years, 25. 29. *The Book of*, was written by Joshua except the last five verses—contains the history of the Israelites under the government of Joshua—sustains the same relation to the Pentateuch that the Acts of the Apostles does to the four Gospels. It embraces a period of 25 years.—2 *The high-priest* of the Jews when they returned from captivity—the son of Josedech, Hag.1.1,12,14;—was encouraged, along with Zerubbabel, the governor, in rebuilding the temple, after the return from Babylon, 2.4;—a type in the prophecy of Zechariah, Zec. 3. 3;—called Jeshua, Ne.8.17; 7.7; Eze.2.2, &c.

Josiah, jo-sī'ah [healed by Jehovah], the son and successor of Amon, king of Judah, succeeds his father, 2 Ki.21.24; 2 Ch.33.25; —repairs the temple, 2 Ch.34.8; 2 Ki.22.3, &c.;—finds the book of the law, 2 Ch.34. 14;—keeps a solemn passover, 35.1;—slain, 23; 2 Ki. 22. 29;—Jeremiah's lamentation over him, 2 Ch.35.25.

Josibiah, jos-e-bi'ah [dweller with Jehovah], the father of Jehu, a chief man of the tribe of Simeon, 1 Ch.4.35.

Josiphiah, jos-e-fi'ah [increased by Jehovah], one who returned from the Babylonish captivity, Ezr.8.10.

Jot, or TITTLE, a point, or the smallest letter or mark of a word, meaning the least supposable part, Mat.5.18.

Jotbatha, jot'ba-thah [goodness], the thirty-fourth encampment of the Israelites, a 'land of torrents of water,' Nu.33.33.

Jotham, jō'tham [Jehovah is upright], (1) The youngest son of Gideon, addresses the people of Shechem in a parable, Ju.9.7;—his imprecation fulfilled, 56.—2 *King of Judah*, son and successor of Uzziah, 2 Ki. 15.7; 2 Ch.27.1;—conquers the Ammonites, 5;—dies, after a reign of forty-one years, during twenty-five of which he was associated with his father, 9; 2 Ki.15.38.

Journey, *a day's*, the space covered with quails round the camp of Israel, reckoned about 20 miles, Nu. 11. 31;—*a Sabbath-day's*, reckoned by the Jews to be about 7 furlongs or ⅞ of a mile; but it is probable that they were allowed to travel to the synagogue, though much farther distant, Ac.1 12; 2 Ki.4.23.

Journeys of the Israelites, or their marches from the time they left *Rameses*, in Egypt, till they pitched their camp in *Gilgal*, in the Land of Promise, seem to have been fifty-two in number, Ex.12.37; 13.20; 14.2; 15.23,27; 16.1; 17.1; Nu.33.1, &c.; Jos.4.19. When they left Egypt the number of males above twenty years of age was 603,550, and when they entered Canaan it was 601,730.

Joy, or gladness, is an agreeable sensation of the mind, arising from the possession or anticipation of something esteemed valuable, pleasant, or good. Is a gift of God, Ps. 4. 7; Ec. 2. 26; 5. 19, 20. *Natural* joy arises from things which are earthly and perishing, Es.5.9; 8.16; Ec.7.14. *Religious and spiritual* joy, experienced by the people of God, *arises from* a warrant to claim God as their Father and portion, 2 Co.6.18; La.3.24; Hab.3.17,18;—Christ as their all-sufficient Saviour, Jn.6.37; He.7. 25;—to expect all, while in this world, that God knows to be good for them, Ps.34.10; 84.11;—and a glorious inheritance beyond the grave, 1 Pe.1.3,4;—in its *nature and properties* it is pure, refined, and unknown to the men of the world, 1 Co.2.14;—sources or causes of it, Jn.15.10,11; 16.24; 17.13; Ac.2.28; Ro.15.13;—its sources remain unchangeable, He.13.5,8;—it is unspeakable, 1 Pe.1.8;—it shall be eternal, Is.35.10; Jn. 16.22. The joy of the wicked is delusive, Pr.14.13;—short-lived, Job 20.5; Ec.7.6.

Jozachar, joz'a-kar [Jehovah-remembered], one of the two servants who assassinated Jehoash, king of Judah, in Millo, 2 Ki.12. 20,21.

Jubilee, the grand sabbatical year among the Hebrews, and celebrated at the end of every seven times seven years, Le.25.8,9; —this was the year of general release, not only of all debts, like the common sabbatical or every seventh year, but of all slaves, and of all lands and possessions which had been sold, or otherwise alienated from the families and tribes to which they originally belonged, 10-17.

Judah, jū'dah [the praise of the Lord], the fourth son of Jacob by Leah, Ge.29.35;—saves Joseph from death, 37.26;—his sons by Shuah, 38.3,4;—his guilty connection with Tamar, his daughter-in-law, 15;—his confession of his guilt, 26;—pleads with his father to send Benjamin, along with his brothers, into Egypt, 43.3;—intercedes with Joseph not to detain Benjamin, and offers himself in his room, 44. 18-34;—is constituted, by his father's prophetic blessing, the head of his brethren, from whom their kings were to descend, 49.8-10;—his tribe, and that of Simeon, war with the Canaanites, Ju. 1.1,17;—their inheritance, Jos.15.1, &c.;—warned by the example of the ten tribes, Ho.4.15;—Moses' blessing on the tribe of, De.33.7;—the boundaries and principal towns of the tribe of, Jos.xv.; —they anointed David king in Hebron, 2 Sa.2.1-11;—at the division into two kingdoms the tribe of Benjamin alone adhered to that of Judah, 1 Ki.12.16-19,—the remaining ten tribes constituting the *kingdom of Israel*.

Judaizing, or attempting to induce the Gentile converts to join with Christianity the religious rites of the Jews, plainly condemned, Ga. 3. 1, &c.; 5. 1; 6. 12; Col.2.8, 16.

Judas, jū'das, the graecized form of the Heb. JUDAH [celebrated], 1 The author of 'the epistle of Jude,' the 'brother of James,' Lu. 6. 16;—called Lebbeus, Mat. 10.3;—Thaddeus, Mar.3.18;—his question to Jesus, Jn.14.22.—2 *Iscariot*, is called the 'son of Simon,' Jn. 6. 21. The word *Iscariot* may mean *a man of Kerioth* (a town of Judah, Jos. 15. 25). He was one of the twelve disciples of our Lord;—censures Mary for anointing Jesus, Jn.12.4;—his treachery foretold, Mat. 26. 21; Mar. 14. 18; Lu.22.21; Jn.6.71; 13. 21;—agrees with the priests, Mat.26.14; Mar.14.10; Lu. 22. 3;—betrays Jesus in the garden, Mat.26.47; Mar.14.43; Lu.22.47; Jn 18.3; —hangs himself. Mat.27.2; Ac.1.16.—(3) *of Galilee*, his insurrection, Ac.5.37.—4) or BARSABAS, commended, Ac.15.22,32.

Judea, jū-dē'a, the Greek form of JUDAH, the two words being frequently used indiscriminately for the country of Judah, 1 Sa. 23.3; 2 Ki.24.20; 2 Ch.2.7;—sometimes the whole land of Canaan, Mat.24.16; Ac.1.8. Daniel (2.25; 5.13 uses this name to denote the land of the Jews generally. The *province* of Judea lay in the south of Palestine, and extended from the Jordan to the Mediterranean. In the N. T. it is this province which is generally meant by the name *Judea*, Lu.5.17; Mat.4.15; Jn.4.47, 54. In Lu. 1. 5 it denotes the whole of Palestine.

Judge, to try a cause, Ex.18.13; 1 Co.6.2;—to censure rashly, Mat.7.1; 1 Co.4.3;—to condemn or punish, Ro.14.13; He.13.4.

Judges, (1) Ordinary officers, to be appointed, De. 16. 18; 17. 8;—their qualifications and duty, Ex. 18. 21; 23.3,6; Le.19. 15; De.1.13,16; 16. 18; 17. 8; 2 Ch.19.6; Ps. lxxxii.; Pr.18.5; 24.23; 31.8,9; Ezr. 7. 25;—bad ones described, 1 Sa.8.1; Is.1 23; Ho. 4.18; Zep.3.3; Mi.3.9; Lu.18.2;—bad ones threatened, Pr.17.15; 24.24; Is. 5. 23; 10.1. —(2) Extraordinary men, raised up by God to deliver Israel from oppression, and execute judgment against their tyrants, before they had a king. When the nation sinned it was punished by anarchy, invasion, or conquest; but when it had been duly humbled a deliverer was found. On six occasions, extending over a period of about 400 years, the land was invaded by the enemies of Israel. Not many years after the death of Joshua the people fell into the idolatries of the Canaanites, and then the series of oppressions and deliverances began.

	Years.
i. *Servitude*, Chushan Rishathaim, king of Mesopotamia, lasted .	8
1. Judge OTHNIEL delivered and judged Israel, ...	40
ii. *Servitude*, Eglon, king of Moab; Ammon, Amalek, ...	18
2. Judge EHUD, ...	80
3. Judge SHAMGAR ('slew of the Philistines'), ...	unknown
iii. *Servitude*, Jabin of Hazor, in Canaan, ...	20
4. Judge DEBORAH }	
5. Judge BARAK }	40
iv. *Servitude*, Midian, Amalek, and children of the East, ...	7
6. Judge GIDEON, ...	40
King ABIMELECH, ...	3
7. Judge TOLA, ...	23
8. Judge JAIR, ...	22
v. *Servitude*, Ammonites with Philistines, ...	18
9. Judge JEPHTHAH, ...	6
10. Judge IBZAN, ...	7
11. Judge EGLON, ...	10
12. Judge ABDON, ...	8
vi. *Servitude*, Philistine, ...	40
13. Judge SAMSON ('in the days of the Philistines'), ...	20
14. Judge ELI, ...	40
15. Judge SAMUEL, ...	12

Judges (BOOK OF), gives the history of the Jews under the fifteen judges, extending over a period of 450 years, Ac. 13. 20. It is generally supposed that Samuel the prophet, the last of the judges, was the author of it.

Judging, *others* rashly and censoriously, condemned, Mat.7.1; Lu.6.37; Ro.2.1; 14. 3,4; 1 Co. 4. 5; Ja. 4. 11, 12;—*ourselves*, or trying our character by careful and impartial self-examination, commanded, 1 Co. 11.31; 2 Co.13.5. *See* EXAMINATION.

Judgment (FUTURE), intimations of it, Ps. 1.5; 9.7; l.; Ec.3.17; 11.9; 12.14;—to be administered by Christ, Mat. 16. 27; 25. 31; Jn.5.22,27; Ac.10.42; 17.31; Ro.2.16; 2 Co. 5. 10; 2 Ti. 4. 1;—the time of it unknown, Mat.24.44; Mar.13.32; 1 Th.5.2; 2 Pe.3.10; —why delayed, 9.15.

————, *to be preceded by* false Christs, Mat.24.5,24;—the appearance of the man of sin, 2 Th.2.8; 1 Jn.2.18;—the preaching of the gospel among all nations, Mat. 24. 14; Lu.21.24; Ro.11.25; Re.14.6;—the conversion of the Jews, Ho. 3. 5; Ro. 11. 23, &c.; 2 Co.3.16;—remarkable wars and other calamities, Mat.24.6,21.

————, *the circumstances of it*, a trum-

pet will be sounded, Mat. 24. 31; 1 Co. 15. 52; 1 Th. 4. 16;—a change will take place in the bodies that are raised, Mat. 22. 30; 1 Co. 15. 42; Phi. 3. 21; Col. 3. 4; 1 Jn. 3. 2;—a conflagration or change in the world, Zep. 3. 8; 2 Th. 1. 8; 2 Pe. 3. 7;—Christ coming in the clouds, Da. 7. 10, 13; Mat. 16. 27; 24. 30; 26. 64; Lu. 21. 27; Ac. 1. 11; 1 Th. 3. 13; 4. 16; Re. 1. 7;—who will then judge all men, Mat. 24. 31; 25. 31; Ro. 14. 10; 2 Co. 5. 10; Jude 15; Re. 20. 12; 22. 12;—according to their works, Job 34. 11; Ps. 62. 12; Pr. 24. 12; Ec. 11. 9; 12. 14; Je. 17. 10; 32. 19; Eze. 18. 20; Mat. 16. 27; 25. 35–45; Ro. 2. 6; 1 Pe. 1. 17; Re. 20. 12, 13; 22. 12;—heathens, by the law of conscience, Ro. 2. 12, 14, 15;—Jews, by the law of Moses, 12;—the apostles to be judges with Christ, Mat. 19. 28; Lu. 22. 30; 1 Co. 6. 3;—the righteous will be separated from the wicked, Mat. 13. 49; 25. 32. The coming of the judgment calls to *repentance*, Ac. 17. 30, 31; *holiness*, 2 Co. 5. 9, 10; 2 Pe. 3. 11, 14; *prayer* and *watchfulness*, Mat. 25. 13; Mar. 13. 33.

Judgments of God, meaning his *law* or *word:* so called because they are the rule by which he will judge all to whom they are given, and by which they ought to judge themselves, Ps. 19. 9; 89. 30; 119. 13, 20, 30, 39, 43, &c. &c.

————-, the punishments which he inflicts on transgressors, are all righteous, Ps. 97. 2; 145. 17; Ro. 2. 2; Re. 16. 7; 19. 2;—sometimes dark and unsearchable, Ro. 11. 33;—illustrate the righteous character of God, Ex. 9. 14–16; Eze. 39. 21, 22; Da. 9. 14.

————————-, on sinners, examples of: on *individuals*, Cain, Ge. 4. 11;—Canaan, 9. 25;—Achan, Jos. 7. 25;—Saul, 1 Sa. 15. 23;—Uzzah, 2 Sa. 6. 7;—Ahab, 1 Ki. 22. 38;—Gehazi, 2 Ki. 5. 27;—Jezebel, 9. 39;—Nebuchadnezzar, Da. 4. 31;—Ananias, &c., Ac. 5. 5, 10;—Herod, 12. 23;—Elymas, 13. 11;—on *nations* or *communities:* the universal deluge, Ge. 6. 7; the confusion of languages, 11. 7; the destruction of Sodom and Gomorrah, 19. 24;—the plagues of Egypt, Ex. vii.–xiii.;—the drowning of Pharaoh and his hosts, 14. 28;—the sufferings of Israel in the wilderness, Nu. 21 6; 25. 9;—people of Ashdod, 1 Sa. 5. 6;—Amalekites, 1 Sa. 15. 3, &c. *See* FAMINE, PESTILENCE, PLAGUE, &c.

Judgment Hall, the hall in the palace of the Roman governor, where cases were tried and adjudicated upon, Jn. 18. 28;—called the 'common hall,' Mat. 27. 27; Mar. 15. 16.

Juice, sap of grapes, Ca. 8. 2.

Julia, jū'lĭ-a, a friend of Paul's, to whom he sends his salutations, Ro. 16. 15.

Julius, jū'lĭ-us, the centurion of Augustus' band, to whose care Festus committed Paul, to be conveyed prisoner to Rome, Ac. 27. 1;—showed much kindness to Paul, 2;—saved him from the murderous design of the soldiers, 43.

Jumping, leaping or skipping, Na. 3. 2.

Junia, jū'nĭ-a, an early convert to Christianity, of whom Paul speaks in honourable terms, Ro. 16. 7.

Juniper, the Heb. word so rendered probably denotes a species of broom: the Spanish broom. This wood burns with a remarkably bright flame, and emits great heat, Ps. 120. 4;—Elijah rested under shade of, 1 Ki. 19. 4, 5.

Jupiter, jū'pi-ter [helping father], perhaps derived from *Ja*, *Jao*, or *Jehovah;* the supreme god of the heathens, whom they regarded as the chief governor of heaven and earth, and whom they represented as notorious for his wicked and lascivious intrigues; the inhabitants of Lystra called Barnabas Jupiter, Ac. 14. 12;—his priests wished to offer sacrifice to Paul and Barnabas, 13, 18.

Jushabhesed, jū-shăb'he-sed [returner of kindness], one of the posterity of king David, 1 Ch. 3. 20.

Just, upright or righteous, God is perfectly and essentially, De. 32. 4; Is. 45. 21; Zep. 3. 5;—Christ is, Ac. 3. 14;—the Just One, 7. 52; 1 Pe. 3. 18;—good men are, in respect of honesty and equity in their transactions, Ge. 6. 9; Pr. 3. 33; 4. 18; 10. 7; Mat. 1. 19; Lu. 2. 25.

Justice, required of man, De. 16. 20; Ps. 82. 3; Mat. 7. 12; Lu. 6. 31; Ro. 13. 7; Phi. 4 8; Is. 56. 1; Eze. 45. 9; Mi. 6. 8.

Justice of God, the infinite rectitude of his nature, by which he must render to every one his due. Ge. 18. 25; De. 32. 4; 2 Ch. 19. 7; Job 8. 3; Ps. 145. 17; Je. 9. 24; 32. 18; Da. 9. 14; Eze. 18. 25; Re. 15. 3; 19. 1, 2.

Justification. This word occurs only in Ro. 4. 25; 5. 16, 18. It denotes that relation to the law of God into which a sinner is brought by virtue of the righteousness of Christ being imputed to him. It is a judicial act of God proceeding upon this sovereign act of imputation. It involves pardon and restoration to the divine favour; is an individual and instantaneous act, admitting of no degrees, Jn. 5. 24; Ro. 8. 1;—not to be attained by the law, Ac. 13. 39; Ro. 3. 20; 8. 3; Ga. 2. 16; 3. 11; He. 7. 19;—nor by any other performance, Job 9. 2; 25. 4; Ps. 130. 3; 143. 2;—is given unto us by the grace of God, Ro. 3. 24; 4. 4; 11. 5; Ep. 2. 8; 2 Ti. 1. 9; Tit. 3. 5;—through the merits and blood of Christ, Ac. 13. 38; Ro. 5. 9, 19; 1 Co. 1. 30;—by the means of faith, Ro. 3. 22; 4. 16; Ga. 2. 16; 3. 11, 24; Ep. 2. 8; He. 10. 38; 11. 7;—it is an act of justice as well as of grace; the law being perfectly fulfilled, and divine justice satisfied, by Christ, Is. 42. 21; Ro. 3. 24–26;—is irreversible and unalterable, 8. 30–39.

————, *effects* or *blessings* of, are entire freedom from all *penal* evil in this life, and that which is to come, Ro. 8. 28; 1 Co. 3. 22;—peace with God, Ro. 5. 1;—access to God through Christ, with filial confidence, Ep. 2. 18; 3. 12;—the certain attainment of eternal life, Ro. 5. 9; 8. 30.

————-, *evidences* of, are deliverance from the dominion of sin, Ro. 6. 1–22;—supreme love to the Saviour, 1 Jn. 4. 19;—persevering reliance on his blood, Ga. 2. 16; Phi. 3. 8, 9;—devotedness to his service, 2 Co. 5. 14, 15; Ga. 2. 20;—justice in all our dealings with our fellow-men, Mi. 6. 8; 1 Th. 2. 10.

————-, *excellencies* of this method of, are that it supports the honour of God's perfections and government, Ps. 85. 10; Ro. 3. 26;—humbles the sinner, and glorifies the Saviour, 27; Re. 1. 5, 6;—places all the children of God on the same level, in regard to want of merit in themselves, and obligations to divine grace, Ro. 3. 30; 10. 12; Col. 3. 11;—establishes the faith and hope of believers on a sure and everlasting foundation, Ro. 8. 30–34.

————-, the seeming difference between Paul's account of, Ro. 3. 24, 28; Ga. 2. 16; and that of James, Ja. 2. 24; arises from the following causes: Paul treats of the justification of our *persons* before God, Ro. 3. 26: but James of the justification of our faith before men, as professed believers, Ja. 2. 18;—Paul speaks of those who are 'without strength, ungodly and sinners,' till the moment they are justified, Ro. 4. 5; 5. 6, 8, 10; but James of them who are already righteous, and who give proof of it by their works, Ja. 2. 14, 21, 22;—in the justification mentioned by Paul, works have no share, Ro. 4. 6; 11. 6; but in that by James, it is by good works alone that it can have existence, Ja. 2. 17, 26.

Justle, to clash, Na. 2. 4.

Justus, jŭs'tus [righteous], (1) Another name for Joseph, surnamed Barsabas, Ac. 1. 23.—2 A pious man, in whose house Paul preached at Corinth, 18. 7.—(3) Called also Jesus, a fellow-labourer of Paul's, Col. 4. 11.

Juttah, jut'tah [extended], a city of Judah; identical with *Yutta*, a large village about 5 miles south of Hebron, Jos. 15. 55.

K.

Kab. *See* CAB.

Kabzeel, kăb'zēl [God gathers], a city of Judah, near the west shore of the Dead Sea, towards its southern extremity, Jos. 15. 21;—here Benaiah, the general of Solomon's army, was born, 2 Sa. 23. 20;—called Jekabzeel, Ne. 11. 25.

Kadesh, kā'desh [a holy place], a place in the north-west of the desert of Paran, forming the south border of the land of the Hebrews, and the west of that of the Edomites, Nu. 20. 16; 34. 4;—was called at an earlier period En-Mishpat [fountain of judgment], Ge. 14. 7, and Kadesh-Barnea, Nu. 32. 8; 34. 4; Jos. 10. 41;—here the Israelites long sojourned, De. 1. 46;—from it the spies were sent to explore the Promised Land, Nu. 13. 26; 32. 8;—here Miriam died, or, as some think, in another place of the same name, Nu. 20. 1;—here, at the waters of Meribah, Israel rebelled, and Moses incurred the divine displeasure, Nu. 20. 10; De. 32. 51.

Kadmiel, kăd'mĭ-el [one before God], a returned captive, Ezr. 3. 40; Ne. 7. 43.

Kadmonites, kăd'mon-ites [people of the East], ancient inhabitants of Canaan, Ge. 15. 19.

Kanah, ka'nah [of reeds], 1 A river on the south border of the western Manassites, Jos. 16. 8; 17. 9.—(2) A city of Asher, not far from Zidon, Jos. 19. 28.

Kareah, ka-rē'ah [bald head], father of Johanan, Je. 40. 16.

Karkaa, kar-ka'ah [a floor or foundation], a city in the borders of Judah, Jos. 15. 3.

Kedar, kē'dar [black, black-skinned], a son of Ishmael, and father of the Kedarenes, who resided in Arabia, Ge. 25. 13;—in this country David seems to have sojourned, Ps. 120. 5:—descendants of, traded with the Tyrians, Eze. 27. 21;—to be conquered, Je. 49. 23;—to add to the glory of the church, Is. 60. 7;—the 'children of,' 21. 17;—their tents, like those of all the other nomad tribes of Arabia, were black;—were rich in flocks and celebrated as warriors, 1 Ch. 1. 29; Ca. 1. 5; Is. 42. 11; 49. 28; Je. 2. 10.

Kedemah, kĕd'e-mah [ancient], the youngest son of Ishmael, Ge. 25. 15;—his posterity resided to the eastward of Gilead, and seem to have given name to the city of Kedemoth, near the river Arnon, De. 2. 26; Jos. 13. 18; 21. 37.

Kedemoth, kĕd'e-moth [antiquities], a city of Reuben, near the river Arnon, Jos. 13. 18; 21. 37.

Kedesh, kē'desh [sanctuary], a town in Upper Galilee, which belonged to the tribe of Naphtali, Jos. 19. 37;—appointed one of the three cities of refuge on the west of Jordan, 20. 7; 21. 32.

Keep, to hold fast, 2 Ti. 1. 14;—to watch over, Ps. 127. 1;—to save, Jn. 17. 15;—to perform fully, Mat. 19. 17; 26. 18.

Keeper, one who keeps, Ge. 4. 2; 39. 21; Ps. 121. 5; Ac. 16. 27, 36.

Kehelathah, ke-hĕl'a-thah [assembly], an encampment of Israel, Nu. 33. 22.

Keilah, kei'lah [fortress], a city of Judah, north-west of Hebron, Jos. 15. 44;—saved by David from the ravages of the Philistines, 1 Sa. 23. 1–5;—here Abiathar came to David, 6; from it David and his men departed, being warned by God, 12. 13;—rulers from, assisted Nehemiah in rebuilding Jerusalem, Ne. 3. 17, 18;—has been identified with *Kîla*, a ruin situated on a cliff 8 miles from Eleutheropolis (*Beit Jibrin*).

Kemuel, kĕm'u-el [assembly of God], (1) The third son of Nahor, and father of Aram, Ge. 22. 21.—2 A prince of the tribe of Ephraim, one of those appointed to divide the land of Canaan, Nu. 34. 24.

Kenath, kē'nath [possession], a city of Bashan in Argob, 1 Ch. 2. 23;—was taken by Nobah a Manassite, and called after his own name, Nu. 32. 42. Now *Kunawât*.

Kenaz, kē'naz [hunting], the fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Ge. 36. 15;—the name also of the father of Othniel and the brother of Caleb, Ju. 1. 13; 3. 9.

Kenites, kĕn'ites [smiths, or dwellers in a nest], an ancient people, who inhabited a district lying to the westward of the Dead Sea, and extending their borders far into the Arabian desert;—Jethro, a 'priest of Midian,' the father-in-law of Moses, was one of them, Ju. 1. 16;—their land promised to the Hebrews, Ge. 15. 19;—for the sake of Jethro, they were not cut off, but allowed to dwell in the tribe of Judah, 1 Sa. 15. 6; Ju. 1. 16.

Kenizzites, kĕn'niz-zites, one of the tribes of the ancient Canaanites, who seem to have dwelt in the mountains of Judah, Ge. 15. 19.

Kerchiefs, used by the false prophets, were head-tiers, turbans, or vails bound to the head so as to cover the face, Eze. 13. 18, 21.

Kerioth, kĕr'ĭ-oth [cities], 1 A city of Judah, Jos. 15. 25, supposed to have been the birth-place of Judas Iscariot; 2 of Moab, Je. 48. 24;—called Kirioth, Am 2. 2.

Kernel, the substance within a shell, Nu. 6. 4.

Keturah, ke-tū'rah [incense], the wife of Abraham, Ge. 25. 1;—called also his *concubine*, and by some thought to have been so, long before the death of Sarah, 1 Ch. 1 32;—her descendants, the Keturaïte Arabs, Ge. 25. 2–4; 1 Ch. 1. 32.

Key, *literally*, an instrument to open a lock, Ju. 3. 25. *figuratively*, an emblem of power and government, Is 22. 22; Re 3. 7; 9. 1; 20. 1,—the authoritative administrations of the gospel, in publishing its truths, dispensing its ordinances, and pointing out the characters both of the righteous and the wicked, Mat. 16. 19; Jn. 20. 23.

Keziz, kē'ziz [the end], VALLEY OF, a place mentioned among the cities of Benjamin, Jos. 18. 21.

Kibroth Hattaavah, kib'roth-hat-ta'a-vah [the graves of lust], the place where Israel loathed the manna, and lusted after other food; and where they were smitten with a great plague, Nu. 11. 4, 34, 35.

Kick, *figuratively*, to rebel wantonly and stubbornly against God, 1 Sa. 2. 29; De. 32. 15.

Kidneys, the inward parts of some animals, Ex. 29. 13; Le. 9. 10.

Kidron, or CEDRON, ki'dron [turbid], a brook which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives;—David crossed it in his escape from Absalom, 2 Sa. 15. 23;—near by it, Asa, Hezekiah, and Josiah burned the idols and abominations of their predecessors, 1 Ki. 15. 13; 2 Ki. 23. 4; 2 Ch. 29. 16;—Christ passed it in his way to Gethsemane, Jn. 18. 1.

Kin, a relation, Le. 18. 6; 20. 19; 2 Sa. 19. 42; Mar. 6. 4.

Kindness, love, good-will, Ac. 28. 2; 2 Co. 6. 6; Ep. 2. 7; Col. 3. 12.

Kindred, relation, affinity, Ge. 12. 1; Lu. 1. 61; Ac. 4. 6; 7. 13.

Kine, the old plural of *cow*, cows, Ge. 32. 15; 41. 2; De. 7. 13;—*figuratively*, proud, grovelling, and powerful rulers, Am. 4. 1; Eze. 39. 18.

King, the chief ruler of a tribe, city, or kingdom:—the first of whom we read was Nimrod, Ge. 10. 8–10; at first the extent of the dominions of kings was often very limited, as appears from seventy of them being conquered by Adonibezek, Ju. 1. 7;—thirty-two being subject to Benhadad, 1 Ki. 20. 1;—thirty-one being conquered by Joshua, Jos. 12. 24;—Saul was the first in Israel, 1 Sa. 11. 15;—to him succeeded David, 2 Sa. 5. 1–3;—Solomon was his successor, 1 Ki. 1. 39;—after him the tribes were divided B.C. 975 into the *kingdom of Judah*, and the *kingdom of Israel*, 12. 16–20. The kingdom of *Judah*, including the tribes of Judah and Benjamin, was governed by twenty kings; and the kingdom of *Israel*, including the other ten tribes, was governed by nineteen kings. The following is a table of these kings, with the years of each in his reign, and the year before Christ when they died:—

KINGS OF JUDAH.

	Reigned	B.C.
1. Rehoboam,	16 years, died	958
2. Abijah or Abijam,	3 ,, ,,	955
3. Asa,	41 ,, ,,	914
4. Jehoshaphat (his son Jehoram being associated with him about three years),	25 ,, ,,	889
5. Jehoram,	4 ,, ,,	885
6. Ahaziah,	1 ,, ,,	884
7. Queen Athaliah,	6 ,, ,,	878
8. Joash or Jehoash,	40 ,, ,,	839
9. Amaziah,	29 ,, ,,	810
10. Uzziah or Azariah,	52 ,, ,,	758
11. Jotham,	16 ,, ,,	742
12. Ahaz,	16 ,, ,,	726
13. Hezekiah,	29 ,, ,,	698
14. Manasseh,	55 ,, ,,	643
15. Amon,	2 ,, ,,	641
16. Josiah,	31 ,, ,,	610
17. Jehoahaz, 3 months.		
18. Jehoiakim,	11 ,, ,,	599
First captivity, B.C. 606		
19. Jehoiachin or Jeconiah, 3 mths.	,,	599
Second captivity, 599.		
20. Zedekiah or Mattaniah,	11 years, ,,	588
Final captivity, 588.		

KINGS OF ISRAEL.

	Reigned	B.C.
1. Jeroboam I.,	22 years, died	954
2. Nadab,	2 ,, ,,	953
3. Baasha,	24 ,, ,,	930
4. Elah,	2 ,, ,,	929
5. Zimri,	7 days.	

		Reigned		B.C.
6. Omri,		12 years,	died	918
7. Ahab,		22 ,,	,,	897
8. Amaziah,		2 ,,	,,	896
9. Jehoram,		12 ,,	,,	884
10. Jehu,		28 ,,	,,	856
11. Jehoahaz,		17 ,,	,,	839
12. Jehoash,		16 ,,	,,	825
13. Jeroboam II.,		41 ,,	,,	784
Interregnum,		11 ,,		
2 Ki. 14. 23, comp 15. 8.				
14. Zachariah,		6 mths.	,,	773
15. Shallum,		1 mth.	,,	772
16. Menahem,		10 years,	,,	762
17. Pekahiah,		2 ,,	,,	759
18. Pekah,		20 ,,	,,	738
Interregnum,		9 ,,		
2 Ki. 15. 30, comp. 17. 1.				
19. Hoshea,		9 ,,	,,	721

Captivity to Assyria, 721.

See each of these kings in their names.—After their return from Babylon, the Jews had no kings for about 400 years; but were ruled by deputy-governors under the Persians or Greeks. Subsequently to that period, Hircanus, Aristobulus, Janneus, and his sons Hircanus and Aristobulus, all high-priests, ruled with supreme power. After these governed Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, who all were tributary to the Romans; and during the reign of the last of these Jerusalem was destroyed by Titus, A.D. 70.

Kingdom of God, or OF HEAVEN, the church of Christ, on earth, or in celestial glory, or inclusive of both states; announced by Daniel, Da. 2. 44; 7. 9, 22;—by John the Baptist, and by Jesus, Mat. 3. 2; 4. 17; 10. 7; 12 28; Mar. 1. 15; Lu. 10. 9, 11; 17. 20;—a subject for prayer, Mat. 6. 10; Lu. 11. 2;—to be sought for, Mat. 6. 33; Lu. 12. 31;—the qualifications for it, Mat. 7. 21; Mar. 9. 37; Lu. 9. 62; 13. 24; Jn. 3. 3; Ac. 14. 22; Ro. 14. 17; 1 Co. 6. 9; 15. 50; 2 Th. 1. 4, 5.

Kings, their duty, De. 17. 14; 2 Sa. 23. 3; Ps. 2. 10; Pr. 14. 35; 16. 12; 17. 7; 20. 28; 25. 2; 31. 4;—the Israelites desire one, 1 Sa. 8. 5;—the Israelites forewarned of the consequences of having one, 1 Sa. 8. 11, &c.;—respect due to them, Pr. 24. 21; Ec. 8. 2; Ro. 13. 1; 1 Pe. 2. 13, 14, 17;—under the control or direction of God, Ps. 76. 12; Pr. 21. 1;—the ceremony of making one, 2 Ki. 11. 12;—precepts about them, Pr. 25. 1;—the misery of having a foolish and bad one, Pr. 28. 15, 28; 29. 12; Ec. 4. 13; 10. 5, 6, 16;—their power, Ec. 8. 2, 4; 10. 20.—*Books of*, contain the annals of the Jewish nation from the close of David's reign to the destruction of the kingdom of Judah and the desolation of Jerusalem, together with the subsequent liberation of Jehoiachin from his prison in Babylon, a period of about 427 years. Probably they were compiled by Jeremiah or Ezra from previously existing records which had been written by several of the prophets.

King's Dale, probably the plain of Rephaim, or the valley of Jehoshaphat, Ge. 14. 17. comp. 2 Sa. 18. 18.

Kinsfolk, relations, 1 Ki. 16. 11; 2 Ki. 10. 11; Job 19 14; Lu. 2. 44; 21. 16.

Kir [a wall], the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians, 2 Ki. 16. 9;—prediction of Amos concerning, Am. 1. 5; 9. 7.

Kir-Haresheth, kir-hăr'e-sheth [brick fortress], a principal city of the Moabites, ravaged by Jehoram, 2 Ki. 3. 25;—long after ruined by the Assyrians, and by the Chaldeans, Is. 15. 1; 16. 7, 11; Je. 48 31;—called also Kir-Haresh, Is. 16. 11;—Kir-Haraseth, 2 Ki. 3. 25; and Kir-Heres, Je. 48 31, 36. It stands on the southern frontier of Moab, about ten miles from the south-east corner of the Dead Sea. At Dibon, in this region, was discovered in 1869 the celebrated Moabite stone, a black basaltic block containing a Phœnician inscription relative to the deeds of a Moabitish king in his war against Joram, king of Israel. *See* MESHA.

Kirioth, kir'e-oth [cities], a city of Moab, which was ruined when that country was conquered by Nebuchadnezzar, Am. 2. 2;—called Kerioth, Je. 48. 24.

Kirjathaim, ker'jath-ā'im [the two cities], also called Kiriathaim, (1) A city of the Reubenites, on the east of Jordan, and 10 miles west of Medeba, Nu. 32. 37; Je. 48. 1, 23; Jos. 13. 19.—(2) A city of Naphtali, 5 miles north-west of the head of the Sea of Galilee, 1 Ch. 6. 76;—probably same as Kartan, Jos. 21. 32.

Kirjath-Arba, ker'jath-ăr'bah [city of Arba], the ancient name of Hebron, the place where Sarah died, Ge. 23. 2; Jos. 14. 15; 20. 7.

Kirjath-Huzoth, ker'jath-hū'zoth [a city of streets], the royal residence of Balak, Nu. 22. 39.

Kirjath-Jearim, ker'jath-jē'rim [the city of woods or forests], a town of Judah, on the confines of Benjamin, Jos. 15. 9;—its inhabitants receive the ark from the Philistines, 1 Sa. 7. 1;—from it David removed the ark, 1 Ch. 13. 6;—called Kirjath-Arim, Ezr. 2. 25;—Baalah, Jos. 15. 9, 10;—Baale of Judah, 2 Sa. 6. 2;—Kirjath-Baal, Jos. 18. 14. Now called *Kuryet el-Enab*, 8 miles west of Jerusalem.

Kirjath-Sepher, ker'jath-sē'fer [city of the book], sometimes called Debir, taken by Othniel, to whom Caleb gave his daughter in marriage as a reward for, Ju. 1. 11–13;—called Kirjath-Sannah [palm-city], Jos. 15. 19.

Kish [hard], (1) The son of Ner and father of Saul, 1 Sa. 9. 1.—(2) The son of Gibeon, 1 Ch. 8. 30.—(3) The son of Mahli, 23. 21.—(4) The son of Abdi, 2 Ch. 29. 12.

Kishon, kī'shon [tortuous, winding stream], an 'ancient river,' a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel; the scene of the defeat of Sisera and of the destruction of the priests of Baal by Elijah, Ju. 4. 7, 13; 5. 21; 1 Ki. 18. 40. Its modern name is *Nahr Mukutta*.

Kiss, used as a token of affection to kindred, Ge. 27. 26; 31. 28; 1 Ki. 19. 20;—an expression of friendship, real or pretended, 1 Sa. 20. 41; 2 Sa. 20. 9; Mat. 26. 49;—of homage, 1 Ki. 19. 18; Ps. 2. 12.

Kite, a species of falcon, somewhat larger than a tame pigeon, Le. 11. 14; De. 14. 13.

Knead, to work dough with the fist, Ge. 18. 6; 1 Sa. 28. 24; 2 Sa. 13. 8; Je. 7. 18.

Knee, to bow it to another, imports reverence and honour to him, Ge. 41. 43;—religious worship, 1 Ki. 19. 18; Is. 45. 23; Ro. 14. 11; Phi. 2. 10.

Kneeling, a becoming posture for prayer and supplication, Ps. 22. 29; 95. 6; 99. 5; Ro. 14. 11; Ep. 3. 14; Phi. 2. 10.

———, examples of it: of Solomon at the dedication of the temple, 1 Ki. 8. 54; 2 Ch. 6. 13;—of Ezra, Ezr. 9. 5;—of Daniel, Da. 6. 10;—of Jesus, Lu. 22. 41;—of Stephen, Ac. 7. 60;—of Peter, 9. 40;—of Paul, 20. 36; 21. 5.

Knife, to cut with, Ge. 22. 6; Ju. 19. 29; Pr. 23. 2; 30. 14.

Knit, to make close, Ju. 20. 11; 1 Ch. 12. 17; Ac. 10. 11; Col. 2. 2.

Knock, to employ earnestness and importunity, as Christ does with sinners, Re. 3. 20;—as we are required in prayer, Mat. 7. 7, 8; Lu. 11. 9.

Knowledge, in general, and especially that which is religious; evil of being without it, Pr. 19. 2; Is. 27. 11; 2 Th. 1. 8;—its great value, Pr. 8. 10, 11; 2 Ti. 3. 15;—bestowed on those who earnestly and diligently seek it, Pr. 2. 3–6; Ja. 1. 5;—the fear of the Lord is the beginning of, Pr. 1. 7; 9. 11; Ps. 111. 10;—despised by fools, Pr. 1. 22;—valued and treasured up by the wise, 10. 14; 15. 14;—aggravates guilt, when men act contrary to it, Lu. 12. 47; Jn. 15. 22; Ro. 1. 21; 2. 21; Ja. 4. 17;—ought to be communicated, De. 6. 7; Ps. 78. 4; 119. 13; Mat. 5. 14; 10. 27; 1 Co. 12. 7, &c.; 1 Pe. 4. 10.

Knowledge of God, his underived, eternal, and perfect acquaintance with all things, past, present, and future, 1 Sa. 2. 3; Job 37. 16; Ps. 147. 5; Da. 2. 22; Ac. 15. 18; He. 4. 13.

———, *our acquaintance*, with his Scripture character and will, is either merely *speculative*, Tit. 1. 16;—or *spiritual* and *saving*, Jn. 17. 3;—this includes a holy reverence for God, Je. 10. 7; Re. 15. 4;—love to him as supremely great and good, Ps. 18. 1; Zec. 9. 17;—humble confidence in his mercy and promise, Ps. 9. 10;—sincere, universal, and persevering obedience to his will, 1 Jn. 2. 3.

———, *to increase in*, we must depend on him from whom all light proceeds, Ja. 1. 6;—diligently study his revealed will, Pr. 2. 3–5; Ho. 6. 3;—cultivate a humble frame of mind, Ps. 25. 9;—watch against corrupt affections, Lu. 21. 34;—meditate frequently on his love and grace, Ps. 104. 34;—prefer this knowledge to everything else, Phi. 3. 8.

Kohath, kō'hath [assembly], the second son of Levi, and father of the *Kohathites*, Ge. 46. 11; Nu. 4. 18, 34, 37;—from him by Aaron, the son of Amram, sprung the Hebrew priests, Ex. 6. 18; 1 Ch. 6. 2, 3.

Kolaiah, kol-ī'ah [the voice of the Lord], one who returned from the Babylonish captivity, Ne. 11. 7.

Korah, kō'rah [ice], (1) The son of Esau by Aholibamah, Ge. 36. 14, 18.—(2) The son of Izhar, and great-grandson of Levi, Ex. 6. 21;—his rebellion against Moses and Aaron, Nu. 16. 1–3;—his awful punishment, in which 250 were swallowed up in the earth, 32.

Korahites, ko'rah-hites, sons of Korah, a family of Levites and singers, 1 Ch. 9. 19–31;—twelve psalms attributed to, Ps. xlii.–xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii.

Kushaiah, kush-ī'ah, the same who is called Kishi in 1 Ch. 6. 44;—the father of Ethan, 1 Ch. 15. 17.

L.

Laadah, lā'a-dah [order], one of the grandsons of Judah, 1 Ch 4. 21.

Laadan, lā'a-dan [put in order], a son of Ephraim, 1 Ch. 7. 26.

Laban, lā'ban [white, shining], (1) The son of Bethuel, the brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servant, Ge. 24. 29;—approves the proposal of giving Rebekah to be the wife of Isaac, 50. 51;—his friendly reception of Jacob, 29. 13;—agrees to give him Rachel to wife, as a reward for his service, 15–29;—deceives him by substituting Leah in her place, 23;—afterwards gives him Rachel also, 29;—induces Jacob to tarry with him by fixing his wages, 30. 27–34;—pursues after Jacob, and overtakes him, 31. 22, 23;—warned by God, in a dream, not to hurt Jacob, 24;—makes a covenant with Jacob, 44;—parted peacefully from him, 55.—(2) One of the stations of the Israelites after crossing the Red Sea, De. 1. 1.

Labour, toil, the appointed lot of all men, Ge. 3. 19;—diligence in, approved and commanded, Pr. 13. 11; 16. 26; 28. 19; Ec. 5. 12; Ac. 20. 35; Ep. 4. 28; 1 Th. 2. 9; 4. 11; 2 Th. 3. 10;—more for spiritual than worldly things, Jn. 6. 27.

Lachish, la'kish [obstinate, tenacious], a city of Judah, south of Jerusalem, taken by Joshua, Jos. 10. 31, 32;—Amaziah fled to, from a conspiracy, 2 Ki. 14. 19;—fortified by Rehoboam, 2 Ch. 11. 9;—the king of Babylon fought against, Je. 34. 7;—inhabited after the return from Babylon, Ne. 11. 30.

Lacking, wanting, or without, Le. 2. 13; 1 Co. 16. 17; 2 Co. 11. 9; 1 Th. 3. 10.

Ladder, Jacob's, Ge. 28. 12.

Laden, oppressed with a burden, as with taxes, 1 Ki. 12. 11;—with ceremonial observances, Lu. 11. 46;—with sin, Is. 1. 4; Mat. 11. 28.

Lady, a female of distinction, Es. 1. 18; 2 Jn. 1. 5;—*figuratively*, a powerful city, as Babylon, Is. 47. 5, 7.

Lahairoi, la-hī'roy [who liveth and seeth me], a well near which Isaac dwelt, Ge. 24. 62; 25. 11; 16. 14.

Lahmam, lah'mam [place of fight], a place in the plains of Judah, Jos. 15. 40;—Heb. *Lahmas*.

Laish, la'ish [strong, a lion], (1) The father of Phalti, to whom Saul gave Michal, David's wife, 1 Sa. 25. 44; 2 Sa. 3. 15.—(2) The original name of the city of Dan, Ju. 18. 14, 29;—called Leshem, Jos. 19. 47.—(3) A village of Benjamin near Jerusalem, Is. 10. 30.

Lake, a confluence of waters, surrounded by land; such as that of Merom, Jos. 11. 7;—Gennesaret, Lu. 5. 1;—Dead Sea, or Sodom, Jos. 3. 16;—*figuratively*, hell, Re. 19. 20; 20. 10; 21. 8.

Lamb, one to be offered every morning, and another every evening, Ex. 29. 38, 39; Nu. 28. 3;—two to be offered in the morning, and two in the evening of Sabbath, 9, 11;—the paschal, a type of Christ, Ex. 12. 5, 46; Le. 9. 3; 23. 12; Jn. 19. 36; 1 Pe. 1. 19;—Christ so called, Jn. 1. 29, 36; Re. 5. 6; 13. 8;—on Mount Zion, 14. 1;—overcomes the seven kings, 17. 10–14;—his wife, 21. 9.

Lamech, la'mek [overthrower, wild man], (1) Descendant of Cain by Methusael, Ge. 4. 18;—the first who practised polygamy, 19;—his children, 20–22;—his speech to his wives, 23, 24.—(2) The son of Methuselah, and father of Noah, Ge. 5. 25;—his age and death, about five years before the flood, 28–31.

Lamentations of Jeremiah, one of the sacred books, written by that prophet, in which he pathetically bewails the destruction of the city and temple of Jerusalem, the overthrow of the state, and the dispersion of the people. The book consists of five lyric poems; comp. the ancient elegies, 2 Sa. 1. 17, 18; 3. 33; 2 Ch. 35. 25.

Lame Persons, cured by Jesus, Mat. 11. 5;—by Peter, Ac. 3. 2;—by Paul, 14. 8.

Lamp, *figuratively*, an open and visible profession of religion, Mat. 25. 1, 3, 4, 7, 8;—a son or successor, who preserves one's name from being extinguished, 1 Ki. 15. 4; Ps. 132. 17;—outward prosperity, Pr. 13. 9; 20. 20.

Lamps, in the tabernacle, how lighted, Nu. 8. 1.

Lances, short spears, 1 Ki. 18. 28; Je. 50. 42.

Land, to be redeemed, Le. 25. 23–28.

Landmarks, not to be removed, De. 19. 14; 27. 17; Pr. 22. 28.

Languages, confounded at Babel, about a century after the flood, Ge. 11. 1, &c.;—gift of, at the day of Pentecost, Ac. 2. 4;—conferred by the apostles, 8. 17;—on Cornelius, 10. 46;—by Paul at Ephesus, 19. 6;—one among many gifts of the same Spirit, 1 Co. 12. 10.

Languish, to become weak or feeble, applied to persons, Ps. 41. 3; Is. 19. 8; Ho. 4. 3;—to fields and plants, Is. 16. 8; Joel 1. 10, 12.

Laodicea, la-od-ï-cē'ah. There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about 40 miles east of Ephesus. It was originally called Diospolis, and afterwards Rhoas. Paul's concern for the saints in, Col. 2. 1; 4. 13;—salutations to them, 15;—charge to read an epistle to them, and one from them, 16;—Christ's message to the church there, Re. 3. 14. It was destroyed by an earthquake in the year A.D. 63, but was soon rebuilt. It became a Christian city of eminence, the see of a bishop, and the meeting-place of councils. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

Lapidoth, lăp'ī-doth [torches], (1) The husband of Deborah the prophetess, Ju. 4. 4.—(2) The name of the place also where she dwelt, 5.

Lapping, drinking from the hollow of the hand, as did the three hundred who followed Gideon, Ju. 7. 5–7.

Lapwing, supposed to be the modern *hoopoe*; unclean according to the law of Moses, Le. 11. 19.

Large, Assyria was extensive, Is. 22. 18; Ho. 4. 16;—great liberty and comfort, Ps. 18. 19; 31. 8; 38. 5.

Lasciviousness, lewdness or lust, manifested either by words or actions, censured, Mar. 7. 21; Ro. 13. 13; 2 Co. 12. 21; Ga. 5. 19; Ep. 4. 19; 5. 3; Col. 3. 5; 1 Pe. 4. 3; Jude 4.

Lasea, la-sē'ah, a city of Crete, about the middle of the southern coast, 5 miles east of Fair Havens, and close to Cape Leonda, Ac. 27. 8.

Lasharon, la-shā'ron [the plain], a city whose king Joshua vanquished, Jos. 12. 18.

Last Times or DAYS, their errors and degeneracy foretold, 1 Ti. 4. 1; 2 Ti. 3. 1; 2 Pe. 3. 3, 4.

Latchet, a string that fastens the shoes, Is. 5. 57; Mar. 1. 7; Lu. 3. 16.

Latin, the language of the ancient Romans, Lu. 23. 38; Jn. 19. 20.

Lattice, a window made in the form of network, with small cross bars of wood or iron, prior to the invention of glass, Ju. 5. 28; 2 Ki. 1. 2; Ca. 2. 9.

Laud, to praise or extol, Ro. 15. 11.

Laughter, immoderate, its folly, Pr. 14. 13; Ec. 2. 2; 7. 3, 6; Ja. 4. 9;—sometimes innocent, Ec. 3. 4;—of Sarah, reproved, Ge. 18. 13.

Launched, put from shore into the sea, Lu. 8. 22; Ac. 21. 1.

Laurel, or BAY-TREE, the prosperity of the wicked compared to, Ps. 37. 35.

Laver, a vessel for washing, used in the service of the tabernacle, stood between the altar of burnt-offering and the entrance to the holy place, Ex. 30. 17; 38. 8;—ten for the temple, 1 Ki. 7. 38; 2 Ch. 4. 6.

Lavish, indiscreetly liberal, Is.46.6.

Law, sometimes denotes the *whole revealed will of God*, contained in his Word, Ps. 1. 2; 19. 7; 40. 8; 94. 12; 119.18,29,34,44,51,53, 55, &c.; Is.8.20; 42. 21; Jn.12.34; Ro.2.14, &c.

——, sometimes means the *Mosaical economy*, as distinguished from the Christian, Jn.1.17; Mat.11.13; 12.5; Ac. 13.39; 18.13; 28.23; Ro.6.14; He.7.19.

——, sometimes the *ceremonial observances* of the Jewish dispensation, Lu.2.27; Ac.15.5,24; Ep.2.15; He. 9. 22; 10. 1;—this could not procure pardon and eternal life, He.10.1–4;—is abolished by Christ, Ac.15. 24; Ga.3.24; 4.4; 5.1.

——, sometimes the *judicial* or civil, for the distribution of justice; which, among the Jews, was incorporated with both the moral and the ceremonial, Jn.7.51; 18. 31; Ac.19.38; 23.3; 1 Co.6.1,6,7; 1 Ti.1.9.

——, frequently, in the New Testament, the *five books of Moses*, Lu. 24. 27, 44; Ac. 13. 15;—the *moral law*, or the Decalogue as delivered to Moses, Ex. 20. 3–17; Mat. v.–xvii.; Lu.10.27; Ro. 7. 7;—it is perpetually binding on all who have access to it, Mat.5.17,18;—holy, just, and good, Ro.7. 12;—spiritual, requiring the obedience of the heart, as well as of the life, Mat. 5. 28; Ro.7.14;—none can obey it perfectly, 3.9–12, 19, 23; Ga. 3. 22; Ja. 3. 2;—justification and eternal life cannot be obtained by it, Ro. 3. 20; Ga. 2. 16;—curse pronounced against all who break it, De. 27. 26; Ga. 3. 10;—Christ has redeemed his people from this curse, 2 Co.5.21; Ga.3.13;—by it is the knowledge of sin, Ro.3.20;7.7;—is a school master to bring sinners to Christ, Ga.3.24; —is a rule of life to all believers, Jn.14.21; 1 Co.7.19; 1 Jn.2.4; Re.22.14.

——, *positive*, that which is not founded in the nature of things, as is the moral, but which rests solely on the divine appointment; the prohibition given to man in innocence, Ge. 2. 17;—the holy rite of baptism, Mat. 28. 19;—the ordinance of the Lord's supper, Mat.26.26,27; Lu.22.19,20.

——, of nature, the will of God relating to human actions, discoverable by the light of nature, and obligatory on all mankind, Ro.1.19,20; 2.14,15.

Lawful, things that are so not always expedient, Mat.17.25; 1 Co.6.12; 10.23.

Lawgiver, God is the supreme, Is. 33. 22; Ja.4.12.

Lawsuits among Christians ought, if possible, to be avoided, by a reference to the judgment of their brethren, Mat.5.40; 1 Co. 6.1–7.

Lawyers, men who were conversant with the Jewish laws, and professed to explain them to the people; but who, on account of their binding heavier burdens on others than themselves, &c., were censured by Christ, Mat.5.20; 23.2,13, &c.; Mar.12.38; Lu 11.46.

Lazarus, lăz'a-rus [help of God], (1) The brother of Martha and Mary, raised from the grave by Jesus, Jn.11.41;—sat at table with Christ, 12.2;—visited by many Jews, 9.—(2) The name of the poor and afflicted man in the parable, Lu.16.20, &c.

Lead, a heavy metal, used in very ancient times, Ex.15.10; Nu. 31. 21; Zec.5.6–8;—poured into engraven characters to make them better seen (or perhaps the *hammer* of lead), Job 19. 24;—the Egyptians sank as, Ex.15.10;—the Jews, on account of their heavy guilt, compared to, Eze.22.18,20.

Lead, to conduct and guide, as God does his people, De 4.27; 32.12; Ps.23.3; Is. 48. 17;—by his Word, Ps.119.105; 2 Ti. 3. 16; —by his providence, Ps.37.23; Pr.16.9;— by his Holy Spirit, Eze.36.27; Jn.16.13;— *promises* that he will thus lead his people, Is.40.11; 42. 16; 49.10; 57. 18; Je. 31. 9; Ps. 25.9; 32.8;—*prayers* for this blessing, Ps. 5.8; 25.5,9; 31.3; 43.3; 61.2; 139.24.

Leaf, of a tree, the life of man frail as, Is. 64.6;—*figuratively*, an evidence of grace, Ps. 1.3;—prosperity, Is.1.30; Je.17.8.

League, a covenant or solemn agreement, Jos.9.6; Ju.2.2; 1 Sa.22.8; 2 Sa.5.3, &c.

Leah, lē'ah [wearied], the eldest daughter of Laban, Ge.29.16;—given treacherously for a wife to Jacob, 23:—favoured of the Lord, 31;—Dinah her daughter, 34.1;—her sons, 35.23;—buried in the same cave with Sarah, Abraham, &c., 49.31.

Leanness, thinness of flesh, Ge. 41. 3, 4:— *figuratively*, want of spiritual comfort and improvement, Ps.106.15; Is.10.16; 24.16.

Leaping, jumping, 2 Sa. 6. 16; Ca. 2. 8; Ac. 3.8.

Learning, gaining knowledge; valued and sought after by the wise, Pr.1.5; 9.9;—the Scriptures are designed to impart it to us, Ro.15.4.

Leasing, falsehood or lies, Ps.4.2; 5.6.

Leathern, made of leather, 2 Ki.1.8; Mat. 3.4.

Leaven, ferment mixed with any body to make it light; and hence it is used to signify dough or bread thus prepared, Ex. 12. 15; 13. 7; 34. 25;—*figuratively*, whatever produces a change in the mass with which it mixes, as the gospel does among men for the better, Mat.13. 33; Lu. 13. 21; —erroneous doctrines and notorious sinners for the worse, Mat. 16. 6, 12; 1 Co. 5. 6–8.

Lebanon, lĕb'a-non [whiteness], always with the article *the* in prose, as 1 Ki. 5. 6, 9, 20; Eze.3.7. It is so called either because the whole range is composed of whitish limestone rock, or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about 100 miles. The long narrow valley, from 5 to 8 miles in width, lying between is called Cœle-Syria (Hollow Syria), and the 'valley of Lebanon,' Jos. 2. 17. The eastern range is usually designated by Latin writers *Antilibanus*, the southern peak of which is Hermon. Lebanon was famous for its cedars, Ps.29. 5; 92. 12; Is. 14. 8;—its fragrance, Ca.4. 11; Ho. 14. 6;—the source of many streams, Ca.4.15;—the emblem of wealth, majesty, and glory, Ps.72.16; 133.3; Is.35.2; 60.13. The average height of the western range, the Lebanon, is from 6000 to 8000 feet; that of the eastern range, the Anti-Lebanon, about 5000 feet; its loftiest peak, the Hermon, being 10,000 feet high. The four great rivers of Syria have their source in the Anti-Lebanon. The ruins of the whole district are very extensive, and full of interest.

Lebbeus, leb-bē'us, or THADDEUS, the same with Judas or Jude, the apostle, Mat.10.3; Mar.3.18;—the brother of Jesus, Mar.6.3; Lu.6.16; Ac.1.13.

Lebonah, le-bō'nah [frankincense], a place between Shiloh and Bethel, now called the valley of *Khan Leban*, Ju.21.19.

Lecah, lē'kah [going], probably a town of Judah, 1 Ch.4.21.

Ledges, small mouldings on the edge, 1 Ki. 7.28,35,36.

Leeks, plants similar to onions, Nu.11.5;— rendered 'grass,' 1 Ki.18.5;—'herb,' Job 8.12;—'hay,' Pr.27.25.

Lees, the dregs of wine settled at the bottom; hence 'wines on the lees' signifies old and pure wine, Is. 25. 6;—*figuratively*, men settled in a sinful course, 48.11; Zep.1.12.

Legion, in the Roman army, was a body of infantry consisting of ten cohorts, or 6000 men;—used to signify a vast multitude, Mar.5.9; Lu.8.30; Mat.26.53.

Lehabim, lē'ha-bim [flame], descendants of Ham, probably identical with the Lubim, or Libyans, Ge.10.13; 1 Ch.1.11.

Lemuel, lĕm'eu-el [of God], supposed by some to be Solomon; lessons from his mother to him, Pr.31.1, &c.

Lending, to a poor brother, recommended, De.15.7; Ps.37.26; 112.5; Mat.5.42; Lu. 6. 35;—the house not to be entered to recover a thing lent, De.24.10.

Lentiles, a kind of grain resembling fitches, or small pease, Ge.25.34; 2 Sa.23.11.

Leopard, a beast of prey, of the cat tribe; strong, swift, fierce, and voracious, Is.11. 6; Je.13.23; Hab.1.8;—*figuratively*, a persecuting power, Da.7.6; Re.13.2.

Leprosy, an infectious and terrible disease, common in Syria and in many warm countries, but sometimes found also in cold countries, as Norway, &c It first attacks the skin, but at last it affects the whole system. Patients often live many years, but are seldom, if ever, cured. To be judged by the priest, De. 24.8;—laws concerning it, Le. 13.1, &c.; —how cleansed, 14.1, &c.;—in a garment, 13.47;—in a house, 14.33;—how cleansed, 48;—of Moses' hand, Ex.4.6;—of Miriam, Nu. 12. 10;—of Naaman, 2 Ki. 5. 1;—of Gehazi, 27;—of Uzziah, 2 Ch.26.20;—cured by Jesus, Mat.8.2; Mar.1.40; Lu.5.12; 17. 12.

Let, used to signify to *hinder*, Ex.5.4; Is. 43.13; Ro.1.13; 2 Th.2.7.

Letters, or epistles, sent from David to Joab, 2 Sa. 11. 14; from Jezebel to the people against Naboth, 1 Ki. 21. 9; from the King of Syria to the King of Israel, 2 Ki.5.6;—from Jehu to the Samaritans, 10. 1;—from Elisha to Jeroboam, 2 Ch.21.12; —from Sennacherib to Hezekiah, 2 Ki.19. 10, 14; Is. 37. 4, 14;—from Bishlam, &c., to Artaxerxes, Ezr. 4. 7;—from Tatnai to Darius, 5.6;—from Sanballat to Nehemiah, Ne.6.5;—from Nehemiah to Sanballat, 6. 8;—from Jeremiah to the captives at Babylon, Je. 29. 1;—from the apostles to the church at Antioch, Ac.15.23;—from Claudius Lysias to Felix, 23.25.

Letushim, le-tū'shim [the hammered], great-grandson of Abraham by Keturah, Ge.25.3.

Leummim, le-um'mim [peoples], great-grandson of Abraham, Ge.25.3.

Levi, lē'vi [joined], (1) The third son of Jacob and Leah, born, Ge.29.34;—assisted Simeon in massacring the Shechemites, 34. 25;—his sons, and his age, Ex.6.16;—his descendants, 1 Ch. 6. 1–53.—(2) The tribe of, separated from the rest for the service of the sanctuary, De.10.8.

Leviathan, le-vī'a-than, a terrible animal, described in Job xli.; but not identified by modern naturalists. The most probable supposition is that it is the crocodile, the well-known animal inhabiting the Nile and other eastern rivers, of great strength and swiftness in swimming, as well as of enormous voracity. It is mentioned Ps.74.14; —*figuratively*, some formidable monarch, Is.27.1.

Levites, lē'vites, descendants of Levi; accepted instead of the first-born, Nu.3.12, 40;—numbered, 15;—again in the land of Moab, 26. 57;—the great families of: Kohathites, who had charge of the sacred vessels, 3. 31;—Gershonites, of the hangings and curtains of the tabernacle, 4.22–26;—and the Merarites, of the boards and pillars, 7.1–9;—their age in service, 4.3; 8. 23;—consecrated, 8. 5;—their inheritance, De.18.1;—their portion of meat, 3,4;—not to be deserted when poor, 12. 19;—forty-eight cities with fields and gardens given to them, Nu. 35. 1; Jos.21.2, &c.;—*six* of these were CITIES OF REFUGE;—genealogies and offices of the Levites, 1 Ch. 9. 14, &c.;—the services appointed them by David, 23.24;—their charge of the treasury, 26. 20;—their charge in future time, Eze. 44. 10;—were superannuated at 50 years of age, Nu.4.47; 8.25,26.

Leviticus, le-vit'i-kus, the third book of Moses, so called because it consists chiefly of laws relating to the Levitical priesthood; contains the history of the first month of the second year of the wanderings in the wilderness.

Levy, a number of men raised from the general population, 1 Ki.5.13,14; 9.15;—to impose a tax, Nu.31.28; 1 Ki.9.21.

Lewdness, or lustful licentiousness, condemned, Ju. 20. 6; Eze. 22. 11;—*figuratively*, idolatry with its impure rites, Je. 11.15; 13.27; Eze. 16.43; 22.9; 23.27.29, &c.

Liberality, or bounty, the alms given to the poor, 1 Co.16.3; 2 Co.8.2.

Libertines, 'freedmen,' *libertini*, as they were called by the Romans, Ac.6.9. Those here referred to were probably Jews who had been taken prisoners in war and reduced to slavery, and had afterwards been emancipated and permitted to return to their own country.

Liberty, *of conscience*, is that freedom from restraint in our choice of, and judgment about, matters of religion, which every man has a right to exercise, Ro.14. 4; Ja.4.12.

———, *Christian* and *spiritual*, consists in freedom from the yoke of the ceremonial law, Ro.6.14; Ep.2.15;—from the curse of the moral law, Ga. 3. 13;—from the guilt, power, and defilement of sin, Ro.8.1; 6.14; 1 Co. 6. 11;—from the dominion of Satan, Col.1.13; 1 Jn.3.8;—from the corruption of the world, Ga.1.4;—from a spirit of bondage, and in the enjoyment of freedom of access to God, Ro.8.15; Ep.2.18;—from the fear of death and the grave, Ho.13.14; 1 Co. 15. 55, 56;—and from eternal punishment, 1 Th.1.10; 5.9.

———, *Christian*, how to be used, 1 Co. 7.22; Ga.5.1,13; 1 Pe.2.16.

Libnah, lib'nah [whiteness], (1) A city in the southern part of the tribe of Judah, Jos.15.42;—given to the priests, 21.13;— the inhabitants of, offended with Jehoram for his idolatry, revolted, 2 Ki.8.22;—sustained a terrible siege from Sennacherib, Is. 37. 8; 2 Ki. 19. 35.—(2) A place near Mount Sinai, where the wandering Hebrews encamped, Nu.33.20.

Libni, lib'ni [whiteness], the son of Gershon, Ex.6.17.

Libya, lib'e-a, Heb. *Phut*, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean, westward of Egypt; its inhabitants mentioned as a warlike race, Je.46.9; —its fall, with that of Egypt, foretold, Eze. 30.5;—men from, at Jerusalem, on the day of Pentecost, Ac.2.10.

Lice, a well-known insect, one of the plagues of Egypt, Ex.8.16–18; Ps.105.31.

Licence, or permission, Ac.21.40; 25.16.

Lie. *See* LYING.

Lieutenants, the deputy-governors of the Persian king, Ezr.8.36; Es.3.12.

Life, *natural*, God its author and preserver, Ge.2.7; Ac.17.28; Job 12.10; Ps.36.6; 66.9; Da.5.23;—the value of it, Job 2.4; Ps.49.8; Mat.16.26; Mar.8.36; Lu.9.25;—short and uncertain, 1 Ch.29.15; Job 7.16; Ps.39.5,6, 9; 103.15; Is.40.6; Lu.12.20; Ja.4.14; 1 Pe. 1.24;—full of trouble and vanity, Job 5.7; 14.1; Ec.1.2; 12.8. Figures illustrating its character: *a pilgrimage*, Ge.47.9;—*a tale*, Ps.90.9;—*a post*, Job 9.25;—*a ship*, 9.26; —*an hand-breadth*, Ps. 39. 5;—*a dream*, 73.20;—*a sleep*, 90.5;—*a shadow*, Ec.6.12; —*a vapour*, Ja.4.14;—*a flower*, Job 14.2; —*grass*, Is. 40. 6; 1 Pe.1.24;—*wind*, Job 7. 7;—how it should be spent, Lu.1.74,75; Ro.14.8; 1 Pe.1.17; Ec.3.12.

——, *spiritual*, consists in being quickened by the Spirit of God, Ep.2.1,5;—in living in the service of God, Ga. 2. 19, 20;—is imparted by Christ, Ja. 5. 21, 25; 6.33,51–54; 14. 6;—it is accompanied with spiritual-mindedness, Ro. 8. 6;—it is hidden and secure, Col.3.3.

——, *eternal*, through Christ, Jn. 3.15,36; 4.14; 6.40; 10. 28; 17.2; 2 Ti.1.10; 1 Jn. 4.9; 5. 11;—consists in never-ending freedom from death, Lu.20.36; Re.21.4;—in a body and soul resembling Christ, Phi.3.21; 1 Co. 15. 48, 49, 53; 2 Co. 3. 18; 1 Jn. 3. 2;—in the enjoyment of unspeakable bliss, 1 Pe.1.4; Re. 7. 16, 17;—and in the assurance that their happiness shall never end, 1 Th.4.17; Re.3.12.

——, *long*, promised as the reward of virtue, Ex.20.12; De.5.33; 6.2; Pr.3.2,16; 9.11; 10. 27;—not to be preferred to our duty, Mat. 10.39; 16.25; Mar.8.35; Lu.9.24; 17.33; Jn. 12.25.

Light, created, Ge.1.3;—brighter than the sun appearing to Paul, Ac.26.13;—Christ so called, Jn.1.9; 8.12; 9.5; 12.35,46.

Lightning, consumes the sacrifices, Le.9.24; 1 Ki.18.38; 2 Ch.7.1;—destroys the enemies of David, 2 Sa.22.15; Ps.18.14;—directed by God, Job 28.26; 37.3; 38.25; Ps.144.6.

Lign-aloes, line-ăl'oes, a species of odoriferous tree, 8 or 10 feet high, from both the flower and the wood of which a rich and costly perfume is obtained, Nu.24.6, Ps.45.8.

Ligure, a precious gem, said to resemble the carbuncle, Ex.28.19; 39.12.

Likeness. *See* FIGURE and IMAGE.

Likhi, lik'hi [learned], one of Manasseh's posterity, 1 Ch.7.19.

Lily, the lotus or water-lily, Ho. 14. 5;—used as food, Ca.4.5;—*of the valleys*, *i.e.* of the water-courses, Ca.2.16. In Ca.5.13 allusion is probably made to the Persian lily. The 'lily of the field' was the scarlet martagon lily, Mat.6.28.

Lime, the manufacture of, known to the ancients, Am.2.1;—the bones of the king of Edom burned to, Is.33.12.

Limit, bound, Eze.43.12; Ps.78.41; He.4.7.

Lineage, family, race, or progeny, Lu.1.4

Linen, cloth made of the fibre of hemp or flax, Ex.28.42; 1 Sa.2.18; Mat.27.59;—emblematical of righteousness, Re. 15.6; 19. 8,14.

Lingered, hesitated, Ge.19.16; 43.10; 2 Pe. 2.3.

Lintel, the upper part of a door-frame, Ex. 12.22; 1 Ki.6.31; Am.9.1; Zep.2.14.

Linus, li'nus, a disciple mentioned by Paul, 2 Ti.4.21.

Lion, the noblest, strongest, and the fiercest of the beasts of prey. It is found only in torrid climates, and much less numerous now than formerly. Slain by Samson, Ju. 14.5,18;—by David, 1 Sa.17.34;—killed a prophet, 1 Ki.13.24;—killed one who did not obey a prophet, 20.36. inhabited the banks of the Jordan, Je 49.19, 50.44;

—an emblem of the Israelites, Eze. 10. 1, &c.

Lips, unclean, Is. 6. 5;—burning, Pr. 26. 23;—covering of, a token of mourning, Eze. 24. 22.

Liquor, any strong drink, Ex 22. 29; Nu. 6. 3

Listeth, willeth, or thinketh fit, Mat. 17. 12; Mar. 9. 13; Jn. 3. 8; Ja. 3. 4.

Litters, a kind of close conveyance like the eastern palanquin, Is. 66. 20.

Lively, full of life, Ex 1. 19; Ps. 38. 19; Ac. 7. 38. 1 Pe 1 3; 2 5.

Liver, one of the entrails, Ex. 29. 13; Le. 3. 4; Pr. 7. 23.

Lizards, animals with a long body, and four legs, some of which live both on land and in water, Le. 11. 30.

Lo Ammi, lo-ăm'mi [not my people], symbolical name of a son of Hosea, Ho. 1. 9.

Lo Ruhamah, lo-ru-ha'mah [not obtaining mercy], symbolical name of a daughter of Hosea, Ho. 1. 6.

Loathe, or dislike, as God does all iniquity, Je. 14 19; Zec. 11. 8;—as a good man does himself, on account of sin, Eze. 6. 9; 20. 43; 36. 31

Loaves, of bread, twenty feed a great number, 2 Ki 4. 42;—five feed 5000, Mat. 14. 15;—seven feed 4000, 15. 32.

Locks, the hair of the head, Nu. 6. 5; Ju. 16. 13; Is 47. 2; Eze. 44. 20;—instruments for fastening doors, Ju. 3. 23, 24; Ne. 3. 3, 6, &c.

Locust, a flying insect, most destructive to the fruits of the ground in the East. It is from 2 or 3 inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. The mouth is large, and furnished with teeth, which make a crackling sound like fire among stubble or the rattling of hail-stones. The plague of, Ex. 10. 4; Ps. 78. 46; 105. 34;—sometimes used for food, Mat. 3. 4;—*figuratively*, teachers of false doctrine, Re. 9. 3;—terrible judgments of, Joel 1. 1, &c.; 2. 1, &c.

Lodebar, lo-dē'bar [without pasture], a city in the tribe of Gad not far from Mahanaim; here Mephibosheth resided with Machir the Ammonite, 2 Sa. 9. 4, 5.

Lofty, high, proud, Ps. 131. 1; Pr. 30. 13; Is. 2. 11, 12; 57. 7, 15.

Log [a basin], a liquid measure, one-twelfth of an hin, equal to the cubic contents of six hen-eggs, according to the Rabbinists,= 21·6 cubic inches.

Lois, lō'is, the grandmother of Timothy, distinguished for her faith, 2 Ti. 1. 5.

Long suffering, bearing injuries or provocations for a long time; a characteristic of God, Ex. 34. 6, 7; Nu. 14. 18: Ne. 9. 17; Ps. 86. 15; Ro. 9. 22; 1 Pe. 3. 20; 2 Pe. 3. 9. Illustrated, Ps. 78. 38; Is. 48. 9; Mat. 23. 37; 1 Ti. 1. 16.

Lord, one who has rule and authority;—in the Hebrew Old Testament, the name *Jehovah* *see* JEHOVAH often occurs, and is commonly rendered Lord, and printed in capital letters (LORD), and applied equally to the Father, the Son, and the Holy Spirit, Ge. 2. 4, 5, 7, 8; Is. 6. 1, comp. with Jn. 12. 41; Je. 31. 31, 34, comp. with He. 10. 15, 16;—in small characters (Lord or lord), it is applied not only to the supreme God, but to kings, Ge. 40. 1; 2 Sa. 19. 19, 20;—to princes and nobles, Ge. 42. 10, 30; to prophets, 1 Ki. 18. 7; 2 Ki. 2. 19;—to husbands, Ge. 18. 12.

Lord's Day, observed, Ac. 20. 7; 1 Co. 16. 2; Re. 1. 10 *See* SABBATH.

Lord's Supper, instituted, Mat. 26. 26; Mar. 14. 22; Lu 22. 19; 1 Co. 11. 23; called also the *communion*, 10. 16;—the *eucharist* *see* EUCHARIST, Lu. 22. 19;—the *feast*, 5. 8;—the *breaking of bread*, Ac. 2 42; 20. 7;—*the cup of the Lord*, and the *Lord's table*, 1 Co. 10. 21;—enjoined by Christ on all his friends, Lu. 22. 19; 1 Co. 11. 24;—guilt and danger of profaning it, 27, 29;—self-examination required to prevent its abuse, 28:—was observed statedly and frequently by the primitive church, Ac. 2. 42; 20. 7;—tempers of mind with which it should be observed, 1 Co. 5 7, 8;—ought to be followed with holiness of life, 2 Ti. 2. 19. Tit. 2. 11–13; 1 Jn. 2. 6.

Lot [a covering, vail], 1 The son of Haran, and nephew of Abraham, accompanies Abraham, Ge. 12. 5;—separates from him, and resides in Sodom, 13. 10;—rescued from its destruction, 19. 1, &c.;—his sons by his daughters, Ge. 19. 31;—vexed with the society of the wicked, 2 Pe. 2 7;—his wife turned into a pillar of salt, Lu. 17 32.—2 A portion of anything, an inheritance, Jos. 15. 1. Ps. 125. 3; Is. 17. 14.

Lots, casting of, disposed of by God, Pr. 16. 33;—cast for the scape-goat, Le. 16. 8;—to divide the land of Canaan, Nu. 26. 55;—cast by Saul, 1 Sa. 14. 40;—for the garments of Jesus, Mat. 27. 35;—for the choice of an apostle, Ac. 1. 26.

Love OF GOD to his people, is from everlasting, Je. 31. 3; Ep. 1. 4;—is sovereign, De. 7. 8; 10. 15; Ex. 33. 19; Ro. 9. 15, 21;—is altogether unmerited, Ro. 5. 8; De. 7. 7; Job 7. 17;—purely disinterested, Job 22. 2; 35. 7, 8; 1 Jn. 4. 10;—discriminating, or distinguishing, 2 Th. 2. 16; He. 2. 16; Jude 6;—incomparably condescending, Ps. 8. 4; Job 7. 17;—unspeakably great, Jn. 3. 16; Ep. 2. 4;—fraught with the richest blessings, Ep. 1. 3, 4; 1 Jn. 3. 1, 2;—unchangeable, Zep. 3. 17;—eternal, Is. 54. 10; Ro. 8. 35–39;—discovered, in giving his Son, Jn. 3. 16; 1 Jn. 4. 9;—in Christ's death, Ro. 5. 8; 1 Jn. 4. 10;—in providential dealings, De. 7. 13–15; 23. 5; He. 12. 6;—in leading saints to love himself, 1 Jn. 4. 19;—in preserving them, Ps. 37. 28; 41. 11; 127. 2.

——— OF MEN to God, ought to be sincere, 1 Sa. 16. 7;—supreme, De. 6. 5; 10. 12;—constant, Jude 21;—progressive, Phi. 1. 9;—operative, exciting to honour and obey him, 1 Jn. 2. 5; 5. 3; 2 Jn. 6.

———— to God, commanded, De. 11. 1; 19. 9; 30. 16; Jos. 22. 5; 23. 11;—its character, De. 6. 5; 10. 12; 30. 6; Mat. 22. 37; Lu. 10. 27;—is produced in the heart by the Spirit, Ro. 5. 5; Ga. 5. 22; 2 Th. 3. 5;—*produces* brotherly love, 1 Jn. 3. 17; 4. 20, 21; 5. 1, 2;—obedience, 5. 3; 2 Jn. 6;—hatred of sin, Ps. 97. 10;—*manifests itself* in frequently thinking of him, Is. 26. 8, 9;—aspiring after conformity to his image, 2 Co. 3. 18; Ep. 5. 1;—thirsting after communion with him, Ps. 42. 1, 2; 63. 1;—studying in all things to please him, 1 Jn. 5. 3;—grieving for dishonour done to him, and for the hiding of his face, Job 23. 3; Ps. 51. 3, 4;—delighting in his word, ordinances, and people, Ps. 19. 10; 27. 4; 84. 1, 2; 1 Jn. 4. 21; 5. 1.

———, *brotherly*, consisting in good-will to all men, especially the saints; and in a readiness to promote their best interests, Le. 19. 18; Mat. 22. 39; Jn. 13. 34; 15. 12, 17; Ro. 12. 9, 10; 13. 8; 1 Co. 13. 1; Ga. 5. 6, 13; 6. 10; Col. 3. 14; 1 Th. 3. 12; 4. 9; Ep. 4. 1, 32; 5. 2; Phi. 2. 1; 1 Ti. 1. 5; He. 13. 1; Ja. 2. 8; 1 Pe. 1. 22; 3. 8; 4. 8; 1 Jn. 2. 9; 3. 10, 23; 4. 7, 11, 20; 2 Jn. 5; *exemplified:* Joseph, Ge. 45. 15;—Ruth, Ru. 1. 16, 17;—Jonathan, 1 Sa. 20. 17, 41, 42;—centurion, Lu. 7. 5;—and others, Ac. 2. 46; 16. 15: Ro. 16. 3, 4; Phi. 4. 15; 2 Ti. 1. 16–18. *See* AFFECTION and CHARITY.

——— ———, as it relates to the saints of God, consists in esteeming them because they profess and appear to be his children, 1 Jn. 5. 1;—and *is manifested* in preferring their company, Ps. 119. 63; Ac. 2. 44; 4. 32;—tenderly sympathizing with them amid their joys and sorrows, Ro. 12. 15; 1 Co. 12 26;—aiding them in bearing their burdens, Ga. 6. 2; 1 Th. 5. 14;—supplying their wants, Mat. 25. 35; 1 Jn. 3. 17, 18;—praying for them, Ep. 6. 18; Phi. 1. 4;—reproving and admonishing them in the spirit of meekness, Le. 19. 17; Mat. 18. 15; He. 10. 25.

——— OF CHRIST, and of his religion, Mat. 10. 37; Jn. 15. 9; 21. 15, &c.; 1 Co. 16. 22; 1 Pe. 1. 8; *to us*, Jn. 15. 13; Ro. 8. 35; Ep. 5. 2, 25;—notices of its manifestations, Lu. 19. 10; 23. 34: Ga. 2. 20; 1 Jn. 3. 16; Re. 1. 5; He. 7. 25; 9. 24;—the same in its properties with God's love to his people (which see).

———, the peculiar law of the gospel, Jn. 13. 34; 15. 12, 17; Ga. 6. 2; 1 Jn. 3. 23; 4. 21.

——— OF OUR COUNTRY: in Nehemiah, Ne. 2. 3;—in David, Ps. 25. 22; 51. 18; 122. 6; 124. 1; 126. 1; 137. 5;—in Paul, Ro. 10. 1.

——— OF THE WORLD, dangerous, Mat. 6. 24; 13. 22; 19. 22; 1 Ti. 6. 9; 2 Ti. 4. 10; Ja. 1. 27; 4. 4; 1 Jn. 2. 15.

Loving-kindness, tender regard, mercy, and favour of the Lord, Ps. 26. 3; 36. 10; Je. 9. 24: certain features of it: *good*, Ps. 69. 16:—*excellent*, 36. 7;—*marvellous*, 17. 7; 31. 21: *multitudinous*, Is. 63. 7;—*everlasting*, 54. 8; *better than life*, Ps. 63. 3;—its actings, 40. 11; 119. 76, 88; Je. 31. 3; Ho. 2. 19.

Low Country, the western portion of Judah, 2 Ch. 26. 10;—called also the *valley*, Jos. 15. 33:—*vale*, 1 Ki. 10. 27;—*low plains*, 2 Ch. 27. 28.

Lowering, or gloomy, cloudy, Mat. 16. 3.

Lower parts of the earth, the earth itself, Ep. 4. 9;—the valleys, or the Gentile world, Is. 44. 23;—the womb of a mother, Ps. 139. 15;—the grave, or state of the dead, 63. 9.

Lowing, or making a bellowing noise like oxen, 1 Sa. 6. 12; 15. 14; Job 6. 5.

Lowliness, meekness and humility, commended, Ep. 4. 2; Phi. 2. 3. *See* HUMILITY and MEEKNESS.

Lubim, lū'bim [dwellers in a scorched land], people of Africa, 2 Ch. 12. 3; 16. 8.

Lucas, lū'kas, the same with Luke, Phile. 24.

Lucifer, lū'cī-fer [light-bringer, the morning star], the title by which Isaiah describes Nebuchadnezzar, Is. 14. 12.

Lucius, lū'shĭ-us [of light], of Cyrene, a Greek colony in the north of Africa, Ac. 13. 1.

Lucre, worldly gain, riches, 1 Sa. 8. 3; 1 Ti. 3. 3; Tit. 1. 7, 11; 1 Pe. 5. 2.

Lud [strife, inhabitants of the desert], a people of Asia Minor descended from the son of Shem, Ge. 10. 22.

Ludim, lū'dim, the descendants of Mizraim, the second son of Ham, Ge. 10. 13; 1 Ch. 1. 11;—called Lydians, Je. 46. 9; which is an inaccurate rendering for *Ludim*.

Luhith, lū'hith [a floor made of boards], a place in Moab, Is. 15. 5; Je. 48. 5.

Luke, LUCAS [light-giving], the evangelist, and constant companion and assistant of Paul;—mentioned by Paul, Col. 4. 14; 2 Ti. 4. 11.

Lukewarmness, or indifference in religion, censured, 1 Ki. 18. 21; Mat. 8. 21; Lu. 9. 59; Ac. 26. 29; Re. 3. 15.

Lunatics, persons affected with a species of madness, supposed to be influenced by the moon, cured, Mat. 4. 24; 17. 15, &c.

Lurk, to lie concealed and in wait, Pr. 1. 11, 18; Ps. 17. 12.

Lusts, or lewd desires, of the flesh to be repressed, Mat. 5. 29; 15. 19; Ro. 8. 13; 1 Co. 9. 27; Ga. 5. 16, 19; Col. 3. 5; 1 Pe. 2. 11.

———, *unnatural*, Ro. 1. 26; Ep. 5. 12; 1 Th. 4. 5.

Luz [an almond-tree], (1) The ancient name of Bethel, Ge. 28. 19.—(2) A city in Arabia Petrea, about the south-east of the Dead Sea; built by a person who had resided at Bethel, Ju. 1. 25, 26.

Lybia. *See* LIBYA.

Lycaonia, ly-kā-ō'nĭ-a, a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe, and Lystra;—churches planted here by Paul and Barnabas, Ac. 14. 6;—the 'speech of,' Ac. 14. 11; supposed to have been the ancient Assyrian.

Lycia, ly'sĭ-a, a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It anciently contained about twenty-three cities, the chief of which were Patara and Myra;—Paul came to Myra, Ac. 27. 5;—a few Greek Christians are in this province, and the Mahometans prevail.

Lydda, lid'dah, the Greek form of *Lod*, called Diospolis [city of Jupiter], a few miles east of Joppa, on the road to Jerusalem;—Peter visited the saints here, Ac. 9. 32;—here he cured Eneas, who had kept his bed eight years, 33, 34;—its inhabitants generally turned to the Lord, 35;—it is now a poor village called *Ludd*.

Lydia, (1) A maritime province in the west of Asia Minor. That mentioned in Eze. 30. 5 was *Lud*, a place on the continent of Africa, comp. Is 66. 19; Eze. 27. 10.—(2) A woman, converted, Ac. 16. 14;—she and her household baptized, 15.

Lying, uttering falsehold, knowing it to be false, forbidden, Le. 19. 11; Pr. 24. 28; Ep. 4. 25; Col. 3. 9;—hateful to God, Pr. 6. 16, 17; 12. 22;—threatened with severe punishment, Ps. 5. 6; Pr. 12. 19; 19. 5, 9; Re. 21. 8, 27;—abominable in the sight of men, Ps. 101. 7; 119. 163; 120. 2; Pr. 13. 5; 19. 22;—characteristic of a wicked man, Ps. 52. 3; 58. 3; Pr. 14. 5, 25; Is. 30. 9;—comes from the devil, Jn. 8. 44; Ac. 5. 3;—punishment of, Ps. 5. 6; 120. 3, 4; Pr. 19. 5; Je. 50. 36; Re. 21. 8, 27; 22. 15.

———, *examples* of: Cain to God, Ge. 4. 9;—of Sarah, 18. 15;—of Jacob to his father, 27. 18;—of the prophet in Bethel, 1 Ki. 13. 18;—of Gehazi, 2 Ki. 5. 25;—of Ananias and Sapphira, Ac. 5. 1, &c.

———, prevarication, quibbling, or double-dealing;—examples censured: of Abraham, Ge. 12. 11–13; 20. 2, 9;—of Isaac, 26. 7, 18;—of Rachel, 31. 34, 35;—of Saul, 1 Sa. 15. 13–28;—of Peter, Mat. 26. 72.

Lysias, lis'ĭ-as, the chief captain of the Roman band at Jerusalem, rescues Paul, Ac. 21. 31; 23. 23;—writes to Felix about him, 23. 26;—sends him to Cesarea, 33.

Lystra, lis'tra, a city of Lycaonia, in Asia Minor, about 40 miles west of Iconium;—here Paul and Barnabas were taken for gods, Ac. 14 11;—the native place of Timothy, 16. 1, 2.

M.

Maacah, mā'a-kah [oppression], a small kingdom adjoining Argob and Bashan, 2 Sa. 10. 6, 8;—inhabited by the Maachathi, De. 3. 14, or Maachathites, Jos. 12. 5; 13. 11–15.

Maachah, mā'a-kah [oppression], (1) The son of Nahor, Ge. 22. 24;—supposed to be the father of the Maachathites, De. 3. 14; Jos. 12. 5.—(2) Daughter of Talmai, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Sa. 3. 3.—(3) The mother or grandmother of Asa, king of Judah, 1 Ki. 15. 10.—(4) The father of Achish, king of Gath, 2. 39.—(5) The head of the tribe of Simeon in the days of David, 1 Ch. 27. 16.

Maaseiah, mā-a-sei'ah [work of Jehovah], 1 The son of Ahaz, assassinated, 2 Ch. 27. 7.—(2) A porter of the temple, Ne. 12. 41, 42.

Maaziah, mā-a-zī'ah [consolations of Jehovah], a chief of the families of the priests, 1 Ch. 24. 18.

Macedonia, mas-se-dō'ni-a, a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Taenarus Cape Matapan and the valley of the Danube, was divided into three districts, viz. Illyricum, Achaia, and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great: to visit which Paul was directed by a vision, Ac. 16. 9;—Silas and Timothy preached in it, 18. 5;—churches in, exemplary in their contributions to the poor saints, Ro. 15. 26; 2 Co. 8. 1–5.

Machir, ma'kir [sold], the son of Manasseh, grandson of Joseph, and chief of the Machirites, Ge. 50. 23; Nu. 32. 39;—to him, or rather his seed, Moses gave Gilead, 40.

Machpelah, mak-pē'lah [portion, lot, double cave], the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite, for a burying-place for Sarah, Ge. 23. 9, 17; xix.;—himself buried there, 25. 8, 9;—also Isaac, Rebekah, and Jacob, 49. 29–32. Over this spot a large mosque has been built. In 1862 it was visited by the Prince of Wales and Dean Stanley. The cave itself, however, beneath the mosque has never yet been entered by any traveller.

Madai, măd'ī [middle land], the name of the third son of Japheth, and of the nation (the Medes) that sprang from him, Ge. 10. 2; 2 Ki. 17. 6.

Madmannah, mad-măn'nah [dunghill], a city of Judah, lying toward the coast of Edom southward, Jos. 15. 31; 1 Ch. 2. 49;—was invaded by the Assyrians, Is. 10. 31. It has been identified with *El Minyây*, about 15 miles south-west of Gaza.

Madness, insanity, rage, De. 28. 28; Lu. 6. 11; 2 Pe. 2. 16.

Magdala, măg'da-lah [a tower or greatness], a town on the west of the Sea of Tiberias, either the same with *Dalmanutha*, or near it, Mat. 15. 39, compared with Mar. 8. 10. Now a small village called *Mejdel*, about 3 miles north of Tiberias, containing about twenty wretched hovels.

Magdalene, măg'da-lēne, a woman dispossessed of devils by Christ, Lu. 8. 2; Mat. 27. 56. Probably a native of Magdala.

Magi, mā'gī, or wise men from the East, the priest class among the Persians, Je. 39. 3. 13;—their journey to see Jesus, Mat. 2. 1, &c.

Magicians, diviners or fortune-tellers, sent for to interpret Pharaoh's dreams, Ge. 41. 8;—oppose Moses, Ex. 7. 11, 22; 8. 7;—could not produce the lice, 18;—of Babylon sent for to find out and interpret the dream of Nebuchadnezzar, Da. 2. 2;—Jews forbidden to consult, Le. 19. 31; 20. 6.

Magistrates, civil rulers, or rulers over particular cities; to be respected, Ex. 22. 28; De. 17. 8, &c.; Ac. 23. 5;—heathen, to be

obeyed by Christians, Ro. 13. 1, 3; Tit. 3. 1; 1 Pe. 2. 13;—not a terror to the good, but to the evil, Ro. 13. 4; 1 Pe. 2. 14.

Magnifical, stately, very great, 1 Ch. 22. 5.

Magnificence, worldly grandeur, its vanity, Ec. 2. 4, &c.; Ac. 19. 27.

———, of Solomon, 1 Ki. 4. 21, &c.; 10 1, &c.; 2 Ch. 1. 14, &c.; 9. 9.

Magnify, to make great, as God does his word, Ps. 138. 2;—his mercy, Ge. 19. 19;—Jesus did the law, Is. 42. 21;—God does men, Jos. 3. 7; 4. 14; 1 Ch. 29. 25; 2 Ch. 32. 23;—men do God, by proclaiming his greatness, Ps. 34. 3; 69. 30; Lu. 1. 46.

Magog, mā'gog, the second son of Japheth, and a tribe descended from him, Ge. 10. 2; 1 Ch. 1. 5. Generally understood of the Scythians. Scythia = the land of Magog, Eze. 38. 2. *See* GOG.

Mahalaleel, ma-hăl'a-lee'l [praise of God], the son of Cainan, of the race of Seth, Ge. 5. 15.

Mahalath, mā'ha-lath [smoothness], (1) The wife of Rehoboam, 2 Ch. 11. 18.—(2) The daughter of Ishmael, whom Esau married, Ge. 28. 9;—called Bashemath, 36. 3.

Mahanaim, mā-ha-nā'im [camps], a town east of Jordan, on the north bank of the Jabbok, in the territory of Gad, to the site of which Jacob gave this name, Ge. 32. 1, 2;—given to the Levites, Jos. 21. 38;—here Ish-bosheth fixed his residence during his short reign, 2 Sa. 2. 8;—hither David retired from the fury of Absalom, 17. 27.

Mahazioth, ma-hāz'ī-oth [vision], a chief of the singers in the temple, 1 Ch. 25. 30.

Maher-shalal-hash-baz, mā'her-shăl'al-hăsh'baz [hastening to the spoil], a child so called, to signify a future event, Is. 8. 1, &c.

Mahlah, măh'lah [disease], one of the daughters of Zelophehad, who, with her sisters, received her portion of the Land of Promise, because their father died without male issue, Nu. 26. 33; 27. 1; Jos. 17. 3; 1 Ch. 7. 18.

Mahlon, măh'lon [sick], the son of Elimelech and Naomi, who married Ruth, but died without children, Ru. 1. 2, 5.

Maiden, a woman servant, Ex. 2. 5; Ru. 2. 8, 22; Lu. 12. 45.

Mail, or coat of mail, a piece of armour for the protection of the body in war, 1 Sa. 17. 5.

Maimed, persons who either wanted members of their body or had lost the use of them;—cured, Mat. 15. 30, 31.

Maintain, to uphold, to plead, 1 Ki. 8. 45; Ps. 140. 12; Tit. 3. 8.

Majesty, the infinite greatness of God, 1 Ch. 29. 11; Job 37. 22; Ps. 93. 1; 104. 1; 145. 5;—the royal pomp of earthly kings, Es. 1. 4; Da. 4. 30, 36; 5. 18, 19.

Makkedah, măk-kē'dah or mak'ke-dah [place of shepherds], a city of the tribe of Judah, 12 miles south-west from Jerusalem, Jos. 10. 10, 17, 21, 29; 15. 41.

Malachi, măl'a-kī [angel of Jehovah], the last in order of the Old Testament prophets, was contemporary with Nehemiah; prophesied about 430 B.C. After him no prophet arose in Israel till the time of John the Baptist, of whose appearing he foretold, Mal. 4. 5, 6;—referred to by our Lord, Mat. 11. 10; 17. 10–12. Of the personal history of the prophet nothing is known.

Malchiah, măl-kī'ah [Jehovah's king], the keeper of the prison at Jerusalem, into the miry dungeon of which Jeremiah was cast, Je. 38. 1–6;—several other persons of this name, 1 Ch. 6. 40; 9. 12; Ezr. 10. 25; Ne. 3. 11, 14.

Malchiel, măl'ki-el [God's king, *i.e.* appointed by God], a grandson of Asher, 1 Ch. 7. 31.

Malchiram, mal-ki'ram, a son of Jeconiah, 1 Ch. 3. 18

Malchishua, măl-kī-shū'ah [king of help], the third son of Saul, who perished in battle with his father and two brothers, 1 Sa. 31. 2; 1 Ch. 10. 2.

Malchom, măl'kom, or MILCOM, an idol of the Ammonites, said to be the same with Moloch, 1 Ki. 11. 33. *See* MOLOCH.

Malchus, măl'kus, a servant of Caiaphas, whose ear Peter cut off, but who was healed by Christ, Jn. 18. 10. All the evangelists record the event, but the names of Peter and Malchus are only mentioned by John.

Malefactors, evil-doers, offenders against the law, criminals; two crucified with Christ, Lu 23. 32, 33, 39;—Christ arraigned as one, Jn. 18. 30.

Males, all who were able to travel required to attend at the tabernacle or temple *thrice* a year, namely, at the *passover*, *pentecost*, and *feast of tabernacles*, Ex. 23. 17; 34. 23; De. 16. 16.

Malice, deep-rooted ill-will or violent hatred, forbidden, Ge. 34. 7, 25; 37. 5, 18; Pr. 17. 5; 24. 17; 26. 24; Mar. 6. 17; 1 Co. 5. 8; 14. 20; Ep. 4. 31; Col. 3. 8; Tit. 3. 3; 1 Pe. 2. 1, 16; may work its own ruin, Ps. 7. 15, 16; 9. 15; 35. 8; Pr. 5. 22; 26. 27; Es. 7. 10;—punishment of, Am. 1. 11, 12; Ob. 10–15.

———, of Cain to Abel, Ge. 4. 8;—of Esau to Jacob, 27. 41;—of Saul to David, 1 Sa. 19. 10;—of Joab to Abner, 2 Sa. 3. 27;—of Haman to Mordecai, Es. 3. 6;—of the presidents, Da. 6. 4;—of Herodias, Mar. 6. 19;—of the scribes and Pharisees to Jesus, Mar. 11. 18, &c. In Ja. 1. 21 the word is rendered 'naughtiness.'

Maliciousness, the same as malice, Ro. 1. 29; 1 Pe. 2. 16.

Malignity, a temper of mind obstinately bad, and delighting in what is evil, Ro. 1. 29.

Mallows, a plant, supposed to be of the bramble kind, with leaves like the lettuce; used for food, Job 30. 4.

Malluch, măl'luk [reigning], one who signed the covenant with Nehemiah, Ne. 10. 4.

Mammon, a Syriac word signifying *riches*, Lu. 16. 9, 11;—personified, Mat. 6. 24; Lu. 16. 13.

Mamre, măm're [fruitfulness], (1) The brother of Aner and Eschol, was an Amorite, and the friend of Abraham, Ge. 14. 13.—(2) The country where he dwelt, called by his name, 13. 18; 23. 17;—was one of Abraham's favourite places of residence, 18. 1, 10, 14. The cave of Machpelah, now covered by the great *Haram* in Hebron, lay 'before Mamre,' Ge. 23. 17, 19; 25. 9.

Man, his primeval dignity, Ge. 1. 26, 27; 2. 7; Ps. 8. 5; Ec. 7. 29;—his fall, Ge. 3. 17; 6. 5; 8. 21; Ps. 14. 3; Je. 17. 9;—universal corruption of his nature, Job 14. 4; Ps. 51. 5; Jn. 3. 6; Ro. 3. 23; Ga. 5. 17; Ep. 2. 1, &c.;—his mortality, Job 7. 10; 14. 5, 7, 10, 12; Ec. 12. 7; Ro. 5. 12; 1 Co. 15. 22;—what is best for him in this world, Ec. 2. 24; 3. 12, 22; 5. 18; 7. 1–3, 5, 8; 9. 7;—the great business of his life, 12. 13; Am. 4. 12; Lu. 10. 27; Mar. 8. 36; 2 Pe. 1. 10.

——, his frailties, Ps. 39. 5, 11; 62. 9; 78. 39; 103. 14; 144. 4; 146. 3; Ro. 7. 18; 1 Pe. 1. 24.

——, his dignity restored by Christ, 1 Co. 15. 49; Ep. 5. 25, 27; Phi. 3. 21; Col. 3. 4, 10; He. 2. 10; 2 Pe. 1. 4; 1 Jn. 3. 2.

Manaen, ma-na'en [comforter], one of the five prophets at Antioch, an early believer and acquaintance of Herod, Ac. 13. 1.

Manahethites, ma-năh'eth-ites [rest], of the posterity of Judah, 1 Ch. 2. 52, 54.

Manasseh, ma-nās'seh [forgetfulness], (1) The eldest son of Joseph, Ge. 41. 51;—blessed by his grandfather Jacob, 48. 8–14;—his inheritance, Jos. 13. 29; 17. 1;—his descendants, 1 Ch. 7. 14;—the chief men of the half tribe, 5. 23;—conquered by Pul, king of Assyria, 26.—(2) Fourteenth *king of Judah*, succeeds his father Hezekiah, 2 Ki. 21. 1; 2 Ch. 33. 1;—he was very wicked and idolatrous, 2–9;—shed much innocent blood, 2 Ki. 21. 16; 24. 4;—was carried to Babylon, 2 Ch. 33. 11;—prayed, was converted and restored, 13;—dies, aged sixty-eight years (B.C. 664), 20; 2 Ki. 21. 18.

Mandrakes, found by Reuben in the field—uncertain whether they were some kind of pleasant flowers, or citron apples, or a plant usually so called—supposed to remove barrenness, and therefore earnestly sought by Rachel, Ge. 30. 14–16; Ca. 7. 13.

Maneh [part, portion], a mina = $\frac{1}{60}$th part of a talent = 100 shekels, or 50 ounces avoirdupois weight, 1 Ki. 10. 17; 2 Ch. 9. 16;—divided into three parts, Eze. 45. 12.

Manger, the wooden trough in which horses are fed; served for the cradle of Christ, Lu. 2. 7, 12, 16.

Manifest, to make apparent, or clearly visible, as God was in the flesh, 1 Ti. 3. 16;—as Christ did his glory, by his miracles, Jn. 2. 11;—as he will make the counsels of men's hearts, 1 Co. 4. 5.

Manifold, many in number, great and various, as are the mercies of God, Ne. 9. 19, 27;—his works, Ps. 104. 24;—his wisdom, Ep. 3. 10;—our sins, Am. 5. 12.

Manna [what is it?], the food with which God miraculously fed the Israelites in the wilderness for forty years, and sustained almost *three millions* of men, women, and children!—described, Ex. 16. 14, 15;—regulations respecting the gathering and preparing of it, 16–21;—a double quantity to be gathered on the sixth day, as none fell on Sabbath, 22–30;—an omer of it preserved, 16. 32;—ceased while encamped at Gilgal, after the first passover in Canaan, Jos. 5. 10, 12;—hidden, promised, Re. 2. 17.

Manner, custom, deportment, Ge. 25. 23; 1 Co. 15. 33; He. 10. 25.

Manoah, ma-nō'ah [rest], the father of Samson, was of the tribe of Dan, Ju. 13. 2;—entreated the Lord that the angel who appeared to his wife might come again to instruct them, 8;—his prayer answered, and his interview with the angel, 9–21;—his fears quelled by his wife, 22, 23.

Mansions, fixed dwellings, the abodes of the blessed, Jn. 14. 2.

Man-slaughter, killing a person without malice, as in a sudden quarrel, or by accident;—the law respecting it, Ex. 21. 18; Nu. 35. 22; De. 19. 4; Jos. 20. 1.

Man-stealing, laws against it, Ex. 21. 16; De. 24. 7.

Mantle, a cloak, Ju. 4. 18; 1 Sa. 28. 14; 1 Ki. 19. 13, 19.

Maon, ma'on [a dwelling-place], a city of Judah; here Nabal dwelt, and near which David hid himself, Jos. 15. 55; 1 Sa. 23. 24; 25. 2;—identified with *Main*, about 7 miles south-east of Hebron.

Mar, to disfigure, Le. 19. 27;—to spoil or render useless, 2 Ki. 3. 19; Je. 13. 7; Mar. 2. 22.

Marah, mā'rah [bitterness], a place on the east side of the western gulf of the Red Sea, so named from its bitter waters, Ex. 15. 23.

Maralah, măr'a-lah [trembling], a city in the tribe of Zebulun, Jos. 19. 11;—identified with *Mi'alûl*, about 4 miles south-west of Nazareth.

Maranatha, măr-an-ā'thah, two Aramaic or Syriac words, meaning *the Lord cometh*, 1 Co. 16. 22. *See* ANATHEMA.

Marble, a species of limestone, of various colours, which takes a fine polish, provided by David for building the temple, 1 Ch. 29. 2;—pillars and pavement of, in Ahasuerus' palace, Es. 1. 6.

Marches, of the Israelites in the wilderness, from one encampment to another. *See* JOURNEYS.

Mareshah, ma-rē'shah [place at the top], a city in the tribe of Judah, Jos. 15. 44;—fortified by Rehoboam, 2 Ch. 11. 8;—native place of Eliezer the prophet, 20. 37;—near to it Asa routed the Ethiopians, 14. 9.

Mariners, seamen or sailors; the inhabitants of Zidon were, Eze. 27. 8, 9, 27, 29;—those in the ship with Jonah, Jonah 1. 5.

Marishes, or marshes, miry places, Eze. 47. 11.

Mark, John surnamed Mark, Ac. 12. 12;—was the nephew probably of Barnabas, Col. 4. 10. His mother was that Mary in whose house the disciples frequently met, and where Peter found them praying, Ac. 12. 12–16;—accompanies Paul and Barnabas to Antioch, 12. 25;—his conduct disapproved of by Paul, and left by him on his second progress, 15. 37;—accompanied Barnabas, 39. *Gospel of*, describes the *actions* rather than the *discourses* of Christ;—was probably written at Rome and for the Romans.

Markets, the places of selling meat, &c., Mat. 11. 16; 23. 7; Lu. 11. 43; 20. 46.

Marriage, its institution, Ge. 2. 21;—to be contracted between one man and one woman, Le. 18. 18; Mal. 2. 14, 15; Mat. 19. 5, 9; Ro. 7. 2, 3; 1 Co. 7. 2, 12, 14;—is honourable, He. 13. 4;—indissoluble, Mat. 19. 6; 1 Co. 6. 16; Ep. 5. 31;—unlawful ones, Le. 18. 1, &c.;—with strangers forbidden to the Jews, Ezr. 10. 1; Ne. 13. 23;—lawful for all Christians, 1 Co. 7. 38; 1 Ti. 5. 14; He. 13. 4;—when prudent, 1 Ti. 5. 14; 1 Co. 7. 2, 9;—not prudent in time of persecution, 1 Co. 7. 1, 7, 26;—between persons of different religions censured, Ge. 34. 14; De 7. 3; Jos. 23. 12; 2 Ki. 8. 18; 2 Co. 6. 14;—none in heaven, Mat. 22. 30; Mar. 12. 25; Lu. 20. 35;—attended with feasting, Ge. 29. 22; Mat. 22. 3; Jn. 2. 1;—the happiness of a suitable one, Pr. 12. 4; 18. 22; 19. 14; 31. 10, &c.;—the misery of an unsuitable one, 12. 4; 19. 13; 21. 9, 19; 25. 24; 27. 15;—duties of, *see* HUSBANDS and WIVES.

Marrow, the fat contained in the hollow of bones, Job 21. 24;—the secret dispositions, thoughts, and designs of the soul, He 4. 12;—the rich blessings of grace, Ps. 63. 5; Is. 25. 6.

Mars-Hill, Ac. 17. 19. *See* AREOPAGUS.

Mart, a place of public traffic, Is. 23. 3

Martha, măr'tha [stirring up, bitter, provoking, a lady], the sister of Lazarus, too much occupied at the entertainment of Jesus, Lu 10. 38;—her behaviour at the death of her brother, Jn. 11. 1, 20;—Jesus sups at her house, 12. 2.

Martyrdom, suffering death for attachment to Christ and his gospel; the obligation of submitting to it, rather than renounce Christ, Mat. 10. 28, 37; 16. 24; Mar. 8. 34; Lu. 14. 26; Ac. 5. 40; 9 16; 20. 24; 21. 13; 1 Co. 4. 12; Phi. 1. 29, 1 Ti. 4. 10; 1 Pe. 4. 19; Re. 12. 11;—will be amply rewarded, Mat. 5. 10; Ro. 8. 17; 2 Ti. 1. 12; 2. 12; 1 Pe. 4. 13; Re. 2. 10; 6. 11; 7. 14.

———, of Abel, Ge. 4. 8, with 1 Jn. 3. 12;—of Urijah, Je. 26. 20–23;—the Baptist, Mar. 6. 27;—of Stephen, Ac. 7. 57;—of the apostle James, 12. 2;—of the ancients, He. 11. 13, 36;—of Antipas, Re. 2. 13.

———, sufferings approaching to it, of the apostles, Ac. 5. 40;—of Paul, 13. 50; 14. 19; 16. 23; 2 Co. 6. 4; 11. 23, &c.

Marvel, to wonder, Ge. 43. 33; Ec. 5. 8; Mat. 8. 10, 27, &c.

Marvellous, wonderful, Job 5. 9; Ps. 17. 7; Jn. 9. 30.

Mary, Heb. MIRIAM [exalted], (1) *The mother of Jesus*, a descendant of the royal house of David, Mat. 1. 6–16;—addressed by the angel Gabriel, and conceives by the almighty agency of the Holy Ghost, Lu. 1. 26–35;—her song, 46–55;—married to Joseph, who had previously espoused her, Mat. 1. 18, 19;—brings forth the Saviour in Bethlehem, Lu. 2. 1–7;—she, with her husband, brought the infant to Jerusalem, to present him to the Lord, 21–24;—she accompanied her husband every year to the passover, 41;—took Jesus with her when he was twelve years old, 42;—attended him to a marriage, Jn. 2. 1;—inquires for Jesus when he was teaching, Mat. 12. 46; Mar. 3. 31; Lu. 8. 19;—at his crucifixion, and committed to the care of John, Jn. 19 25;—with the other disciples after the resurrection of Jesus, Ac. 1. 14.—(2) *Magdalene*, dispossessed of seven devils, Lu. 8. 2;—witnessed Christ's crucifixion afar off, Mat. 27. 56;—attended his burial, 60, 61;—brought spices to embalm his body, Mar. 16. 1;—the first to see Jesus after his resurrection, Mat. 28. 1, 9; Mar. 16. 1, 9; Jn. 20. 14;—she was not the 'woman in the city which was a sinner,' mentioned in Lu. 7. 37, and the idea that she was of unchaste character has no foundation.—(3) *The sister of Lazarus*, attends the discourse of Jesus while her sister was busy in preparing to entertain him, Lu. 10. 39;—pours precious ointment on him at the supper in Bethany, Mat. 26. 7; Mar. 14. 3; Jn. 11. 1, 2; 12. 3.—(4) *The wife of Cleophas*, the mother of James and Joses, and supposed to be the sister of the Virgin Mary;—stood by the cross, Mar. 15. 40; Jn. 19. 25.—(5) *The mother of John Mark*, Ac. 12. 12.

Mash, or MESHECH, mē'shek [drawn out], the fourth son of Aram, and grandson of Shem, Ge. 10. 23; 1 Ch. 1. 17.

Masons, those who work and build in stone, eminently distinguished in their art in the time of David and Solomon, 2 Sa. 5. 11; 2 Ki. 12. 12; 1 Ch. 22. 2; 2 Ch. 24. 12.

Masters, their duty to instruct their servants as well as their children, Ge. 18 19; Jos. 24. 15; Ac. 10. 2;—should select those of upright moral character, Ps. 101 6, 7;—not to permit them to labour on the Sabbath, Ex. 20. 10;—to use them with tenderness, Le. 25. 43; 46. 53; De. 24. 14; Job 31. 13; Mat. 8. 5; Lu. 7. 2; Col. 4. 1; Ep. 6. 9;—to pay them duly, Le. 19. 12; De. 24. 15; Je. 22. 13; Mal. 3. 5; Ja. 5. 4;—good masters, Abraham, Ge. 18. 19;—Joshua, Jos. 24. 15;—centurion, Lu. 7. 2, 3.

Matri, ma'tri [son of Jehovah], one of Saul's progenitors, 1 Sa. 10. 21.

Matrix, the womb, Ex. 13. 12, 15; 34 19. Nu. 3. 12; 18. 15.

Mattan, măt'tan [gift], a priest of Baal, killed before the altar of his false god, 2 Ki. 11. 18; 2 Ch. 23. 17.

Matthan, mat'than [gift], the son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary, Mat. 1. 15, 16.

Matthew, măth'thū [God's gift], a native of Galilee, called also Levi, Mar. 2. 14;—a tax-gatherer under the Romans, called to attend Jesus, Mat 9 9. Mar 2. 14. Lu. 5 27;—makes a feast, and introduces many publicans and sinners to Christ, Mat. 9. 10;—

numbered with the apostles, 10.3; Mar.3. 18; Lu.6 15; Ac.1.13. *Gospel of*, probably written about A.D. 61, was principally intended for Palestine; its design was to prove to the Jews that Jesus was the Christ.

Matthias, mat-thī'as [given of the Lord], chosen in the place of Judas Iscariot, Ac. 1.26.

Mattock, an instrument made of wood, in common use in Egypt, Is.7.25;—in 1 Ch. 13.20 the word so rendered means a ploughshare, in 2 Ch.34.6 it properly means district.

Maul, a hammer, Pr.25.18.

Mazzaroth, probably means the twelve signs of the zodiac, Job 38.32.

Meadow, a flat grassy surface, generally flanked by rivers or lakes, Ge.41.2,18; in Job 8.11 the word is rendered 'flag.'

Measure, (1) To compute its quantity, Ex. 26. 2; Mat. 7. 2; Ga. 1. 13.—(2) Heb. *seâh*, the third part of an ephah, Ge.18.6; 1 Sa. 25.18; 2 Ki.7.1,16;—the Greek equivalent occurs, Mat.13 33; Lu.13.21.

Meat-offering, rules concerning it, Le.2.1; 6.14; Nu.15.1.

Meats, clean and unclean, Le.11.1; De.14. 3, &c.;—to Christians, Ac.15.29; Ro.14.2, 6,14,20; 1 Co. 8. 8,10; 10.25; Col.2.16; 1 Ti. 4.3.

Mebunnai, me-bun'nai [building], one of David's mighty men, 2 Sa.23.27.

Medad, mē'dad [love], one of the seventy elders chosen by Moses, Nu.11.26,27.

Medan, mē'dan [strife], the third son of Abraham by Keturah, Ge.25.2.

Meddle, to provoke, interpose, De.2.5,19; 2 Ki.14.10; Pr.20.19.

Meddling, with strife, danger of, Pr.26.17.

Medeba, med'e-bah [waters of quiet], a city of the tribe of Reuben, situated about 4 miles south-east of Heshbon, Jos.13.16;—afterwards it was taken by the Moabites, Is.15.2.

Medes, mēēds, the inhabitants of Media, destined to conquer Babylon, 2 Ki. 17.6; Da 5.28,31; Is.21.2.

Media, mē'dĭ-a [the middle land], the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major;—it was partly into this country that Shalmaneser carried the ten tribes captive, 2 Ki.17.6; 18.11; Is. 13. 17, 18; 21. 2, 3; Je. 25. 25. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B.C. 558, Es.1.3,14,18,19; Da.6.8,12. It is now included under the dominion of the Shah of Persia.

Mediator, (1) A messenger or *interruntius*, as Moses, Ga.3.19.—(2) An efficient peacemaker who reconciles parties at variance, 1 Sa.2.25; Job 9.33;—Christ the only one between God and man, 1 Ti. 2.5; He.8.6; 9.15; 12.24.

Medicine, what tends to remove or prevent diseases either of body or soul, Pr.17.22; Je. 30. 13; 46. 11;—leaves of certain trees to become such, Eze.47.12; Re.22.2.

Meditation, fixed and deep thought on religious subjects, the duty and benefit of it, Ge.24.63; Ps.1.2; 4 4; 77.12; 107.43; 119.15, 78.97.148; 143.5; Pr.4.26.

Mediterranean Sea. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the 'great sea,' Nu.34.6,7; Jos. 1. 4; Eze.47.10,15,20;—'sea of the Philistines,' Ex.23.31;—'sea of Joppa,' Ezr.3.7;—'the sea,' Jos.15.4,46;—'hinder sea,' Zec. 14. 8;—'utmost sea,' De.11.24.

Meekness, a mild and winning sweetness of temper, not easily ruffled by ill-treatment, or provoked to resentment; *is manifested*, by studying not to give just ground of offence to others, Ac.24.16; 1 Co.10.32;—by calmness under provocations, Lu.21. 19; Tit. 1. 7;—by a forgiving and pacific disposition, Mat.5.44; Ro.12.18; 2 Ti.2.22;—by docility in receiving, and promptitude in obeying the word of God, Ja.1.21,22;—by resignation to the will of God under trials, 1 Sa.3.18; Ps.39.9; Job 1.21;—is produced by the Holy Spirit, Ga.5.22,23.

————, *excellency and advantages* of: it is observing what God has required, Mat.11.29; Ga.6 1; Ep. 4.1,2; 1 Ti.6.11; 2 Ti. 2. 25;—a noble victory over corrupt nature, Pr.16.32; 19.11;—is a characteristic of true wisdom, Ja.3.17;—an ornament to our nature, 1 Pe.3.4;—productive of much happiness both to its possessor, and those about him, Is.29.19; Mat.11.29;—has many promises annexed to it, Ps.22.26; 25.9; 37. 11; 147.6; 149.4; Pr.3.34; Is.29.19; 57.15; 66.2; Mat.5 5; 11.29; Col.3.12; Ja.3.13.

Meekness, *to obtain, and to cultivate it*, we ought to consider that it is enjoined by God, Zep.2.3; Col.3.12; 1 Ti.6.11;—attended with many advantages *see* above;—to guard against the contrary temper of mind, Ep.4.31; Col.3.8,13,14;—earnestly to pray for it, Zep. 2. 3; Mat. 7. 7;—and often to meditate on the examples of it in good men, but especially in Christ. *See* next article.

————, examples: of Abraham to Lot, Ge.13.8;—of Moses, Nu.12.3;—of Micaiah to the prophet Zedekiah, 1 Ki. 22. 24;—of Jeremiah, Je. 26. 14;—of Jesus, Is. 53. 7; Mat.11.29; Jn.18.19, &c.

Megiddo, me-gid'do [place of troops], an ancient royal Canaanitish city at the north-east base of Mount Carmel, Jos.17.11; Ju. 1.27;—near to it Jabin's army was routed by Deborah and Barak, Ju. 5. 19;—here, too, Pharaoh-Necho defeated and mortally wounded good king Josiah, 2 Ki.23.29,30. The plain on the southern border of which it stood is called the 'valley of Megiddo,' 1 Ch.35.22;—Megiddon, Zec.12.11.

Mehetabel, me-hĕt'a-bel [blessed of God], wife of Hadad, a king of Edom, 1 Ch.1.50.

Mehujael, me-hū'ja-el [smitten of God], a grandson of Enoch, Ge.4.18.

Mehuman, me-hū'man [faithful, eunuch], an officer of Ahasuerus, Es.1.10.

Mejarkon, me-jär'kon [the waters of yellowness], a city of Dan, near the brook called the Waters of Jarkon, Jos.19.46.

Mekonah, mĕk'o-nah [a place or base of a pillar], a city of Judah, Ne.11.28.

Melchi, mĕl'ki [my king], an ancestor of Joseph, Lu.3.28.

Melchiah, mel-kī'ah [Jehovah's king], son of Pashur the priest, Ne.11.12; Je.38.1.

Melchizedec, mel-kiz'ze-dek [king of righteousness], King of Salem, and priest of the most high God, blesses Abraham, Ge. 14. 18;—a type of Jesus, He. 5. 6; 7. 1, 15;—Abraham said to have paid tithes to him, 7.2.

Melech, mē'lek [a king], a descendant of king Saul, 1 Ch.8.35.

Melita, me-lī'tah, now called *Malta*, an island in the Mediterranean Sea, 20 miles long and 12 broad;—on the coast of which Paul was shipwrecked, Ac.28.1, &c. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

Melody, sweet musical sounds, Am.5.23;—of the *heart* ought to accompany the voice, in praise to God, Ep.5.19.

Melons, herbaceous, climbing plants of the gourd tribe, which produce a fruit the richest and most highly flavoured of all the fleshy fruits;—the Israelites lusted after those of Egypt, Nu.11.5.

Melted, made or become liquid, Ex.16.21; Ju.5.5;—applied to the heart as denoting loss of courage, Jos.5.1;—from distress, Ps. 22.14.

Members, parts of the body, Ps. 139. 16; Mat.5.29; Ja.3.6.

Memorial, that which hands down or preserves the memory of a person or event; as, the names of God, Ex.3.15;—the day of the passover, 12. 14;—the record of a victory, 17.14, &c.

Memory, the power of retaining or recollecting things past, 1 Co.15.2;—memorial, name, report, Pr.10.7; Is.26.14.

Memphis, mĕm'fis (Heb. *Moph*, Ho. 9. 6), a large and celebrated city of Egypt, situated on the west side of the river Nile, about 20 miles south of Cairo, and on the south-west of which stand the renowned *pyramids*. It was the capital of the Pharaohs, who reigned in Lower Egypt in the time of the patriarchs who sojourned there. It is said to have had a circumference of about 19 miles. But its glory has long ago departed. Under the name of *Noph* it is prophesied of, Je.46.19; Is.19. 13; Eze.30.16. Its site is now marked by the insignificant village of *Mitraheny*.

Menahem, mĕn'a-hem [comforter], the son of Gadi, cut off Shallum, and seized the crown of Israel, 2 Ki. 15. 14;—laid waste Tiphsah for refusing to acknowledge him king: purchased, at 1000 talents of silver, the friendship of the King of Assyria, 19;—reigned ten years, and dies, 17.21,22.

Menstruous, monthly flux, or what is defiled by it, Is.30.22; La.1.17; Eze.18.6.

Meonothai, me-on'o-thī, a son of Othniel, 1 Ch.4.14.

Mephaath, mĕf'a-ath [splendour], a city of Reuben, east of Nebo, and 6 miles south-west of Medeba, Jos 13.18; 21.37.

Mephibosheth, me-fib'o-sheth [utterance, or fame of Baal], (1) A son of king Saul by Rizpah, 2 Sa.21.8,9.—(2) The son of Jonathan, received by David, 2 Sa.9.6;—falsely accused by Ziba, 16.1;—excuses himself, 19.24.

Merab, mē'rab [increase, growth], the elder of the two daughters of Saul, who promised her in marriage to David, but gave her to another, 1 Sa.14.49; 18.17,19.

Meraioth, me-rī'oth [rebellions], (1) A son of Ahitub, Ne.11.11; 12.15.—(2) A son of Zerahiah, 1 Ch.6.6.

Merari, mĕr'a-ri [bitter], the third son of Levi, 1 Ch.6.1,16; Ge.46.11.

Merathaim, mĕr-a-thā'im [the land of double captivity], a poetical name for Chaldea, Je.50.21; Eze.23.23.

Merchandise, trade, commerce, De.21.14; Mat.22.5; 2 Pe.2.3; Re.18.11.

Merchants, those of Midian, and other parts of Arabia, were the most ancient, Ge.37.28;—those of Nineveh and Jerusalem, numerous and wealthy, Na.3.16; Eze. 17.4.

Mercurius, mer-kū'rĭ-us, or MERCURY, one of the fabulous heathen gods, Ac. 14. 12;—the god of merchandise.

Mercy, clemency, affectionate pity, Ge.24. 27; Pr.14.21; Je.6.23; Ho.4.1.

———— OF GOD, his compassion to the miserable, Ex. 20.6; 34. 6; 2 Sa. 24.14; Ps. 57.10; 86.5; 100.5; 103.8; 119.64; Is.1.18; 1 Pe.1.3;—it is *tender*, Ps.25.6; 40.11; 79.8; 103.4;—*rich*, Ep.2.4;—*abundant*, 1 Pe.1.3; —*free*, Ex.33.19; Ro.9.18; Tit.3.5;—*manifold*, Ne.9.27; La.3.32;—*filling the earth*, Ps. 119. 64; 145. 9;—*everlasting*, Ps. 100.5; 103. 17; 138. 8. Character of parties towards whom it is exercised, 1 Ki.8.23; Ps. 103.17; Pr.28.13; Is.49.13; 54.7; 55.7; Je.3. 12; Joel 2.13.

————, the duty of man, Pr.3.3; Zec.7.9; Lu.6.36; 10.30, &c.; Ro 12.8; Col.3.12; Ja. 3.17;—the reward of it, Ps.37.26; 112.4,&c.; Pr.3.3,4; 11.17; 16.6; 21.21; Is.58.6; Mat. 5.7; Lu.6.35; Ja.2.13.

Mercy-seat, or *Propitiatory*, the covering or lid of the ark of the covenant, or holy chest, which contained the tables of the law, and over which the cherubim were placed, and the Shekinah resided; and from which God mercifully spake to his people, Ex.25.17,20,22; 26.34; 37.6; Le.16. 13; 1 Ch.28.11. The holy of holies called 'the place (more correctly 'the house') of the mercy-seat,' 1 Ch.28.11.

Meribah, me-ri'bah [chiding], (1) A place where the people of Israel murmured, on the west gulf of the Red Sea, Ex.17.1–7. (2) Another fountain having a similar history in the desert of Zin near Kadesh, Nu. 20.13,34; 27.14; De.32.51; Ps.95.8.

Meribbaal, me-rib'bā-al [contender against Baal], son of Jonathan; also called Mephibosheth, 1 Ch.8.34.

Merodach, me-rō'dak, an idol of the Babylonians, probably the planet Mars, Je.50.2.

Merodach-Baladan, or BERODACH-BALADAN, the son of Baladan, king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Ki.20.12; Is.39.1.

Merom, mē'rom [heights], a marshy lake through which Jordan flows. It lies near Mount Hermon;—near it Jabin and other kings met to fight Joshua, Jos. 11. 5. It is now called *El-Hûleh*.

Meronothite, me-ron'o-thite, (1) A native of some place called Meroneth, 1 Ch.27.30. —(2) A repairer of the walls of Jerusalem, Ne.3.7.

Meroz, mē'roz [secret], a city or place near the brook Kishon, whose inhabitants refused to assist their brethren in their contest with Sisera, Ju.5.23.

Mesha, mē'shah [retreat], (1) The King of the Moabites, tributary to the King of Israel, 2 Ki.3.4;—revolted, 5;—overcome in war, and in rage sacrificed his eldest son, 24–27. The 'Moabite stone,' discovered in 1868 amid the ruins of *Dhibân* (the ancient Dibon), in the heart of the old country of Moab, contained an inscription which was found to be a record of the exploits of Mesha, in singular harmony with the Biblical records of that period. This stone, of black basalt, was erected B.C. 896, in the second year of the reign of Ahaziah king of Israel, the very year of Elijah's translation. During all these ages it had stood unchanged till the period of its discovery. It was afterwards broken into fragments by the Bedouins, but impressions of the inscription had been previously obtained, so that with the aid of what is found on the fragments it may be regarded as complete. It is the only extant specimen of Moabite literature.—(2) A place in the possession of the Jokhanites in south-eastern Arabia, Ge.10.30.

Meshach, mē'shak [ram], the sun-god of the Chaldeans, the name given to Mishael, one of the Hebrew youths who were Daniel's companions, Da.1.7.

Meshech, mē'shek [drawing out, possession], the sixth son of Japheth, Ge. 10. 2; Ps.120.5.

Meshelemiah, mĕsh-el-e-mī'ah [whom Jehovah treats as a friend], the father of Zechariah, one of the porters of the tabernacle of the congregation, 1 Ch.9 21;—called Shelemiah, 26.14;—Shallum, 9.18.

Meshullam, me-shul'lam [friend, *i.e.* of God], one who returned from the Babylonish captivity, Ne.3.4,30; 10.20. There are about twenty different persons of this name mentioned in Scripture.

Mesopotamia, mĕs-o-po-tā'mi-a [middle of rivers], Heb. *Aram-naharaim* [Aram of the two rivers], a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*, Ge. 28.2. This region, Syria or Aram, 'between the two rivers,' is nearly 700 miles long, and from 50 to 250 broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Ge.11.31; xxix.xxx.; Ne.9.7; Ac.7.2;—from it came Balaam to curse Israel, De.23.4;—persons from it were present at Jerusalem on the day of Pentecost, Ac.2.9. It is now under Persian rule.

Mess, a share of meat at table, Ge.43.34.

Message, an errand,—an awful one to Eglon, Ju.3.20;—the revelation of God's will so called, 1 Jn.1.5.

Messenger, 1 Sa.11.7; 2 Ch.36.2;—the spies so called, Jos.6.17;—minister of the gospel, 2 Co. 8. 23;—Christ the Messenger of the Covenant, Mal.3.1.

Messiah [anointed], a Hebrew word of the same import with *Christ* in Greek;—prophecies relating to him, and the glories of his reign, Is.2.2; 9.6, &c.; 11.1, &c.; xii.; 32. 1, &c.; Je.23.5; 33.15; Eze.34.23; Da.2.44; 7.27; Am.9.11; Mi.4.1; 5.2, &c.; Zec.3.8; 6. 12; 9.9; Mal.3.1;—to be cut off, Da.9.26; —mourning for him, Zec.12.10;—expected by the Jews at the time of our Saviour, Mar.15.43; Lu.2.38; Jn.4.25; 10.24; 11.27. *See* PROPHECIES, CHRIST, JESUS.

Mete, measure, Ex. 16. 18; Ps.60.6; 108.7; Mat.7.2; Mar.4.24; Lu.6.38.

Metheg-Ammah, mē'theg-ăm'mah [the bridle of Ammah, *i.e.* of the mother city], was either Gath, or some other city near it;—it was taken from the Philistines by David, 2 Sa.8.1.

Methuselah, me-thū'se-lah [man of arms], the son of Enoch, Ge.5.21;—father of Lamech, 25;—died at the age of 969 years, and was the oldest of whom we read, 27;—was contemporary with Adam 243 years, and with Noah 600 years;—the flood commenced that very year in which he died, A.M. 1656.

Meunim, me-eū'nim [dwelling-places], one of the order of Nethinims, Ne.7.52.

Miamin, mi-a'min [the right hand], a returned captive, Ezr.10.25; Ne.12.5.

Micah, mī'kah [who is as Jehovah?], (1) One of the minor prophets, who began to utter his predictions about 750 years before Christ, Mi.1.1;—he continued prophesying about fifty years, from the commencement of the reign of Jotham to the close of that of Hezekiah, Je.26.18.—(2) An Ephraimite, the son of a rich and superstitious widow, Ju.17.1, &c.;—robbed of his gods by the Danites, 28.18.

Micaiah, mī-kai'ah [who is as Jehovah?], (1) A prophet of the Lord in the days of Ahab, who hated him for his faithfulness, 1 Ki.22.8;—foretells the death of Ahab, and the defeat of Israel, 17–28.—(2) The mother of Abijah, 2 Ch. 13.2;—the son of Gemariah, who informed the princes of Judah that Baruch had read to the people Jeremiah's prophecies, Je.34.11.

Michael, mī'ka-el [who is like God?], an archangel, or the chief of the angelic prin-

ces, Da. 10. 13; 12. 1;—his contention with the devil, Jude 9;—fights against the dragon, Re. 12. 7.

Michal, mī'kal [who is as God?], the youngest daughter of Saul, married to David, 1 Sa. 18. 20;—saves his life by a stratagem, 19. 12;—given to Phalti, 25. 44;—brought back to David, 2 Sa. 3 13;—despises him for dancing before the ark, 6 16,20.

Michmash, mik'mash [something hidden], a city of Benjamin, near to which Jonathan and his armour-bearer began a noted defeat of the Philistines, 1 Sa. 13. 5; 14. 1, &c.;—it was rebuilt after the captivity, Ne. 11. 31. The insignificant modern village of *Mŭkhmas*, about 7 miles north of Jerusalem, occupies its site.

Michmethah, mik'me-thah [hiding-place], a town on the north border of Ephraim, Jos. 16 6; 17. 7.

Middlemost, in the midst, Eze. 42. 5.

Midian, mid'ī-an [strife], the fourth son of Abraham by Keturah, Ge. 25. 2;—he was the father of the Midianites, 37. 28;—he gave name to the land of Midian Madian, Ac. 7. 29, into which Moses fled, and where Jethro, his father-in-law, resided, Ex. 2. 15, 16; 18. 1;—'curtains of,' Hab. 3. 7.

Midianites, descendants of Midian, settled on the borders of Moab and Edom, Ge. 36. 35;—to a company of, Joseph was sold, 27. 25;—joined with Moab in inciting Balaam to curse Israel. Nu. 22. 4–7;—to be vexed for enticing the Israelites to the worship of Baal-peor, 25. 17;—defeated, 31. 1;—offering after the victory over them, 48;—oppress the Israelites, Ju. 6. 1;—conquered by Gideon, 7. 16; 8. 17,28.

Midnight, Ex. 11. 4; 12. 29; Mat. 25. 6.

Midwives, their laudable behaviour in Egypt, Ex. 1. 15;—God's kindness to them, 20,21.

Migdal El, mig'dăl-el [the tower of God], one of the 'fenced cities' of Naphtali, Jos. 19 38.

Migdal Gad, mig'dăl-găd [tower of Gad], a town of Judah in the plain of Philistia, about 2 miles east of Ascalon, Jos. 15. 37.

Migdol, mig'dol [a tower], (1) A place on the west coast of the Red Sea, near to which the Hebrews encamped before they passed through it, Ex. 14. 2; Nu. 33. 7,8.—(2) A city in the north-east border of Lower Egypt, where a colony of Jews settled after the destruction of Jerusalem, Je. 44. 1; 46. 14.

Mightily, powerfully, De. 6. 3; Ac. 18. 28; 19. 20; Col. 1. 29.

Mighty Men, Heb. *Gibborim*, David's bodyguard, composed originally of the 600 men who joined him in his exile. They were formed into three divisions of 200 each, and thirty bands of twenty each. The captains of the twenties formed 'the thirty,' and of the two hundreds 'the three;' and the captain of the whole guard was called 'the captain of the mighty men,' a post held by Abi-shai the son of Zeruiah, 2 Sa. 23. 8–39; 1 Ch. 11. 11–47.

Milcah, mil'kah [a queen], (1) Daughter of Haran and Nahor's wife, Ge. 11. 29; 22. 20.—(2) One of Zelophehad's daughters, Nu. 26. 33.

Milcom, mil'kom. *See* MOLECH.

Mildew, a destructive dew, which spots and corrodes plants, De. 28. 22; Am. 4. 9; Hag. 2. 17.

Mile, the Roman mile = a thousand paces, or 1618 yards, thus 142 yards less than our mile, Mat. 5. 41.

Miletum, mi-lē'tum, a place where Paul left Trophimus sick, 2 Ti. 4. 20;—probably the same as Miletus.

Miletus, mi-lē'tus, a seaport city in Asia Minor, and about 40 miles south of Ephesus;—Paul's arrival at, and address to the elders of Ephesus, Ac. 20. 15–17. It originally stood on the coast; but now, by reason of the silting up of the Meander, it is 10 miles inland. The ruins of the city bear the name of *Melas* among the Turks.

Milk, the land of Canaan flowed with, or was rich in pasture, Jos. 5. 6;—*figuratively*, the elementary or most simple parts of instruction, 1 Co. 3. 2; He. 5. 12;—that which is *sincere*, is pure and unadulterated truth, 1 Pe. 2. 2.

Millennium, the thousand years during which Christ shall reign gloriously in his church, Re. 20. 1–8.

Millet, a coarse grain given to cattle, but seldom used by men, except in times of great scarcity, Eze. 4. 9.

Million, ten hundred thousand, Ge. 24. 60.

Millo, mil'lo [fulness], (1) A noted person, whose family assisted the Shechemites in making Abimelech king, Ju. 9. 6.—(2) A place where king Joash was murdered, 2 Ki. 12. 20.—(3) The name of a part of the citadel of Jerusalem, probably the rampart, 2 Sa. 5. 9; 1 Ch. 11. 8; 1 Ki. 9. 15, 24; 11. 27. In the Heb. the definite article is always prefixed to it—'*the* Millo.'

Mills, MILLSTONES, were anciently small, about the size of a common grindstone, and easily turned by the hand; and in which corn was ground by women and slaves, De. 24. 6; Ju. 16. 21; Is. 47. 2; Je. 25. 10; Mat. 24. 41.

Mincing, walking with proud and affected gait, Is. 3. 16.

Mind, a *carnal*, or fleshly and unrenewed, Ro. 8. 6, 7; Col. 2. 18;—a *spiritual*, or renewed and heavenly, Ro. 8. 6;—a *double*, or deceitful and inconstant, Ja. 1. 8;—a *reprobate*, one given up of God, Ro. 1. 28.

Mingled, mixed, Ex. 9. 24; Mat. 27. 34; Mar. 15. 23; Re. 8. 7.

Miniamin, min-ni'a-min [right hand], one of the high-priests, Ne. 12. 17,41.

Minister, (1) A servant; Christ so called, Ro. 15. 8; He. 8. 2.—(2) Angels, Ps. 104. 4.—(3) Those who preach the gospel, and dispense the ordinances of baptism and the Lord's supper, 1 Co. 3. 5.—(4) Magistrates, Ro. 13. 4,6.

Ministers, of the gospel of Christ, are styled *pastors*, Ep. 4. 11;—*teachers*, 1 Co. 12. 28;—*labourers*, Mat. 9. 38; 1 Co. 3. 9;—*workers*, 2 Co. 6. 1;—*stewards*, 1 Co. 4. 1, 2; 1 Pe. 4. 10;—*watchmen*, Is. 52. 8; Ep. 6. 18;—*bishops* or overseers, 1 Ti. 3. 1; Tit. 1. 7;—*rulers*, 1 Ti. 5. 17;—*preachers*, 2. 7; 2 Ti. 1. 11;—*elders* or presbyters, Tit. 1. 5; 1 Pe. 5. 1;—*servants*, 2 Ti. 2. 24; 2 Pe. 1. 1;—*angels*, signifying messengers or persons sent, Re. 2. 1,8,12,18; 3. 1,7,14.

———, the qualifications which they ought to possess, 1 Ti. 3. 1–8; Tit. 1. 6–9;—holy and pure, Le. 21. 6; Is. 52. 11; 1 Ti. 3. 9;—patient, 2 Co. 6. 4; 2 Ti. 2. 24;—humble, Ac. 20. 19;—disinterested, 2 Co. 12. 14; 1 Th. 2. 6;—affectionate, Phi. 1. 7; 1 Th. 2. 8,11.

———, in what light to be considered, 1 Co. 4. 1; 2 Co. 5. 20; 6. 1;—to have a regular call from Christ and his church, Jn. 10. 1; Ac. 1. 15–26; 14. 23; 26. 16; 1 Ti. 4. 14; Tit. 1. 5; He. 5. 4.

———, *their duty:* diligent in studying, preaching, &c., Ro. 12. 7; 1 Co. 9. 16; Phi. 1. 20; Col. 4. 4; 1 Ti. 4, 6, 13; 5. 17; 2 Pe. 1. 12;—strive to edify, Je. 3. 15; Jn. 21. 15–17; Ac. 20. 28; 2 Co. 12. 19; 1 Pe. 5. 2;—preach with boldness, Is. 58. 1; Eze. 2. 6; Mat. 10. 27,28; Ac. 4. 19,31; 5. 29; Ep. 6. 19;—without reserve, Ac. 5. 20; 20. 20, 27; Ro. 15. 19;—in purity, 2 Co. 2. 17; 4. 2; 2 Ti. 2. 15; Tit. 1. 9;—much in prayer, Ac. 6. 4; Ep. 1. 15–20; 3. 14–19;—reprove, if necessary, 1 Th. 2. 2; 1 Ti. 5. 20; 2 Ti. 4. 2; Tit. 1. 13; 2. 15;—guard men from sin, 1 Co. 4. 2; 1 Th. 2. 11; 1 Ti. 4. 6; He. 13. 17;—set good examples, Mat. 23. 3; Ro. 2. 21; 2 Co. 6. 4; 1 Th. 2. 10; 2 Th. 3. 7; 1 Ti. 6. 11; Tit. 2. 7; 1 Pe. 5. 3;—peaceable and patient, 1 Co. 9. 19; 2 Co. 6. 3; 1 Ti. 3. 3; 2 Ti. 2. 24; Tit. 1. 7;—not worldly-minded, 1 Co. 10 33; 1 Ti. 3. 3; 2 Ti. 2. 4; Tit. 1. 7; 1 Pe. 5. 2;—how to behave to those who oppose them, Mat. 10. 14; Lu. 9. 5; 10. 11; Ac. 18. 6; Ga. 6. 1; 2 Ti. 2. 25.

———, ought to be treated with respect, Mat. 10. 40; Lu. 10. 16; Jn. 13. 20; 1 Co. 16. 10,16; Phi. 2. 29; 1 Th. 4. 8; 5. 12; 1 Ti. 5. 17; He. 13. 7, 17;—entitled to a maintenance, Mat. 10. 10; Lu. 10. 7; 1 Co. 9. 7; Ga. 6. 6; 1 Th. 2. 6; 2 Th. 3. 9; 1 Ti. 5. 18; 2 Ti. 2. 6;—to be much prayed for, Ep. 6. 18,19; Col. 4. 3; 1 Th. 5. 25; 2 Th. 3. 1.

Ministration, (1) The period of continuance in office, Lu. 1. 23.—(2) Distribution of alms, Ac. 6. 1; 2 Co. 9. 13.—(3) 'Ministration of death;' 'of the Spirit,' 2 Co. 3. 7,8.

Minni, min'ni [division], supposed to be a contraction for Armenia, Je. 51. 27.

Minnith, min'nith [allotment], a town of the Ammonites, a few miles east of Heshbon, Ju. 11. 33;—famed for its fine wheat, Eze. 27. 17.

Minstrel, a musician or piper, 2 Ki. 3. 15; Mat. 9. 23.

Mint, a well-known garden herb, of which the Pharisees paid tithes, though not required by the law, Mat. 23. 23. The law required tithes only of the produce of the field, De. 14 22.

Miracles, wonderful effects, above human or natural power, performed in attestation of divine truth, and therefore the proper evidence of a divine mission, Ex. 4. 2; Jos. 2. 10; 5. 1; 1 Ki. 18. 24; Ju. 5. 36; 10. 25; Ac. 16. 25;—the *reality* of those wrought by Christ, and by prophets and apostles, proved by their *number* and *variety*;—their being performed *publicly*, and not in a corner;—before *enemies* as well as friends;—*instantaneously*, and not by slow degrees;—*independent* of all second causes;—were such as *all men could examine* and judge of; and all served *an important end*, worthy of a divine author, viz. to establish divine truth. For the illustration of these, see the following articles.

Miracles, wrought by *Moses* and *Aaron;* their rod became a serpent, and swallowed the rods of the magicians, Ex. 7. 10, 12;—turned the waters of the Nile into blood, 20;—covered the land of Egypt with frogs, 8. 6;—caused the dust of the land to become lice, 17;—brought grievous swarms of flies, 24;—a murrain, or death of cattle, 9. 3;—boils and blains on man and beast, 10;—grievous thunder, lightning, and hail, 23;—locusts over the land, 10. 12;—palpable and awful darkness, 21;—divided the Red Sea, 14. 21;—sweetened the bitter waters of Marah, 15. 25;—brought water for all the congregation out of the rock at Rephidim, 17. 6;—obtained victory for Israel over Amalek, hy holding up Moses' hand, with the rod of God, 9–13, &c.

———, in feeding the Israelites by manna. *See* MANNA.

———, by *Joshua;* when Jordan overflowed its banks, it parted, and allowed the Israelites to pass over dry, Jos. 3. 14–17;—the walls of Jericho fell down flat, when he taught the Israelites to shout, 6. 8–21;—at his word the sun and moon stood still, 10. 12.

———, wrought by *Elijah;* caused the widow of Zarephath's barrel of meal not to waste, 1 Ki. 17. 14–16;—raised to life the widow's son, 21–23;—obtained fire from heaven to consume the sacrifice, 18. 30–38;—obtained rain, after a long drought of three years and a half, 41–45;—twice brought fire from heaven, which consumed each time a captain and fifty men of Ahaziah, 2 Ki. 1. 10, 12;—divided Jordan, 2. 8.

———, wrought by *Elisha;* divided Jordan, 2 Ki. 2. 14;—healed the waters at Jericho, 21. 22;—obtained a large supply of water, 3. 16–20;—multiplied the widow's oil, 4. 3–6;—raised to life the son of the Shunammite, 32–35;—prevented the fatal effects of poison, 40, 41;—fed a hundred men with a few loaves, 42–44;—cured Naaman's leprosy, 5. 10, 14;—inflicted the leprosy on Gehazi, for his sin, 27;—caused iron to swim, 6. 6;—smote the army of the king of Syria with blindness, 18;—man revived by touching Elisha's bones, 2 Ki. 13. 21.

———, *Daniel*, Shadrach, Meshach, and Abed-nego, were cast into a burning fiery furnace, but unhurt, Da. 3. 19–26;—Daniel cast into a den of lions, was preserved, 6. 10–24.

———, *Jonah* fled from God's command; was cast into the sea, and was preserved three days and three nights; and was restored, and obliged to perform his commission, Jonah 1. 1–10; 2. 1–4.

———, performed by *Christ;*—turned water into wine, Jn. 2. 7;—healed a nobleman's son at Capernaum, 4. 50;—passed unseen through the multitude, Lu. 4. 30;—gives a miraculous draught of fishes, 5. 4;—cured a demoniac, Mar. 1. 25; Lu. 4. 33;—healed Peter's wife's mother, Mat. 8. 15; Mar. 1. 29; Lu. 4. 38;—cured multitudes, Mat. 4. 24; Mar. 1. 34;—cleansed a leper, Mat. 8. 3; Mar. 1. 40; Lu. 5. 12;—healed the paralytic let down in a bed, Mat. 9. 6; Mar. 2. 3; Lu. 5. 18;—the impotent man at Bethesda, Jn. 5. 5–9;—the withered hand, on the Sabbath, Mat. 12. 10; Mar. 3 1; Lu. 6. 6;—cured a great number, Mar. 3. 10; Lu. 6. 17;—the centurion's servant, Mat. 8. 5; Lu. 7. 1;—raised to life the widow's son at Nain, Lu. 7. 7–15;—healed a demoniac, Mat. 9. 32; Lu. 11. 14;—stilled the tempest, Mat. 8. 24; Mar. 4. 37; Lu. 8. 23;—cast out a legion of devils, Mat. 8. 28; Mar. 5. 2; Lu. 8. 26;—healed a woman of a bloody issue, Mat. 9. 20; Mar. 5. 25; Lu. 8. 43;—raised the daughter of Jairus, Mat. 9. 18; Mar. 5. 22; Lu. 8. 41;—gave sight to two blind men, Mat 9. 27;—cured a dumb demoniac, 32; Lu. 11. 14;—gave power to the apostles to heal, Mat. 10. 1; Mar. 3. 15; 6. 7; Lu. 9. 1;—healed many, Mat. 14 14; Lu. 9. 11;—fed five thousand with five loaves and two fishes, Mat. 14 17; Mar. 6. 35; Lu 9 12. Jn. 6 5;—walked on the sea, Mat. 14. 26. Mar. 6. 48;—healed the daughter of the Syro-Phenician woman, Mat. 15. 22; Mar. 7. 24;—one who was deaf and dumb, Mar 7. 32;—healed multitudes, Mat 15. 30;—fed four thousand with seven loaves and a few fishes, 34; Mar. 8 5.—cured a blind man, Mar. 8. 22;—a deaf and dumb demoniac, Mat. 17 14 Mar 9 14; Lu. 9. 37;—causes a fish to bring the tribute money, Mat 17. 27;—gives sight to a man born blind, Jn. 9. 6, 7;—healed a woman who had been diseased eighteen years, Lu. 13. 11;—cured the dropsy on the Sabbath, 14. 2;—cleansed ten lepers, 17 12.—raised Lazarus from the grave, Jn. 11 44.—cured blind Bartimeus, Mat 20. 34, Mar. 10. 52; Lu. 18. 42;—withered the barren fig-tree, Mat. 21. 19; Mar. 11. 13;—restored the ear of Malchus, Lu. 22. 51;—caused a miraculous draught of fishes after his resurrection, Jn. 21. 6.

Miracles, wrought by the *Apostles* in the name of Christ;—Peter healed a lame man, Ac. 3. 6;—many signs and wonders wrought by the apostles, 5. 2;—the Holy Ghost communicated by Peter and John, 8. 14–17;—Eneas made whole, 9. 34;—Dorcas restored to life, 40;—Paul heals a cripple at Lystra, 14. 8–10;—casteth out a spirit of divination from a damsel, 16. 16;—the Holy Ghost given by the imposition of hands, 19. 6;—restored Eutychus to life, 20. 10–12;—healed the father of Publius, and many others, 28. 8,9.

———, pretensions to them in proof of idolatry not to be regarded, De. 13. 1;—delusive ones foretold, Mat. 24. 24; 2 Th 2. 9; Re. 13. 13; 16. 14; 19. 20.

Miriam, mir'ī-am [bitterness], the same name as Mary in the N. T., the sister of Moses and Aaron, leads the song after the passage through the Red Sea, Ex. 15. 20;—her punishment for complaining of Moses, Nu. 12. 14;—her death at Kadesh-barnea in the first month of the fortieth year after the exodus, 20. 1.

Mirth, unseasonable, reproved, Pr. 14. 13; 25. 20; Ec. 2. 2; 7. 2;—sometimes allowable, 3. 4. *See* JOY.

Miscarrying, abortive, Ho. 9. 14.

Mischief, hurt or injury, falls upon the contrivers of it, Ps. 7. 14; 9. 15; 52. 1; 57. 6; 64. 8; Pr. 4. 16; 26. 27; Ec. 10. 8; Is. 33. 1.

———, or violence, complained of and censured, Ps. 140. 1, &c.; Pr. 10. 23; 14. 17; 21. 10.

Miserable, unhappy, Job 16. 2; 1 Co. 15. 19; Re. 3. 17.

Mishael, mi-shā'el [entreaty], (1) One of the sons of Uzziel the uncle of Moses, Ex. 6. 22.—(2) One of Daniel's companions, Da. 1. 6;—(3) One that stood by Ezra, Ne. 8. 4.

Misrephoth-Maim, mis're-foth-mā'im [burnings of water], a place on the sea-coast, a few miles north of Sidon;—to this place Joshua pursued the Canaanites who had arrayed themselves against him, Jos. 11. 8.

Mist, a moist and dusky vapour, Ge. 2 6;—blindness, Ac. 13. 11;—inextricable gloom, 2 Pe. 2. 17.

Mite Gr. *lepton*, a small copper coin equal in value to about $\frac{1}{8}$th of a penny, Mar 12. 42; Lu. 12. 59; 21. 2.

Mithredath, mith're-dath, (1) An officer of Cyrus, Ezr. 1. 8. In Ezr. 7. 21, and Da. 3. 23, this word is rendered 'treasurer.'—(2) One who opposed the rebuilding of the walls of Jerusalem, Ezr. 4. 7.

Mitre, a kind of turban or crown for the high-priest, Ex. 28. 36; 39. 30.

Mitylene, mit-ī-lē'ne, the chief city of the island of Lesbos, in the Ægean Sea,—through it Paul passed in his way from Corinth to Judea, Ac. 20. 14. The modern town is called *Mitylen*.

Mixed, joined, Ex. 12. 38; Ne. 13. 3; Ho. 7. 1; He. 4. 2.

Mixtures, in seed and cattle to be avoided, De. 22. 9, &c.

Mizpeh, miz'peh [a watch-tower], (1) A city of the tribe of Judah, situated in the plain of Philistia, Jos. 15 38.—(2) A city of Benjamin, Jos. 18. 26;—here Saul was elected king, 1 Sa. 10. 17–21.—Gedaliah was assassinated, 2 Ki. 25. 23, 25. Je. 40 6–15.—(3) On Mount Gilead, named by Laban, Ge. 31. 23, 25, 48, 52.—here Jephthah resided, Ju. 11 11.—(4) Mizpeh of Moab, where the king lived to whom David committed the care of his parents, 1 Sa. 22. 3.—

(5) The land of Mizpeh, Jos.11.3.—6 The valley of Mizpeh, Jos.11.3,8 This is probably the country of Cœle-Syria.

Mizraim, miz-ra'im [distress, straitness], 1 The son of Ham, Ge.10.6,13.—2 The name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Misr*, *i.e.* the Upper and the Lower *Misr*, the name by which Egypt is still spoken of by the Arabs. In Is.11.11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

Mnason, nā'son, an aged disciple of Christ, a native of Cyprus, Ac.21.16.

Moab, mō'ab [of the father], 1 The son of Lot by his eldest daughter, and the father of the Moabites, Ge.19.37.—2 An ancient kingdom, eastward of the Dead Sea, and south-east of Judea, the inhabitants of which are called Moabites. *See* MOABITES.

Moabites, mō'ab-ites, not to be received into the congregation of Israel, De.23.3;—conquered by David, 2 Sa.8.2;—rebel after the death of Ahab, 2 Ki.1.1;—defeated, 3.24; the king sacrifices his son, 27;—their desolation foretold, Is.15.1, &c.; 16.1; Je.48.1; Eze.25.8; Am.2.1; Zep.2.8;—to be restored, Je.48.47.

Mob, at Thessalonica, raised against Paul by the Jews, Ac.17.5;—at Ephesus, 19.25-41;—metaphorically represented, Ps.65.7.

Mocking, at others censured, Job 13.9; Ps. 35.16; Pr. 17. 5; 30. 17;—of Ishmael at the birth of Isaac, Ge.21.9;—of young men at Elisha, 2 Ki. 2. 23;—of Sanballat and Tobiah, Ne. 2. 19; 4. 1-3;—of Herod and his men of war at Christ, Lu.23.11;—of the Roman soldiers, 36;—of the Jews at the apostles, Ac. 2. 13;—of the Athenians at Paul's preaching, 17.32.

Moderation, calmness of mind, temperance, equanimity, enjoined, 1 Co.7.29,31; Phi 4.5.

Modesty, humble and chaste deportment, enjoined, Ep.5.3,4; 1 Ti.2.9.

Moisture, sap, wetness, Ps.32.4; Lu.8.6.

Moladah, mol'a-dah [birth, lineage], a city in the extreme south of Judah, afterwards given to Simeon, Jos.15.26; 19.2; 1 Ch.4.28.

Mole, Is. 2. 20, a well-known animal that burrows in the earth. The word so rendered in Le. 11. 30 means properly the chameleon;—that rendered 'weasel' in 29 is properly the mole.

Molech, mō'lek [king], the national god of the Ammonites. It was made hollow and a fire was kindled within it, and when the arms were red-hot the victims were cast into them and immediately consumed. Children not to be sacrificed to him, Le. 18.21; 20.2;—some of them were, 2 Ki.16. 3; 21. 3, 6; Je. 32. 35; Eze. 20. 31;—called Milcom, 1 Ki.11.5;—Moloch, Ac.7.43.

Mollified, softened, Is.1.6.

Molten, melted, Ex 32.4; 1 Ki.7.16; Job 28. 2; Mi.1.4.

Moment, the shortest space of time, Ps.30. 5; Lu.4.5, 1 Co.15.52.

Money, traded with anciently by *weight*, not coined;—Abraham weighed 400 shekels of silver as the price of his burying-place, Ge 23. 15, 16;—Joseph was sold for 20 shekels of silver, 37. 28;—coined, used in the time of Christ, Mat.22.19,20.

———, usefulness of, Ec. 7. 12; 10. 19;—danger from the love of it, 1 Ti.6.10.

Money-changers, persons who, at a certain rate of profit, gave smaller pieces of money for greater, or greater for smaller, to accommodate those who came to the temple;—twice driven by Christ out of the courts of the temple, Mat.21.12; Jn.2.14,15.

Monsters, things unnatural, La.4.3.

Month, the time of a moon's revolution. *See* YEAR.

Monuments, tombs, or idol-temples, by sleeping in which idolaters expected dreams or visions from their gods, Is.65.4.

Moon, a secondary planet, always attendant on our earth. Her diameter is 2175 miles, and 240,000 miles distant from us. She has no light, except what she reflects from the sun. Her appointment and use, Ge.1. 14; Ps.104.19;—stood still, Jos.10.12;—an object of idolatrous worship, De.17.3; Job 31. 26; Je. 44. 17.—called 'the lesser light,' Ge. 1. 16;—the church compared to, Ca. 6. 10.

Moral Duties, exhortation to them, Ro.12. 1, &c.; Ep.4.1; 5 1, &c.; Phi. 4. 8; Col. 3.1; 1 Th.4.1; 5. 4; Tit. 3. 8; He.13.1, &c.; 1 Pe. 1.15; 2 Pe.1.5;—comprised in a small compass, Mi.6.8; Mat 7.12; 22.37; Ga.5.14.

Morasthite, mo-rās'thite, an inhabitant of Morasheth, Je.26.18,—Micah the prophet said to be one, Mi.1.1.

Mordecai, mor'de-ky [a votary of Merodach], the son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin; was carried to Babylon along with Jehoiachin, king of Judah;—the guardian of Esther, Es. 2.5;—discovers a treason, 21;—rewarded for it, 6. 6;—his mourning on account of a decree against the Jews, 4.1;—advanced, 8.1,15; 10.3;—returned to Jerusalem, Ezr.2.2; Ne.7.7.

Moreh, mō'reh [high oak], (1) An oak, or grove of oaks near Shechem, the first halting-place of Abram after his entrance into Canaan, Ge.12.6;—again mentioned on the entrance of the Israelites into Canaan, De. 11.30. —(2) A hill in the plain of Jezreel, Ju 7.1,12.

Moriah, mo-rī'ah [the appearance of Jehovah], a mountain within the walls of the east part of Jerusalem;—here Abraham intentionally offered Isaac, Ge. 22. 2;—here Solomon built the temple, 2 Ch.3.1. The great mosque is now on its summit.

Morning, *eyelids* of, or first appearance of light, Job 41.18;—*wings* of, rapid spread of the sunbeams, Ps.139.9.

Morsel, a small piece of bread, Ge.18.5; Ps. 147.17; Pr.17.1; He.12.16.

Mortal, liable to death, as the body of man is, Job 4.17; Ro.6.12; 8.11; 1 Co.15.53.

Mortar, cement to connect stones in building, Ge.11.3; Le.14.42;—also a vessel for braying in with a pestle, Nu.11.8; Pr.27.22.

Mortgaged Land, consigned to a creditor to be his, if not redeemed within a limited time, Ne.5.3.

Mortification, or putting to death the body of sin; how to be exercised, Ec.7.2; Mar.8. 34; 1 Co.9.25; Ga.6.14; Col.3.5.

Mosera, mo-sĕr'ah [learning, discipline, a bond], the place where Aaron died and was buried, De.10.6;—also called Moseroth, as one of the places where Israel encamped, Nu.33.30.

Moses, mō'zez [drawn out of the water], the brother of Aaron, and the illustrious Jewish lawgiver *see* AARON;—born, Ex.2.2;—the son of Amram, 1 Ch.6.3;—saved by Pharaoh'sdaughter, Ex.2.5;—kills an Egyptian, 12;—goes to Midian, 15;—marries Zipporah, 21;—his sons, 22;—God appears to him in the bush, 3.2;—in Midian, 4.19;—returns to Egypt, 20;—circumcises his son, 25;—meets Aaron, 27;—his age at the time, 7. 7;—his rod becomes a serpent before Pharaoh, 10;—his song after passing through the Red Sea, 15.1, &c.;—goes up to Mount Sinai, 24.1;—builds an altar, 4;—continues forty days without food, 18;—desires to see the glory of God, 33.18;—shown it, 34.5;—passes a second time forty days without food, 28;—his face shines, 29;—complains of his charge, Nu.11.10;—smites the rock at Meribah, 20.7;—his address to the Israelites before his death, and recapitulation of their history, De.1.1, &c.;—his warning concerning their future disobedience, 31.29;—his song on the same subject, xxxii.;—blesses the tribes, xxxiii;—not permitted to go over Jordan, 3.26;—views the land of Canaan from Mount Nebo, 34. 1;—dies, 5;—his age, 7;—and character, 10;—his prayer, Ps.xc.;—his laws to be remembered, Mal. 4. 4;—the Israelites said to be baptized to him, 1 Co.10.1;—his faith celebrated, He.11.23-28.

Mote, a speck, or minute particle of dust, Mat.7.3,4.5; Lu.6.41,42.

Moth, a very small and frail insect, Ps.39. 11; Mat.6.19;—emblem of men's weakness, Job 4.19;—devastations of, Ps.50.9.

Mother. This name among the Hebrews denotes also a grandmother, 1 Ki.15.10;—a distant female ancestor, Ge. 3. 20. *See* PARENTS.

Mountains. Palestine is very mountainous. The expression 'mountains of Israel,' Eze. 36. 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Jos.19.26;—Ebal, in Samaria, 8.30;—En-gedi, near the Dead Sea, 15. 62;—Gaash, in Ephraim, 24. 30;—Gilboa, south of the valley of Jezreel, 2 Sa. 1. 21; Gilead, beyond Jordan, Ge.31. 21;—Gerizim, in Samaria, Ju. 9. 7;—Hermon, beyond Jordan, Jos. 11. 3;—Hor, in Idumea' Nu.20.25;—Horeb, near to Sinai, De.1.2;—Lebanon, or Libanus, which separates Canaan on the north from Syria, 3. 25;—Moriah, on which the temple was built, 2 Ch.3.1;—Nebo, part of the mountains of Abarim, Nu.32.3;—Olives, on the east of Jerusalem, Mat. 21. 1;—Paran, in Arabia, Ge. 14. 6; De.1.1;—Pisgah, in the country of Moab, Nu.21.20;—Seir, in Idumea, Ge.14.6;—Sinai, in Arabia, Ex. 19. 2; De.33.2;—Sion, or Zion, in Jerusalem, 2 Sa.5.7; 2 Ki.19.21;—Tabor, in Lower Galilee, to the north of the great plain, Ju.4.6; *figuratively*, a difficulty is a 'great mountain,' Zec.4.7, or comp. Ps.30.7; 36.6; 46.3; 97.5; 125.2; Is.54.10; Je.3.23;—Messiah's kingdom compared to a mountain, Is.2.2; 11.9; Da.2.35.

Mourning, grief, for the dead not to be attended with disfiguring the body, De.14.1;—accompanied with plaintive music, Mat. 9. 23;—preferable to laughter, Ec. 7. 2;—threatened to the Israelites, Am.8.10; Mi. 1. 16; Zec.12.11;—over mystical Babylon, Re.18.19.

——— FOR SIN the evidence of repentance, Ps.38.6; 51.2; Mat.5.4; 1 Co.5.2; Ja.4.9.

——— for Jacob, Ge.50.3;—for Aaron, Nu.20.29;—for Moses, De.34.8;—of David for his child, 2 Sa. 12. 16;—of the king of Israel for the famine in Samaria, 2 Ki.6.30;—of David for Saul and Jonathan, 2 Sa.1. 11;—for Abner, 3.31;—for Absalom, 18.33, &c.;—for his friend, Ps.35.13;—of the Israelites after the destruction of Jerusalem, La. 2. 10;—of Darius on the condemnation of Daniel, Da.6.18.

Movable, capable of being moved, Pr.5.6.

Mower, a cutter of hay or corn, Ps. 129. 7; Am.7.1.

Mowings (KING'S). The best or earliest of the pasture was assigned to the king for his war-horses, Am.7.1.

Mufflers, vails or masks with which women cover their face, all except the eyes, Is. 3.19.

Mulberry trees, trees which, as the name imports, produce berries full of cooling and pleasant juice, 2 Sa.5.23,24. They abound in Syria;—their leaves are the appropriate food of the silk-worm;—called 'sycamine-tree,' Lu.17.6.

Mules, the mongrel produce of the horse and ass, very sure-footed, and hardy for travelling;—David and his sons rode on them, 2 Sa.13.29;—Solomon rode on one at his coronation, 1 Ki. 1. 33, 38;—Ahab had vast numbers of them, 1 Ki.18.5;—breeding of, forbidden, Le.19.19.

Multiply, to increase in number, Ge.1.22; Ex.1.10; 2 Co.9.10.

Multitude, a great number, not to be followed to do evil, Ex.23.2; Mat.7.13.

Munition, a fort or fortification, Is.29.7; 33. 16; Na.2.1.

Murder, killing any person wilfully and unlawfully; forbidden, Ex.20.13; De.5.17;—punishable with death, Ge.9.6;—laws relating to it, Nu.35.30; Le.24.17.

———, *uncertain*, how expiated, De.21.1.

——— of Abel by Cain, Ge. 4. 8;—of the sons of Gideon, Ju. 9. 5, 24;—of Abner by Joab, 2 Sa.3.27;—of Amasa by Joab, 20.8;—of Baasha by Zimri, 1 Ki.16.9;—of Naboth by Ahab, 21.8;—Zechariah by Joash, 2 Ch.24.21;—of Zechariah king of Israel by Shallum, 2 Ki.15.10;—of Amon by his servants, 21.23.

Murmuring, or unreasonable complaining, censured, 1 Co.10.10; Phi.2.14; Jude 16.

——— of the Israelites at Moses in Egypt, Ex.5.20; 14.11;—at Marah, 15.23;—at Sin for want of bread, 16.2;—for water, 17.2;—at Taberah, Nu.11.1;—at the report of the spies, 14.1;—after the death of Korah, &c., 16.41;—loathing manna, &c., 21.5.

Murrain [death], a plague among cattle, Ex.9.3.

Muse, to think closely, or to consider, Ps. 143.5.

Mushi, mū'shi [the One withdrawn], a son of Merari, 1 Ch.6.19; 23.23; 24.26.

Musical Instruments, invented by Jubal, son of Lamech, Ge.4.21;—used at the conveyance of the ark, 1 Ch.15.28;—regulated for the national worship by David, 16.42; 2 Ch.29.25;—to be used in praising God, Ps. 33. 2; 81. 2; 92. 3; 108. 2; 150. 3;—their effect on Saul, 1 Sa. 16. 14, 23;—many of them mentioned as used in Babylon, at the worship of the golden image, Da.3.5,10, 15.

Musicians, men skilled in harmony, Re. 18.22.

Mustard, a well-known plant, which grew in Canaan to the height of a tree, Mat.13. 31.

Muster, to array, or to put an army into rank and order, 2 Ki.25.19; Is.13.4; Je.52. 25.

Mutter, to grumble, Is.8.19; 59.3.

Mutual, relating to both parties, Ro.1.12.

Muzzle, to put anything in or on the mouth of a beast, to restrain it from eating, De. 25.4; 1 Co.9.9; 1 Ti.5.18.

Myra, my'rah, a city of Lycia, near the Mediterranean Sea, and 40 miles east of Patara;—here Paul embarked for Rome, Ac.27.5;—now called *Dembra*.

Myrrh, a gum or resin taken from the *Cystus creticus*, a thorny tree 8 or 9 feet high, which abounds in Arabia. It was an ingredient in the holy ointment, Ex.30.23;—used in embalming the dead, Jn.19.39;—as a perfume, Es. 2. 12; Ps. 45. 8; Pr. 7. 17;—wine mingled with, Mar.15.23, comp. Mat. 27.34.

Myrtle, a beautiful and fragrant tree, ever green, and which produces rosy flowers, Ne.8.15; Is.41.19; 55.13; Zec.1.8,10,11.

Mysia, mis'ĭ-a, the north-west province of Asia Minor, on the Egean Sea: Paul passed through and embarked at Troas on his first voyage to Europe, Ac.14.7,8.

Mystery, that which was hid, or known *obscurely* or *darkly* before, but is now clearly revealed; as the gospel or new economy, Ep.3.3,4,9; 6.19; Col.1.26; 2.2;—the doctrines of the gospel, Mar. 4. 11; Ro. 16. 25;—some spiritual truth, *couched* or *hidden* under external representation or similitude, Re. 1. 20; 17. 7;—truths, which, after they are revealed, have something in them dark and unfathomable, 1 Ti.3.16;—'mystery of iniquity,' 2 Th.2.7.

N.

Naamah, nā'a-mah [pleasant], 1 Daughter of Lamech, and sister of Tubal-Cain, Ge.4.22.—(2) An Ammonitess, the wife of Solomon, and mother of Rehoboam, 1 Ki. 14.21.—(3) A town in the plain of Judah, Jos.15.41.

Naaman, nā'a-man [pleasantness], a distinguished general in the army of the King of Syria, 2 Ki. 5. 1;—directed by a little maid to apply to Elisha for the cure of his leprosy, 2,3;—slights the means prescribed by the prophet, 11;—prompted by his servants, he uses it, and is cured, 14;—his grateful acknowledgments to the prophet, 15;—resolves to serve only the God of Israel, 17,18.

Naamathite, nā'a-ma-thite, one of Job's three friends, Zophar, who lived at Naamah, Job 2.11; 11.1; 20.1.

Naashon, nā-ăsh'on, Aaron's brother-in-law, Ex.6.23; Nu.7.17;—also called Nahshon, Ru.4.20; or Naasson, Lu.3.32.

Nabal, nā'bal [a fool], a rich man of Maon, in the tribe of Judah;—his ungrateful behaviour to David, 1 Sa. 25. 2;—his death, 38.

Naboth, nā'both [fruits], an Israelite of the city of Jezreel; had a vineyard near the palace of Ahab, which he coveted, 1 Ki. 21. 1, 2;—refuses to part with it, 3;—murdered by the contrivance of Jezebel, 21.1, &c.

Nachon, nā'chon [prepared], the threshing-floor by which Uzzah died, 2 Sa.6.6;—called also Chidon, 1 Ch.13.9; and after the death of Uzzah was called Perez-Uzzah.

Nadab, nā'dab [gift], (1) [and ABIHU, sons of Aaron], slain for offering strange fire, Le. 10. 1, &c.—(2) *King of Israel*, succeeds his father Jeroboam, 1 Ki.14.20;—dies, 15. 27.

Nahallal, nā-hāl'al [pasture], a city of the tribe of Zebulun, Jos.19.15;—given to the Levites, 21.35.

Nahash, nā'hash [serpent], (1) A king of the Ammonites, threatens the inhabitants of Jabesh-gilead, 1 Sa. 11. 1;—defeated by Saul, 11.—(2) Another name for Jesse, or, as some suppose, the wife of Jesse, and mother of David, 2 Sa.17.25; comp. 1 Ch. 2.13,15,16.

Nahor, nā'hor [snorting], son of Terah, and brother of Abraham, Ge.11.26;—married Milcah, 29;—his descendants, 22.20.

Nahum, nā'hum [comforter], one of the minor prophets, who uttered his predictions against Nineveh in the reign of Hezekiah (B.C. 713), which were fulfilled in the destruction of that city about a century after Nahum. He is called the 'El-

koshite,' but his personal history is quite unknown, Na.1.1.

Nails, large spikes or pegs, were commonly fixed in the walls of the houses, in ancient times, for hanging clothes, &c., on, Ezr.9.8; Is.22.23,25.

Nain, nā'in [beauty], a town in Galilee, about 2 miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow, Lu. 7. 11–15;—the place exists under the name of *Nein*.

Naioth, ny'oth [habitations], a part of the town of Ramah, or a place near it, where Samuel and David dwelt, 1 Sa. 19. 18, 19, 22.

Naked, altogether unclothed, Ge.2.25;—the duty and reward of clothing them who are, Mat. 25. 34–36;—guilt and punishment of slighting them, 41–43;—without a cloak or mantle, and with nothing more than a shirt, Is.20.3; Mi.1.8; Jn. 21.7 (*see* CLOTHES):—*figuratively*, those who are destitute of an interest in the righteousness of Christ, and of personal holiness, Re.3.17,18.

Name, reputation or character; the value of a good one, Pr.15.30; 22.1; Ec.7.1;—how to be obtained, Ps.112.6; Pr.10.7.

——— OF GOD, to be reverenced, Ex.20.7; Le.19.12; Ps.111.9; Mat.6.9.

——— OF JESUS, to be reverenced, Phi.2.10;—prayer to be made in it, Jn.14.13; 16.23; Ro. 1.8; Ep.5.20; Col.3.17; He. 13.15; 1 Pe.2.5.

Names or TITLES given to Jesus illustrating his character and office. *See* CHRIST.

———- given for particular reasons: in the case of Noah, Ge. 5. 29;—of Abraham, 17.5;—of Sarah, 15;—of Isaac, 19; 21.6;—of the sons of Jacob, 29.33, &c.;—of John the Baptist, Lu.1.7, 13;—of Jesus, Mat.1.21.

Naomi, na-ō'mī [beautiful, agreeable], the wife of Elimelech, and the mother-in-law of Ruth, Ru.1.2–5;—returns from the land of Moab to Bethlehem, 6–22;—sends Ruth to glean, 2.2;—instructs her how to act towards Boaz, 3.1, &c.

Naphtali, năf'tha-li [my wrestling], the sixth son of Jacob, Ge. 30.8; 35.25;—his sons, 46.24;—prophetic blessing given him by his father, 49.21;—to his descendants by Moses, De. 33.23;—inheritance of his tribe, Jos.19.32;—his descendants, 1 Ch.7.13. After the captivity Naphtali became the most densely populated district in Palestine, and was the principal scene of our Lord's public labours. In the N.T. it is called *Nephthalim*, Mat.4.13; 2.1–12.

Napkin, a cloth to wipe the hand, &c., Lu. 19.20; Jn.11.44; 20.7.

Narcissus, năr-cis'sus, a person of note at Rome, the Christians in whose family are kindly saluted by Paul, Ro.16.11.

Narrow, or of small breadth, the way to heaven is, Mat.7.14.

Nathan, nā'than [given], a prophet of the Lord; commends David for his intention to build a temple, 2 Sa.7.3;—reproves him for his adultery with Bathsheba, 12.1;—prevents Adonijah from being made king, 1 Ki. 1. 11–27;—sent by David to anoint Solomon, 32, &c.;—wrote the history of David, 1 Ch.29.29.

Nathanael, na-thăn'a-el [the gift of God], one of the twelve disciples of Christ, much commended by him, and supposed to be the same with Bartholomew; attends Jesus, Jn. 1. 45–50;—saw Christ after his resurrection, 21.2.

Nations, all shall worship the Lord, Ps.86.9;—the gospel to be preached to all, Mat. 24.14; Mar.13.10; Lu.24.47;—that oppress the Jews to be destroyed, Je.25.12;—represented as angry before the great day of wrath, Re.11.18;—dispersion of, Ge.x.

Native Country, country in which a person is born, Je.22.10.

Nativity, the birth of a person, or the origin of a nation, Eze. 16. 3, 4;—place of birth, Ge.11.28; Ru.2.11; Je.46.16.

Natural, produced by nature, Ro.1.26,27; 1 Co.2.14; 15.44.

Nature, the ordinary course of things which God has fixed, Ro. 1. 26, 27;—the light of reason, 2.14;—common sense, or the general consent of nations, 1 Co. 11. 14;—substance or essential parts, He. 2. 16;—birth or natural descent, Ga.2.15; Ep.2.3.

Naughty, useless, corrupt, or bad, Pr.6.12; 17.4; Je.24.2.

Navel, the middle of the body, Job 40. 16; Pr.3.8; Eze.16.4.

Navy, a fleet of ships, 1 Ki.9.26,27; 10.11,

Nazarene, naz-a-reen', an inhabitant of Nazareth so called, Mat. 2. 23;—a name given by way of contempt to the followers of Christ, because he was of Nazareth, Ac.24.5.

Nazareth, năz'a-rĕth [separated, sanctified], a small obscure city of mixed race, in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, 6 west of Mount Tabor, and 24 south-east of Acco or Acre. It is not mentioned in the O. T. It was noted for the wickedness of its inhabitants, Mar.1.9; Lu.4.29; Jn.1.46;—here Christ dwelt from his childhood till he commenced his public ministry, Lu. 2. 51; 4. 16;—here he preached, and an attempt was made to put him to death, 16–30. After this he made Capernaum his chief place of residence, 'his own city,' Lu.4.16–31; Mat.4.13–16. It still exists under the name of *en-Nâsirah*, having about 400 inhabitants.

Nazarites, năz'a-rites, persons devoted to the service of God, or bound by a vow, either for a specified time or for life;—rules concerning them, Nu. 6. 2, &c.;—'charges' for the sacrifices at the completion of the vow, Ac.21.24.

Neapolis, ne-ăp'po-lis [new city], a seaport city on the east of Macedonia, a few miles south of Philippi, which Paul visited, Ac. 16. 11. The site is occupied by the Turkish village of *Kavalla*, with about 6000 inhabitants, nine-tenths of whom are Mahommedans, the rest Greeks.

Neariah, ne-a-rī'ah [servant of Jehovah], one of the posterity of David, 1 Ch.3.22,23.

Nebaioth, ne-by'oth [heights], the chief and oldest of the Ishmaelite tribes, descended from the eldest son of Ishmael, Ge.25.13; 1 Ch.1.29.

Nebat, nē'bat [beholder], of the tribe of Ephraim, and race of Joshua, was the father of Jeroboam, the first king of the ten tribes who revolted from the house of David, 1 Ki.11.26.

Nebo, nē'bo [the head], (1) A city of the Reubenites, east of Jordan, in the vicinity of Heshbon, Nu.32.3,38; 33.47;—its fall predicted as a city of Moab, Je.48.1, 22.—(2) A city in the land of Judah, about 12 miles west of Jerusalem, Ezr.2.29; 10.43; Ne.7.33.—(3) A mountain beyond Jordan, where Moses died, forming part of the range of Abarim, De. 32. 49; 31. 1.—(4) An idol of the Chaldeans, supposed to be the planet Mercury, Is.46.1.

Nebuchadnezzar, neb-ū-kad-nĕz'zar [treasure of Nebo], generally called Nebuchadrezzar in Jeremiah, also in Eze.30.18;—the great king of Babylon, the son and successor of Nabopolassar;—carries Jehoiakim captive, 2 Ch. 36. 6;—and Jehoiachin, 10;—foretold to conquer the neighbouring nations, Je.27.1;—uses divination in marching to Jerusalem, Eze.21.19;—takes Jerusalem, and burns it and the temple, 2 Ch. 36.19;—his dream of the great image, Da. 2.1, &c.;—requires all men to worship his golden image, 3.1, &c.;—his dream of the great tree, 4.5;—interpreted by Daniel, 19;—his praise of the true God, 2.47; 3.28; 4.37;—his arrogance, 4.30;—his insanity, 33;—restoration, 35;—dies after a reign of forty-three years, probably about 561 B.C.

Nebuzar-Adan, neb-ū-zar'a-dan [chief of the executioners], general of the armies of Nebuchadnezzar; besieged Jerusalem, 2 Ki.25.8;—destroyed that city, and took the people captive, 9–20; Je.39.1–14;—liberated the prophet Jeremiah, 40.1–6.

Necessary, things that are most so, Job 23. 12; Pr. 4.7; Ec.12.13; Mat.6.33; Lu.10.42; 12.31; Jn.6.27.

———, *for temporal life*, Ge.28.20; Pr. 30.8; 1 Ti.6.8.

Necessity, excuses legal injunctions, Mat. 12.1, &c.; Mar.2.23; Lu.13.15.

Necho, nē'ko, king of Egypt (B.C. 610), 2 Ch.35.20;—defeated by Nebuchadnezzar, 2 Ki.24.7; Je.46.2.

Necromancy, pretending to foretell future events by questioning the dead, De.18.11. *See* DIVINATION.

Nedabiah, ned-a-bī'ah [whom Jehovah impels], one of David's posterity, 1 Ch.3.18.

Needful, necessary, Lu. 10. 42; Ac. 15. 5; Phi.1.24; Ja.2.16.

Needle, an instrument for sewing, Mat. 19. 24.

Neesing, sneezing, expresses the manner in which the leviathan breathes and throws forth water, Job 41.18;—a symptom of returning life, 2 Ki.4.35.

Neginoth, neg'i-noth [stringed instrument], title of Ps.iv.

Neglect, no attention, Mat.18.17; 1 Ti.4.14. He.2.3.

Negligent, careless, 2 Ch.29.11; 2 Pe.1.12.

Nehemiah, ne-he-mī'ah [whom Jehovah comforts], the inspired author of the book which bears his name;—laments the state of Jerusalem, Ne.1.1, &c.;—his prayer, 5.—thirteen years after the return of Ezra to the land of Israel is sent (about 444 B.C.) by Ahasuerus to Jerusalem, 2.1;—arrives there, 9;—urges the Jews to build, 17;—rebukes the usurers, 5.6;—finishes the wall, 6. 15. *The Book of*, is a continuation of that of Ezra;—it brings to a close the history of the Old Testament. After the time of Nehemiah Judea became subject to the governor of Syria.

Nehiloth, ne-hē'loth [perforated], an instrument of music, title of Ps.v.

Nehushtan, ne-hush'tan [a piece of brass], the name given by Hezekiah to the brazen serpent made by Moses, 2 Ki.18.4.

Neigh, to cry as a horse, Je.5.8; 8.16; 13.27.

Neighbour, to be loved as one's self, Le.19.18; Mat.22.39; Mar.12.33; Ja.2.8.

Nemuel, nem-eu'el [day of God], son of Simeon, 1 Ch.4.24;—also called Jemuel, Ge.46.10; Ex.6.15.

Nephews, the sons of a brother or sister, used to signify grandchildren, Ju. 12. 14; Job 18.19; Is.14.22; in 1 Ti.5.4 means descendants. The word is derived from *nepos*, and in old English means grandson.

Nephishesim, ne-fish'e-sim [expansions], one in the order of the Nethinims, Ne. 7. 52.

Nephtoah, nef-tō'ah [open, or an opening], a well in the tribe of Benjamin, Jos.18.15.

Nereus, nē're-us, one noticed by Paul, Ro. 16.15.

Nergal, nĕr'gal [man-devourer], an idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Ki.17.30.

Nero, nē'ro, one of the most wicked and infamous of the Roman emperors, from whose household some were converted to the Lord, Phi.4.22.

Nest, for birds, high habitation, Nu.24.21; De.22.6; Job 29.18; Hab.2.9.

Net, an instrument for catching fishes, birds, wild beasts, &c., Job 18.8; 19.6; Ps.9.15; 10.9; Mat.4.18; 13.47.

Nethaniah, nĕth-a-nī'ah [given of Jehovah], (1) One of the royal race of Judah, Is. 40.8,14; 41.6,11.—(2) One of the four sons of Asaph, 1 Ch. 25.2.—(3) A Levite, 17.8.—(4) The father of Jehudi, Je.36.14.

Nether, the lower, Ex.19.17; De.24.6; Jos. 15.19; Eze.31.14,16,18.

Nethermost, the lowest, 1 Ki.6.6.

Nethinims [dedicated persons], the hereditary temple servants—at first a portion of the conquered Gibeonites given as sacred servants to the priests, 1 Ki.9.20–22;—not called by this name till after the captivity, Ne.3.26; 7.46,60,73; 10.28;—Ezra brought 220 of them with him out of captivity, Ezr. 8.17–20;—their service, 1 Ch.9.2; Ezr.2.43, 58.

Netophah, ne-tof'fah [dropping], a village and district of the same name, lying between Bethlehem and Anathoth, 1 Ch. 9. 16; Ezr.2.22; Ne.7.26; Je.40.8.

Nettles, common stinging herbs, Job 30.7;—the presence of, betokens neglect, hence the allusions in Pr.24.31; Is.34.13; Ho.9.6.

Nevertheless, notwithstanding that, Mat. 14.9; Ro.5.14; Ep.5.33.

New Creature, every one who is in Christ is, 2 Co.5.17; Ga.6.15; Ep.2.10. This *newness* described as a spiritual resurrection, Ro. 6. 4–6; Ep. 2. 1, 5; Col. 2. 12; 3. 1. *See* REGENERATION.

New Heart and **Spirit**, promised, Eze.11. 19; 36.26,27.

New Heavens and **Earth**, promised, Is.65. 17; 66.22; Re.21.1; 2 Pe.3.13.

New Jerusalem, the glorious state of the church during the millennium, Re. 3. 12; 21.2.

New Moons, offerings on them, Nu.28.11.

Nibhaz, nib'haz [barker], the idol-god of the Avites, who was worshipped in the likeness of a dog, 2 Ki.17.31.

Nicanor, ni-kā'nor [a conqueror], one of the seven first deacons of the church at Jerusalem, honourably mentioned, Ac.6.3–6.

Nicodemus, nik-o-dē'mus, a Pharisee and ruler among the Jews; his conversation with Jesus, Jn.3.1; pleads in his favour, 7.50; comes to embalm him, 19.39.

Nicolaitans, nik-o-la'i-tans, an early sect of heretics, a class of Gnostics noted for their wickedness, Re.2.6,15.

Nicolas, nik'o-las [conquering the people], a proselyte of Antioch and one of the deacons of the church in Jerusalem, Ac. 6.5.

Nicopolis, ni-kop'o-lis [a city of victory], the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium, Tit. 3.12.

Night, used for a season of adversity, Is. 21.12;—a time of ignorance, Ro.13.12,—death, Jn.9.4.

Night-hawk, probably the night-owl, an unclean bird according to the law, De 14. 15; Le.11.16.

Night-watches, the periods into which the night was divided, for changing the watchmen or sentinels, Ps.63.6; 119.148. There were four night-watches: (1) From unset to the third hour of the night, Mar.11.11; Ju. 20. 19. (2) From the third hour of night to midnight. (3) Cock-crowing, to the third hour after midnight. (4) To the twelfth hour of the night, called also morning, Jn.18.28.

Nile, a celebrated river of Egypt, which flows from south to north. The great problem of its source has not yet been conclusively settled. The great lake Nyanza in Africa near the equator is supposed to be its main source. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about 20 miles on each side. When the waters subside the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor* [the black river], Jos.13.3; Je.2.18;—and the River of Egypt, Heb. *Nahar Mitzraim*, Ge.15.18.

Nimrah, nim'rah [limpid, pure], a place 2 miles east of the Jordan, on the road from Jericho to es-Salt; also called Beth-Nimrah and Nimrim, Nu.32.3,36.

Nimrim, nim'rim [limpid, pure], 'the waters of,' same as Nimrah, Is. 15. 6; Je. 48. 34, comp. Nu.32.3,36.

Nimrod, nim'rod [rebel], the son of Cush, and founder of the Babylonian empire;—his exploits, Ge.10.8–10.

Nineveh, nin'e-veh [habitation of Ninus], the ancient capital of Assyria, usually called *Ninus* by the Greeks and Romans, after the name of its founder, who, according to Assyrian mythology, was the son of Nimrod. The marginal reading of Ge.10.11 is to be preferred. It is said to have been 60 miles in circumference, and in the time of Jonah, its population, reckoning children the fifth part, must have been 600,000. It outstripped even Babylon itself in its dimensions. Diodorus Siculus affirms that its walls were 60 miles in compass, 100 feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1500 towers, each 200 feet high. In the year 601 before Christ, it was completely destroyed by fire; and soon after the time of Christ not a trace of it could be found. Jonah preaches there, Jonah 3.3;—spared on repentance, 10,11; threatened with destruction, Na. i. ii. iii. The last notice of it in Scripture is in Zep. 2.13–15, about 630 B.C. It was for a long time well nigh forgotten. Shapeless mounds opposite Mosul were all that tradition could point to as remaining of it. By recent excavations on the site, commenced in 1842 by M. Botta, French consul at Mosul, and in 1845 by Layard and others, many remarkable sculptured monuments have been discovered, which, from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

Nisan, nī'san [month of flowers or new day], the first month of the Jewish *ecclesiastical* year, Ne.2.1. It began about the time of the vernal equinox, as the *civil* year like that of the Egyptians began about the time of the autumnal equinox. *See* ABIB.

Nisroch, nis'rok [great eagle], an idol of the Assyrians, 2 Ki.19.37; Is.37.38.

Nitre, Pr.25.20; Je.2.22, not saltpetre, but *natron* or soda, a natural mineral alkali, an incrustation found at the bottom of various lakes in Egypt after the summer

heat has evaporated the water. It is used for washing.

No [place, portion], a once populous city of Egypt, generally thought to be Thebes or Diospolis, Je. 46. 25; Eze. 30.14,15,16. In Na.3.8 it is called 'populous No,' in the Heb. *No-Amon, i.e.* No of Amon, meaning the place, or possessions, or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about 500 miles from its mouth. In the time of its splendour it extended on both sides as far as the mountains; it had 100 gates; and on an emergency could send into the field by each of these gates 20,000 fighting men and 200 chariots. About 81 B.C., after a siege of three years, it was finally destroyed by Ptolemy X. Extensive ruins still mark its site. 'It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation.—All is gloomy, awful, grand. —The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.'—*Robinson.*

Noah, nō'ah [rest], the tenth in descent from Adam through Seth. He was the son of the second Lamech the son of Methuselah, and was born forty-six years after the death of Adam, and fourteen after that of Seth. He was contemporary with Enos for sixteen years, and with Terah the father of Abraham 128 years. Born, Ge.5.28;—his character, 6. 9;—forewarned to build the ark, 13,14, &c.;—saved from the deluge, 8. 1;—offered sacrifice to God, 20;—his intoxication, 9. 21;—died 350 years after the flood, aged 950 years, 20;—his descendants, 10.1;—mentioned together with Job and Samuel as singularly righteous, Eze. 14. 14,—his faith celebrated, He. 11.7;—called a preacher of righteousness, 2 Pe. 2.5.

Nob [a high place], a small town built on a conical rocky *tell* about 2 miles north of Jerusalem;—David fled to, 1 Sa.21.1;—here Doeg, by Saul's orders, murdered eighty-five priests with their families, 22.18,19;—here the Benjamites resided after the captivity, Ne.11.32.

Nobles, persons of high birth and station, Ex.24.11; Ju.5.13;—not many such effectually called, 1 Co.1.26.

Nod [banishment], a land so called from Cain's having fled to it, Ge.4.16.

Noisome, offensive, disgusting, noxious, Ps. 91.3; Eze.14.21; Re.16.2.

Noph, noff, a city of Egypt, the ancient Memphis, capital of the country in the time of the patriarchs, Is. 19. 13; Je. 2. 16. *See* MEMPHIS.

North, used relatively to the situation of any country in regard to Judea, Je.6.1;—denotes Media and Assyria, 4.12.

Nostrils, cavities of the nose, Ge.2.7; 7.22; Job 4.9; 27.3; Is.2.22.

Notable, very remarkable, distinguished, Da.8.5,8; Mat.27.16; Ac.2.20; 4.16.

Nourish, to feed or maintain, Ge. 47.12; 2 Sa. 12. 3;—to instruct and build up in faith and comfort, 1 Ti.4.6.

Novice, one newly converted, and who is unexperienced and unskilful, 1 Ti.3.6.

Numbering of the people by David, 1 Ch. 21.1; 2 Sa.24.1. In this business Joab was occupied nine months and twenty days, 2 Sa.24.3,9.

Numbers (THE BOOK OF), contains an account of the two numberings of the people —at the commencement of their journeyings, when there were in all 625,850 including the Levites, and at the close, when they were about to enter Canaan (xxvi.), when there were in all 625,030, being a decrease of only about 1000 though half a million had perished in the wilderness;—the great lesson of this book, He. 3.19; 4.1. The inspired character of this important section of the Pentateuch has been called into question, and after beating round the whole compass of conjectures, biblical criticism arrives at length at the old truth, that this book also comes from the hand of Moses.

Nurse, a woman who suckles a child, Ex. 2.7. *figuratively*, good kings and queens, Is.49.23;—faithful ministers of the gospel, 1 Th.2.7.

Nurture, education, instruction, Ep.6.4.

Nuts, various fruits of them, Ge.43.11; Ca. 6.11.

Nymphas, nim'fas [bridegroom], a Christian in Laodicea, noted for the piety of his household, Col.4.15.

O.

Oak. The word frequently so rendered *alah* denotes the *terebinth* or turpentine-tree, which abounds in Syria and Palestine. From its size and foliage as well as its age, it formed an important landmark, Jos. 24. 26; Ju. 6. 11; 2 Sa. 18. 9; 1 Ch. 10. 12. The word *plains* denotes groves of oaks in Ge. 12.6; 13.18; 14.13; 18.1; Ju.9.6; where, as also in Ge.35.8; Jos.19.32; Zec.11.2, the common oak is meant, and is the rendering of a different Hebrew word *allon*;—of Bashan celebrated, used in ship-building, Eze. 27. 6;—emblem of greatness and distinction, Is.2.13; Zec.11.2.

Oars, instruments to row boats with, Is.33. 21; Eze.27.6,29.

Oaths, or solemn vows by appeal to God, to be strictly performed, Nu.30.2; Ps.15.4; Mat.5.33;—false ones condemned, Le.6.3; 19. 12; Je. 7. 9; Eze. 17. 15; Zec. 5. 4; 8.17; Mal.3.5.

———, *light ones*, not to be taken, Ex.20. 7; Le.19.12; Zec.5.3; Mat. 5. 34; 23. 16; Ja. 5.12.

———, taken by lifting up the hand to God, Ge. 14. 22;—putting the hand under the thigh, 24. 2; 47. 29;—by the name of God, De.6.13.

———, *examples of God:* to Abraham, Ge. 22. 16; He. 6. 13;—against Amalek, Ex.17. 16;—against Moses, De.4.21;—against the house of Eli, 1 Sa. 3. 14;—to David, 2 Sa. 3.9; Ps. 89. 35; 110. 4;—against the Israelites, Nu. 14. 28–35; De. 1. 34; Ps. 95. 11;—against the Assyrians, Is.14. 24;—for the restoration of Israel, 54. 9; 62. 8;—against the Jews going to Egypt, Je.44.26.

———, imposed on Abraham's servant, Ge. 24.3;—on Joseph by Jacob, 47. 31; 50.5;—on the Israelites by Joseph, 50.25.

———, required in case of a pledge, Ex.22. 11; of a wife suspected of adultery, Nu. 5. 21;—of the spies of Rahab, Jos. 2. 12;—mentioned in the prayer of Solomon, 1 Ki. 8. 31;—in favour of Joash by the high-priest, 2 Ki. 11. 4;—of the priests and Levites by Ezra, Ezr. 10. 5;—by Nehemiah, Ne.5.12;—of the people, 10. 29;—of Jesus by the high-priest, Mat.26.63.

———, *taken voluntarily:* by Isaac and Abimelech, Ge.21.31;—by Jacob to Laban, 31. 53;—by Moses, Jos. 14. 9;—by David and Jonathan, 1 Sa.20.42;—by Saul to the witch of Endor, 28.10;—by David, Ps.132. 2;—or rather appeals by Paul, Ro. 1. 9; 2 Co.1.18,23; 11.31; Ga.1.20; 1 Th.2.5,10.

———, *rash ones:* by Esau to Jacob, Ge. 25.33;—by the Israelites to the Gibeonites, Jos.9.19;—by Jephthah, Ju.11.30;—or adjuration by the high-priest to Jesus, Mat. 26.63;—by the Israelites in Mizpeh, Ju.21. 1;—by Saul, 1 Sa.14.24,39,44;—by Herod to the daughter of Herodias, Mat.14.7,9.

Obadiah, ob-a-dī'ah [servant of the Lord], twelve persons of this name are mentioned. The most noted are: (1) The prophet who wrote that book which bears his name.—(2) The governor of Ahab's house, who concealed and fed 100 prophets whom Jezebel sought to destroy, 1 Ki.18.3,4;—meets Elijah, 7.—3 A valiant man who came to join David's army in the wilderness, 1 Ch.12.9.—4 Another whom Jehoshaphat sent into the cities of Judah to instruct the people, 2 Ch.17.7.—5 One of the principal men in the days of Nehemiah, Ne.10.5.

Obed, ō'bed [a servant], (1) The son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ru. 4. 17.—(2) One of David's valiant men, 1 Ch.11.47.

Obed-edom, ō'bed-ē'dom [a servant of Edom], a Levite of the time of David, receives the ark, and his prosperity in consequence of it, 2 Sa.6.10; 1 Ch.13.14.

Obedience to the revealed will of God, is expressly commanded, De.13.4; 27.10; 30. 2,8; Je.7.23; 26.13; Mat.7.21;—it ought to be *universal*, 2 Co. 7. 1; Ja. 2. 10, 11;—*sincere*, Ps.51.6; 1 Ti.1.5;—*cheerful*, 1 Co.9.17; 2 Co.9.7;—the fruit of *love*, 2 Co.5.14; 1 Jn. 5.3;—*diligent*, He.6.11,12; 2 Pe.1.5;—*uniform*, Ps.106.3; 119.44,117; Ac. 2. 42;—*undeviating*, De. 5. 32, 33; 28. 14;—*persevering*, Ro.2.7; Ga.6.9;—from respect to the *authority* of God, and with an eye to his *glory*, 1 Co.10.31;—to be performed in dependence on the assistance of the Holy Spirit, Ps.71.16; 1 Pe.1.2;—and with reliance on the blood of Christ for its acceptance with God, Ep.1.6. Exemplified by Noah, Ge. 6. 22;—Abraham, 12. 1–4; 22. 3, 12;—Caleb and Joshua, Nu. 32. 12;—Asa, 1 Ki.15.11;—Joseph, Mat.1.24;—wise men, 2.12;—Paul, Ac.26.19.

Obedience, *advantages* of: it *adorns* and *commends* the gospel, Mat. 5. 16;—is an *evidence* of a gracious state, 7.21; Ja.1.22–25;—rejoices the hearts of God's people, Ac.11.23; 3 Jn.3;—silences gainsayers, Tit. 2.8; 1 Pe. 2. 15;—is accompanied with present peace, Ps.25.12,13; 119.165;—is glorifying to God, Jn.15.8; Phi. 1. 11;—is encouraged by many promises, Ex.19.5; 23. 22; Le.26.3–12; De. 26. 16–19; 30.16; 32.46, 47; Is.1.19, Je.7.23; Job 36.11; Pr.8.32; Lu. 11.28;—leads to eternal glory, Ro. 2. 7; 6. 22; Re.22.14.

———, better than sacrifice, 1 Sa. 15. 22; Ps. 50. 8; 51.16; Pr. 15. 8; Is. 1. 11, &c.; Je.7.21; Ho. 6. 6; Am.5.22; Mi.6.6; Mat. 9. 13; 12.7.

———, *of Christ* as Mediator, was cheerful and voluntary, Ps.40.6–8; He.10. 5–7;—absolutely perfect, 1 Pe.2.22; He. 7. 26;—in the room and stead of his people, Ro.5.19; Phi.2.8; He.5.8,9;—well-pleasing and acceptable to God, Mat.12.18; Jn.8. 29; 2 Pe.1.17.

Obeisance, honour and reverence to a superior, Ge.37.7,9; 43.28; Ex.18.7; 2 Sa.1.2; 14.4.

Oblation, an offering or sacrifice, Le. 2. 4; 3.1; 7.14, &c. *See* OFFERING and SACRIFICE.

Obscure, dark, or little known, Pr. 20. 20; Is.29.18; 58.10; 59.9.

Obscurity, darkness, calamity, Is. 29. 18; 58.10; 59.9.

Observation, a mark or notice, Lu.17.20.

Observe, to mark with attention, Ge.37.11; De. 11. 32;—to put in practice, Ex. 12. 17; 31.16; Mat.28.20.

Obstinacy, or stubbornness, reproved, De. 21.18; 30.17; 1 Sa. 15. 23; Ps. 58. 4; Pr.29 1; Is.30.9; 42.18; 43.8; Je.5.21; Eze.12.2; Mat. 13.15; Ac.3.23; 7.51.

Occasion, a season or ground, Ge.43.18; Ro.7.8; Ga.5.13; 1 Ti.5 14.

Occupation, trade or employment, Ge. 46. 33; Ac.18.3; 19.25.

Occupy, to employ or use, Ex.38.24; Eze. 27.9; Lu.19.13.

Occurrent, taking place, 1 Ki.5.4.

Odd, not even, Nu.3.48.

Odious, hateful, 1 Ch.19.6; Pr.30.23.

Odour, fragrant or sweet smell, Le. 26. 31; Jn.12.3.

Offences, or grounds of causing others to stumble and offend, to be avoided, Mat.5. 29, 18. 7, &c.;—not to be given to Christian brethren, 1 Co. 8. 9; 9. 19, &c.; 10. 32; —how to behave when they arise, Ps.25.9; Mat.18.15;—'offence of the cross,' that is, the gospel, which is a stumbling-block to carnal men, Ga.5.11.

Offerings, OBLATIONS, and SACRIFICES, in the Jewish worship, were of three kinds:—those which were *bloody*, and which consisted of slain animals, Le.1.2,14; 3.2,7;—those which consisted of *fruits* and *meats*, 2.11; 23.10;—the *heave*-offering, Ex.29.27; —*wave*, 24;—and those which consisted of *drink* or *wine*, Ex.29.40; Nu.15.4,7.

———, by *fire* were, the *burnt*-offering, Le. 1. 3, &c.;—the *meat*-offering, 2.1, &c.;—*peace*-offering, 3. 1, &c.;—the *sin*-offering, 4. 2, &c.;—the *trespass*-offerings, 5. 15, &c.;—and the *consecration*-offering for the priests, 8.22, &c.

———, besides those which were prescribed and obligatory, there were *free-will* offerings sometimes made, Le. 22. 21; Nu.15.3; De. 16. 10; 23. 23; Ezr.1.4; 3.5; 7. 16.

———, those called *thank-offerings* were of the same kind with the peace-offerings, and were intended to return thanks to God for favours obtained, 2 Ch. 29.31; 33.16; Am.5.22.

———, to be according to ability, 1 Ch. 29.13, &c.; Ezr.2.69; Mar.12.43; 2 Co.8.12; 1 Ti. 6. 17;—for the tabernacle, Ex. 35. 4, &c.;—for its dedication, Nu.7.1;—of David for the temple, 1 Ch. 29. 2, &c.;—of the primitive Christians, Ac.4.34.

——— OF SACRIFICES to be without blemish, Le.22.21.

Offerings OF THE WICKED an abomination, Pr. 15. 8; 21. 27; 28. 9; Is. 1. 18; 61.8; 66.3.

Officers, or servants intrusted with authority over others; as those of Pharaoh, Ge. 40.2;—of David, 1 Ch.26.29; 27.25;—of Solomon, 1 Ki.4.7; 2 Ch.8.10.

Offscouring, the refuse or basest of all things, La.3.45; 1 Co.4.13.

Offspring, children or posterity, Job 5. 25; 21.8; 27.14; Is.44.3; 48.19; Re.22.16.

Oft, and OFTEN, frequent observance of the Lord's supper, 1 Co.11.25,26.

Og [giant], king of Bashan, of gigantic stature, conquered, Nu.21.33; De.3.1.

Ohel, ō'hel [tent], one of the posterity of David, 1 Ch.3.20.

Oil, for burning in the sanctuary, Ex. 27. 20; Le.24.1;—the sacred, for consecrating, Ex.30.23; 37.29;—of the widow not failing, 1 Ki.17.14;—multiplied, 2 Ki.4.4;—used as a medicine, Lu.10.34;—applied to the sick, Ja. 5. 14;—*oil-tree*, probably the olive, Is. 41.19.

Ointment, oil perfumed, used to anoint the head, &c., Ps.133.2; Ec. 9. 8; Mat. 26. 7;—used as a medicine, Ec.10.1; Is.1.6.

Old age, to be respected, Le. 19. 32; 1 Ti.5. 1;—what renders it valuable and venerable, Pr. 16. 31; 20. 29;—the infirmities of it, Ec.12.1, &c.;—the duty required of it, Tit.2.2.

———, of the antediluvians, Ge.5.1, &c.;—of Abraham, 25.7;—of Isaac, 35.29;—of Jacob, 47. 28;—of Joseph, 50. 26;—of Moses, De.34.7;—of Caleb, Jos.14.10.

Olives (MOUNT OF), Zec.14.4; usually OLIVET, called also MOUNT OF CORRUPTION, 2 Ki.23.13. A hill on the east side of Jerusalem, from which it was separated by the Kidron valley, Eze.11.23; Zech.14.4. It derived its name from the olive-trees which abounded on its sides, Ne.8.5, some of which still remain. David went up it when he fled from Absalom, 2 Sa. 15. 30. It was a favourite resort of Jesus. By way of, he entered Jerusalem, Mat.21.1; Mar.11.1;—at night he abode in, Lu. 21. 37; Jn.8.1;—retired to, after the passover, Lu. 21. 39; Mat.26.30;—ascended to heaven from, Ac. 1.12. The ridge extends about a mile from north to south, and is about 220 feet above the site of the temple. It has three summits with distinct names.

Olive-tree, an evergreen which produces an oblong fruit, from which an oil is expressed, De. 24. 20; 28. 40;—its leaves and branches an emblem of peace, Ge. 8. 11;—proverbial for its fatness, Ju.9.8,9;—a symbol of fresh and living piety, Ps.52.8;—the church, Ro. 11. 17, 24;—two in the vision of Zechariah, Zec.4.3.

Olympas, o-lim'pas, a saint at Rome saluted by Paul, Ro.16.15.

Olympic Games, were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and Mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and consisted in feats of valour and agility. The victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the *Isthmian Games*, celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these is directly mentioned in Scripture, yet there are several obvious and beautiful allusions to them, 1 Co. 9. 24–27; Phi.3.12–14; 1 Ti.6.12; 2 Ti. 2.5; 4.7,8; He.12.1–3.

Omega, the last letter of the Greek alphabet. *See* ALPHA.

Omer [a heap or sheaf], occurs only in Ex. 16.16–36, a dry measure equal to the tenth of an ephah, whence called 'a tenth deal,' Le.14.10; 23.13; Nu.15.4, &c.

Omitted, neglected, left undone, Mat.23.23.

Omnipotence of God, his power to do all things, Ge.17.1; 18.14; Job 23.13; 42.2; Ps. 135.6; Je.32.17; Da.4.35; Mat.19.26; Lu.1. 37; Re.19.6.

Omnipresence of God, his being present everywhere, 1 Ki.8.27; Ps.139.7, &c.; Pr. 15.3; Je.23.23.

Omniscience of God, his seeing and knowing all things, Job 26.6; 28. 24; 34.21; Ps. 33.13; 94.9; 139.1, &c.; Je. 32.19; Mat.10. 29; Ac.15.18. *See* GOD.

Omri, om'ri [a sheaf], king of Israel, succeeds Zimri, 1 Ki.16.21;—builds Samaria, which became the capital of the kingdom of the ten tribes, 24;—dies, 28.

On [light, the sun], rendered in the Septuagint version *Heliopolis* [city of the sun], one of the oldest cities in the world. In Je.43.13 it is called Beth-Shemesh, in Eze. 30.17 Aven. It was situated in the land of Goshen in Egypt, about 20 miles from Memphis.

Onan, ō'nan [strong], second son of Judah, his sin and punishment, Ge.38.4–10.

Onesimus, o-nēs'ī-mus [profitable], a slave of Philemon, who had fled from him, and come to Rome, where he was converted; —was sent back, recommended to his master, by Paul, Phile. 10;—sent by Paul to Colosse, Col.4.9.

Onesiphorus, o-ne-sif'o-rus [bringing profit], one of the primitive Christians, not ashamed of Paul's chains, 2 Ti.1.16;—his household saluted, 4.19.

Onions, much used in Egypt, Nu.11.5.

Ono, ō'no [strong], (1) A city of Benjamin, about 5 miles north of Lydda, 1 Ch.8.12. —(2) A plain near it of same name, Ne.6.2, called 'the valley of Chareshim,' 1 Ch.4.14, and 'the valley of the craftsmen,' Ne.11. 34.

Onycha, o-ny'kah, an odoriferous spice, an ingredient in the sacred ointment, Ex 30. 34.

Onyx, a kind of chalcedony, half-transparent (like the *human nail*, hence its name) with variously-coloured belts and veins, and therefore called 'the banded agate,' Ex.28.20; Job 28.16; Eze.28.13.

Open, to unlock, Ac.16.26;—to explain, Lu. 24.32;—to receive an answer to our prayers, Mat.7.7;—to receive Christ into the heart, Re.3.20.

Operation, work, Ps.28.5; Is.5.12; 1 Co.12. 6: Col.2.12.

Ophel, ō'fel [the hill, swelling mound], a part of ancient Jerusalem surrounded and fortified by a separate wall, 2 Ch.27.3; 33. 14; Ne.3.26; 11.21. It was the continuation of the ridge of Moriah south of the temple.

Ophir, ō'fir [abundance], (1) The son of Joktan, and descendant of Shem, Ge.10. 29.—(2) The name of a country possessed by his posterity, which abounded in gold and precious stones, 1 Ki.9.28; 10.11; 22. 48; 1 Ch.29.4; 2 Ch.8.18; Job 22.24; Is.13. 12;—the gold of, proverbial for its fineness, Job 22.24; 28.16; Ps.45.9; Is.13.12. Its locality has not been identified: some place it on the east coast of Africa, and some in India.

Ophrah, off'rah [fawn], (1) The native place of Gideon, Ju.6.11,24;—also the place of his burial, 8.32; 9.5.—(2) A place in Benjamin, Jos.18.23; 1 Sa.13.17.

Opinion, a sentiment, a notion, 1 Ki.18.21; Job 32.6,10,17.

Opportunity, to do good not to be neglected, Is. 55.6; Mat. 5.25; Jn.9.4; 12.35; Ga.6.10.

Opposers, or adversaries, of the truth, how to behave to them, Lu.9.54; 2 Th.3.14; 2 Ti.2.24.

Oppression, severity, or unjust and harsh treatment, forbidden, Ex. 22. 21; Ps 12.5; Pr. 22. 16, 22; Je. 22. 17; Eze. 22.29; Mi.2.2; Zec.7.10; Mal.3.5.

Oppressions, that are in the world, Ec. 3. 16; 4.1; 5.8; 7.7.

Oracle, a divine revelation, such as is the whole inspired volume, 2 Sa. 16.23; Ac. 7. 38; Ro.3.2; 1 Pe.4.11;—the holy of holies, from which God often revealed his will to the Jews, 1 Ki. 6. 16; 8. 6; 2 Ch. 4. 20;—the temple generally, Ps.28.2.

Oration, a public discourse or speech, Ac. 12.21.

Orator, a public speaker, an advocate, Ac. 24.1.

Orchard, a garden of fruit-trees, Ca.4.13; Ec.2.5.

Ordain, to command, 1 Co. 9. 14;—to appoint, Ro. 7.10;—to give rules and directions, 1 Co.11.2; He.9.6.

Ordained, determined for eternal life, Ac. 13.48.

Order, to regulate, Ex. 27. 21; Ju. 13. 12; 1 Ki.20.14; Ps.110.4; Col.2.5; He.7.11.

Ordinances of God, are his fixed arrangements of natural events, Job 38.33; Ps.119. 91; Je. 31. 35, 36;—his commandments in general, Ex.18.20; Le.18.4;—his directions respecting his worship, Mal.3.7,14; He.9. 1,10;—the offices of civil magistracy, Ro. 13.2.

Ordination, or the regular appointment of Christian ministers, Mar.3.14; Ac.1.22; 6. 3; 1 Ti.4.14; 5.22; 2 Ti.2.2; Tit.1.5;—not to be given to those who are not duly qualified to receive it, Ac.6.3; 1 Ti.3.10; 5.22.

Oreb, ō'reb (THE ROCK), [raven's crag], the place where the men of Ephraim put to death Oreb a prince of Midian, from whom it derived its name, Ju.7.25; Ps.83.11; Is. 10.26.

Organ, a musical instrument, supposed to have been like the 'Pan's pipes' of the Greeks, Ge. 4. 21; Job 21. 12; 30. 31; Ps. 150.4.

Orion, o-rī'on, a southern constellation seen in November, and hence associated with the bands of frost which no one can dissolve, Job 9.9; 38.31; Am.5.8.

Ornaments, such as jewels, rings, bracelets, &c.;—given by Abraham's servant to Rebekah, Ge. 24. 22;—ear-rings, 35. 4; Ex. 32.2;—of Solomon's bride, Ca.1.10;—various, used by the Israelitish women, Is.3. 18, &c.;—Christian wives cautioned against excess in, 1 Pe.3.3–5.

Ornan, or'nan, a Jebusite whose thrashing-floor David purchased, 2 Sa.24.16,24. *See* ARAUNAH.

Orpah, or'pa [fawn], Naomi's daughter-in-law, Ru.1.4–14.

Orphans, those who are early deprived of their parents; the charge concerning them, Ex.22.22; De.10.18; 24.17; 27.19; Job 22.9; 31.17; Pr.23.10; Is. 1.17,23; Ja.1.27;—are under the protection of God, Ps.10.14,18; 68.5; 146.9; Pr.23.11.

Oseas, o-zē'as, or OSEE, ō'zee (Ro. 9. 25), the Greek form of Hosea.

Ospray, a species of eagle, an unclean bird, Le.11.13; De.14.12.

Ossifrage, the great sea-eagle, so called from the idea of its breaking the bones of its prey, De.14.12.

Ostrich, the tallest of all birds, one species reaching the height of 7 feet, and another of 10 feet. It is an unclean bird according to the law, of great voracity, and gregarious. Its cry is piercing and mournful. The female described, Job 39. 18; La. 4. 3. The word meaning ostrich is rendered *owl* in Job 30.29; Is.13.21; 34.13; Je.50.39.

Otherwise, in a different manner, Mat.6.1; Ro.11.6; Phi.3.15.

Othniel, oth'nī-el [the lion of God], the son of Kenaz, by his valour obtained for his wife Achsah, the daughter of Caleb, Ju.1. 11;—first judge of Israel;—delivers Israel from the King of Mesopotamia, 3.9.

Ouches, sockets for fastening the precious stones in the high-priest's ephod, Ex. 28. 11,13,14; 39.6,13.

Outcast, an exile, one driven from home and country, Ps.147.2; Is.11.12; 16.3,4; 27. 13; Je.49.36.

Outgoings, outmost or farthest borders, Jos.17.9,18; 18.19; 19.14,22; Ps.65.8.

Outlandish, of another country or nation, Ne.13.26.

Outrageous, violent, furious, Pr.27.4.

Outward, external, apparent, Mat. 23. 27; Ro.2.28; 1 Pe.3.3.

Oven, a place for baking of bread, Le.2.4; 26. 26;—persons inflamed with lust, compared to, Ho. 7. 4, 6, 7;—the day of judgment, Mal.4.1

Overcharge, to fill or burden too much, Lu.21.34; 2 Co.2.5.

Overcome, to subdue or vanquish, Ge.49. 19; Lu.11.22; Ro.3.4.

Overflow, to be full, to deluge, De. 11. 4; Ps.69.2,15; Is.8.8; 10.22.

Overlay, to cover, Ex. 25. 11; 26. 32;—to smother, 1 Ki.3.19.

Overpass, to omit, Je.5.28.

Overplus, what is left more than sufficient, Le.25.27.

Overseer, one who overlooks or takes charge of a business, Ge.39.4; 41.34; 2 Ch.2.18;—a pastor or bishop, Ac.20.28.

Overshadow, to cover with a shadow, Mat. 17. 5; Mar. 9. 7; Ac. 5. 15;—to operate by almighty and creating agency, Lu.1.35.

Oversight, superintendence, or charge of, Nu.3.32; 4.16; 1 Pe.5.2;—error or mistake, Ge.43.12.

Overtake, to catch anything by pursuit, Ge.44.4; Ho.2.7; 1 Th.5.4.

Overthrow, to overturn, defeat, or ruin, Ge.19.25; Ex.14.27; De.12.3; Ac.5.39; 2 Ti.2.18.

Overwhelm, to swallow up, Ps.78.53; 124. 4;—to cover with gloom and sorrow, 55.5; 61.2; 77.3.

Owe, to be in debt to another, Mat.18.24, 28; Lu.7.41; 16.5;—to be guarded against, Ro.13.8.

Owl, a bird of the hawk kind; haunts solitary and desolate places;—seeks its prey by night;—makes a doleful cry, Le.11.17; De.14.16; Is.34.14; Ps.102.6.

Ox, that gores, the law concerning it, Ex. 21.28,35;—of an enemy to be restored, 23. 4; De.22.1;—that treads the corn not to be muzzled, De.25.4;—quoted by Paul, 1 Co. 9.9.

Ozem, ō'zem [strength, viz. of God], the sixth son of Jesse, and brother of David, 1 Ch.2.15.

Ozias, o-zī'as [strength of Jehovah], the son of Joram, and father of Joatham, Mat. 1. 8,9.

P.

Paarai, pā'a-rī [revelation of Jehovah], the Arbite, one of David's mighty men, 2 Sa. 23.35;—called Naarai, the son of Ebai, 1 Ch.11.37.

Pace, a geometrical measure of 5 feet;—a step, reckoned at 2½ feet, 2 Sa.6.13.

Pacify, to appease, reconcile, or quiet one who is angry, Pr.16.14; Es.7.10; Ec.10.4; Eze.16.63.

Padan-Aram, pā'dan-ā'ram [the plain, or arable land of Aram=Syria], the tract of country called Padan, Ge. 48. 7; Mesopotamia, Ge.24.10; and 'the country of Syria,' Ho.12.12. This name was more specially given to that portion of the country which bordered on the Euphrates. From it Rebekah, Isaac's wife, was brought, Ge. 24. 10; 25.20;—to it Jacob fled from Esau, 28. 6,7; 31.18; 35.9,26.

Paddle, an iron instrument for digging holes in the earth, De.23.13.

Pagiel, pa'gī-el [event of God], a head of the tribe of Asher, Nu.1.13; 7.72.

Painful, full of pain, Ps.73.16.

Painting of the face, the practice of harlots, and proud and shameless women, 2 Ki.9.30; Je.4.30; Eze.23.40.

Pair, two joined, Lu.2.24; Re.6.5.

Palace, a magnificent house, fit for kings, 1 Ki.16.18; 21.1; 2 Ch.9.11;—the temple at Jerusalem, 1 Ch.29.1,19;—the church, Ps. 45.15;—the pretorium or barracks of the imperial guards, Phi.1.13;—the residence of the high-priest, Jn.18.15.

Paleness, want of colour, Je.30.6.

Palestine, pal'es-tine [land of strangers or emigrants], called Canaan, Nu. 33. 5;—Land of Promise, Ge.13.15;—Land of Jehovah, Ho. 9. 3;—Land of Israel, 1 Sa.13. 19;—Immanuel's Land, Is.8.8;—the Holy Land, Zec.2.12. The Hebrew word *Peleseth*, usually rendered Palestine, is also sometimes rendered Philistia, Ps.60.8; 87. 4; 98.9; and Palestina, Ex.15.14; Is.14.29, 30. The name Palestine originally meant only 'the land of the Philistines.' Its boundaries as described by Moses, Nu.34. 1–12;—as allotted to the twelve tribes, Jos. 13.8–32; xv.–xix. Modern Palestine is divided into two pashalics—Sidon, including western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now 'a land of ruins.' 'Everywhere are seen the remains of cities and villages.'

Palmer-worm, an insect of the locust tribe, Joel 1.4; Am.4.9.

Palm-tree, grows very tall and upright, and is an evergreen, producing fruit called *dates*, Ex.15.27; Le.23.40; De.34.3; Ju.1. 16;—its branches a symbol of joy and victory, Jn.12.13; Re.7.9;—abounded in the valley of the Jordan;—Jericho called the 'city of palm-trees,' De.34.3.

Palsy, a well-known disease, which unfits the whole or part of the body for action, and sometimes deprives it of feeling; cases of, cured, Mat.4.24; 8.6; 9.2; Lu.5.18; Ac. 8.7; 9.33.

Paltiel, păl-tī'el [deliverance of God], a prince of the tribe of Issachar, Nu.34.26.

Pamphylia, păm-fil'ī-a [a nation made up of every tribe], a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean Sea, which washes its coasts, Ac.27.5;—in Perga, one of its principal cities, Paul and Barnabas preached the gospel, 13.13; 14.24;—in this province John Mark deserted them, 15.36–38;—strangers from, in Jerusalem on the day of Pentecost, 2.10.

Panic, fear, or sudden consternation and terror, threatened, Ex. 15. 16; Le. 26. 8, 30; De.2.25; 32.30; Jos.23.10.

Panic, of the inhabitants of Canaan before Jacob, Ge. 35. 5;—before Joshua, Jos. 2. 9; 5.1;—of the Philistines before Jonathan, 2 Sa.14.15;—before David, 1 Ch.14.15, &c.; —of the Assyrians at the siege of Samaria, 2 Ki.7.6.

Pannag, pan-nag', a Hebrew word untranslated, Eze. 27. 17; probably means some kind of spice or balsam, something savoury.

Pant, to gasp for breath, Ps. 38. 10; 42. 1; 119.131; Is.21.4; Am.2.7.

Paper-reeds, a kind of bulrushes which grow by the banks of the Nile, in Egypt, of the skins or films of which paper was long made, Is.19.7; 2 Jn.12. *See* BOOKS

Paphos, pā'fos, a famous city of Cyprus, situated on the western coast of the island, where Paul preached, and converted Sergius Paulus, the Roman proconsul, Ac.13. 6,12;—here Elymas the sorcerer was struck blind, 8. 11. Its modern name is *Baffa*, where ruins are found.

Parable, 1, A dark or obscure saying, Ps. 49.4; 78.2.—(2) A fictitious narrative under which some important truth is conveyed, as Jotham's, of the trees making a king, the first parable on record, Ju.9 7;—of the poor man's ewe lamb by Nathan, 2 Sa.12. 1;—the woman of Tekoah's, of two brothers striving together, 14.1;—a prophet's, of the prisoner that escaped, 1 Ki.20.39;—Jehoash's, of the thistle and the cedar, 2 Ki.14. 9;—of the vineyard yielding grapes, Is.5.1. Of this class also are the parables of the New Testament.—3 The name is sometimes used to denote a discourse in figurative or poetical language, Nu. 23. 7; Job 27.1.

Parables of Jesus, are variously reckoned according to the range of signification given to the name. Some reckon as many as fifty, others reckon only thirty. They may be divided into three groups: (1) The parable of the sower, Mat.13.3; Mar.4.3; Lu.8.5;—the wheat and tares, Mat.13.24;—the grain of mustard-seed, 13.21; Mar. 4.30; Lu.13. 18;—the leaven, Mat.13.33; Lu.13.20;—the hidden treasure, Mat.13.44;—the pearl of great price, 45;—the seed opening insensibly, Mar.4.26;—the net cast into the sea, Mat.13.47.—(2) Of the unmerciful servant, 18. 23;—the two debtors, Lu. vii.;—the good Samaritan, x.;—the friend at midnight, xi.;—the rich fool, xii.,—the fig-tree, xiii.;—the great supper, xiv.;—the lost sheep, xv.;—the lost piece of money, xv.; —the prodigal son, xv.;—the unjust steward, xvi.;—the rich man and Lazarus, xvi.; —the unjust judge, xviii.;—Pharisee and publican, xviii.;—the labourer and the vineyard, Mat.xx.—(3) Of the pounds, Lu.xix.; —the two sons, Mat.xxi.;—the vineyard let to husbandmen, xxi.;—the marriage feast, xxii.;—wise and foolish virgins, xxv.;—talents, xxv.;—sheep and goats, xxv.

Paradise, a word of Persian origin meaning a tract of pleasure-ground like the English *park*. The corresponding Hebrew word is rendered 'forest,' Ne. 2. 8;—'orchard,' Ec.2.5; Ca.4.13.—(1) The earthly, in which Adam was put, Ge. 2.8. *See* EDEN.—(2) The heavenly, promised to the penitent thief, Lu.23.43;—Paul caught up to, 2 Co. 12.4;—the tree of life in it, Re.2.7.

Paramour, a whorish lover or mistress; the heathen so called, whose idolatries the Jews followed, Eze.23.20.

Paran, pā'ran [a place of caves], a desert of Arabia Petrea, lying to the southward of Palestine, and to the north-east of the eastern gulf of the Red Sea; here Ishmael dwelt, Ge.21.21;—here the cloud rested in the march of the Israelites, Nu. 10. 12;—here they pitched their camp, 12.16;—from it the spies were sent to view the Land of Promise, 13.3;—to it David went after the death of Samuel, 1 Sa.25.1;—Mount Paran in the wilderness of Paran, De.33.2; Hab. 3.3.

Parcel, a small lot, a quantity, Ge. 33. 19; Ru.4.3; 1 Ch.11.13.

Parched, scorched, or dried, Is. 35. 7; Je. 17.6.

Parchment, called by the Romans *pergamenum* because it was prepared chiefly at Pergamus, whence parchment, sheep-skin dressed for writing on, 2 Ti.4.13. The skins of young calves when so prepared are called *vellum*.

Pardon, of sins, God only has power to grant, Mar.2.7,10–12;—is the gift of free grace, Ep. 1.6,7;—through the mediation of Christ, He.9.9–28; 1 Jn 1 7. *See* FORGIVENESS.

Parents, to be honoured, Ex. 20.12; De. 5. 16; Ep. 6.2;—law against cursing them, Ex. 21.17, Le. 20.9; Pr. 20.20;—or smiting them, Ex. 21.15.

————, *their duty*, to educate their children religiously, Ge. 18.19; De. 4.9; 6.6, 7; 11.19; 32.46; Ps. 78.5; Pr. 22.6; Joel 1.3; Ep. 6.4;—not to spare necessary correction, 1 Sa. 3.13; Pr. 13.24; 19.18, 22.15; 23.13, 14; 29.15, 17;—not to discourage them too much, Ep. 6.4; Col. 3.21;—to provide for their children, 2 Co. 12.14; 1 Ti. 5.8;—partiality to children to be avoided, Ge. 37.3, 4; Mat. 22.16; 1 Ti. 5.21;—their joy or sorrow from their children's education, Pr. 10.1; 15.20; 17.21, 25; 19.13; 29.15, 17.

————, examples: of Abraham, Ge. 18.19;—of David, 1 Ch. 28.9;—of Job, Job 1.5;—of Lemuel, Pr. 31.1;—of the parents of Timothy, 2 Ti. 1.5; 3.15.

Parlour, a lower room for reception and entertainment of visitants, Ju. 3.20, 23; 1 Sa. 9.22.

Parmashta, pär-mäsh'ta [superior], one of Haman's sons, Es. 9.9.

Parmenas, par'me-nas [abiding], one of the seven deacons of the church in Jerusalem, Ac. 6.5, 6.

Parricide, or the murder of a father, punishable with death, Ex. 21.15;—committed by the sons of Sennacherib, 2 Ki. 19.37.

Partaker, an associate, a sharer, Ps. 50.18; 1 Co. 9.10, 23; 1 Pe. 5.1.

Parthians, par'thĭ-ans, the inhabitants of Parthia, in the north-west of Persia, Ac. 2.9. Parthia is bounded on the east by Asia, on the west by Media, on the north by Hyrcania, and on the south by Caramania, and extends about 600 miles in length. It formed part of the great Persian monarchy. Revolting from the Macedonian power it became an independent kingdom, B.C. 256, whose sovereigns are known by the name of the Arsacidæ. In A.D. 226 it was again subdued by the Persians.

Partial, inclined only one part, Mal. 2.9; Ja. 2.4.

Partiality, unfair and unjust treatment of others, to be avoided, Mat. 22.16; Ja. 2.1, 9; Jude 16.

Particular, individual, 1 Co. 12.27; Ep. 5.33.

Partition, a wall that divides two apartments, 1 Ki. 6.21. The middle wall of, refers to the wall separating between the court of the Gentiles and that of the Jews, Ep. 2.14.

Partner, a sharer, Lu. 5.7, 10, Pr. 29.24; 2 Co. 8.23; Phile. 17.

Partridge, the bird so called is unknown in the East. That mentioned, 1 Sa. 26.2; Je. 17.11, was a species of grouse abundant in Palestine.

Paruah, păr-ū'ah [flourishing], one of the tribe of Issachar, 1 Ki. 4.16.

Parvaim, par-vā'im, a place famous for fine gold, probably identical with Ophir, 2 Ch. 3.6.

Pas-Dammim, pas-dam'im [the cessation of blood], the scene of a fierce contest with the Philistines, 1 Ch. 11.13;—called Ephes-Dammim, 1 Sa. 17.1.

Pashur, păsh'ur [a priest], to be punished for smiting Jeremiah, called also Magor-missabib, 'terror round about him,' Je. 20.1–20.

Passages, roads, Ju. 12.6; 1 Sa. 14.4; Je. 22.20; 51.32.

Passion, natural affection or infirmity, Ac. 14.15; Ja. 5.17;—suffering and death of Christ, Ac. 1.3.

Passover, the first of the three great annual Jewish festivals, so called because the destroying angel *passed over* the houses of the Israelites, while he slew all the first-born of the Egyptians;—instituted, Ex. 12.3, 43; 13.5;—rules concerning it, Le 23.4; Nu. 9.1; De. 16.1; offerings on it, Nu. 28.16;—observed by Hezekiah, 2 Ch. 30.1;—by Josiah, 35.1;—after the captivity, Ezr. 6.19;—Christ compared to it, 1 Co. 5.7.

Pastoral Life, the origin of it, Ge. 4.20. *See* SHEPHERD.

Pastors, shepherds, or ministers of the gospel, whose business it is to feed the sheep of Christ, Je. 3.15; 10.21; 23.1, 2; Ep. 4.11. *See* MINISTERS.

Pasture, a place for feeding flocks and herds of cattle, Ge. 47.4; 1 Ch. 4.39–41;—spiritual nourishment, Ps. 23.2; Jn. 10.9.

Patara, păt'a-rah, a seaport town of Lycia, in Asia Minor, with a large harbour on the east side of the river Xanthus, and about 40 miles west of Myra;—Paul visited it on his journey from Greece to Syria, Ac. 21.1.

The church of, was represented by its bishop in the Council of Nice (A.D. 325). The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

Pate, the crown of the head, Ps. 7.16.

Pathros, pā'thros [region of the south], a city and district of Upper Egypt, mentioned by several of the prophets, Is. 11.11; Je. 44.1, 15; Eze. 29.14; 30.14;—its place is not found.

Pathrusim, păth-rū'sim, the plural of Pathros, the name of a tribe descended from Mizraim, a grandson of Ham the patriarch, Ge. 10.14; 1 Ch. 1.12.

Patience, or calmness of mind in bearing evils, persisting in duty, and in waiting for promised good, recommended, Job 2.10; Ps. 37.1, 7; Pr. 3.11; 24.10; Ec. 7.8; Mi. 7.7, 9; Lu. 21.19; Ro. 12.12; 1 Th. 5.14; He. 10.36; 12.1, &c.; Ja. 1.3; 5.7; 1 Pe. 2.19; 2 Pe. 1.6.

————, motives to cultivate it, are the command of God, 1 Ti. 6.11; He. 12.1; 2 Pe. 1.6;—his patience with us, Ex. 34.6; Ro. 2.4; 9.22; 1 Pe. 3.20;—our present state renders it necessary, He. 10.36;—the evils which flow from the want of it, and the advantages which attend it, Ec. 7.8; Ps. 37.7–11;—our trials are less than we deserve, Ezr. 9.13; La. 3.39;—they are intended for our benefit, Ro. 8.28; 2 Co. 4.17;—they will soon terminate in triumph, Ro. 8.18; Ja. 5.7, 8;—the example of good men, and especially of Christ. *See* next article.

————, examples: of Moses, Nu. 12.3;—of Job, Job 1.20;—of David, Ps. 40.1;—of Simeon, Lu. 2.25;—of Paul, 2 Ti. 3.10;—of the Thessalonians, 1 Th. 1.3;—of the religious in former times, He. 10.34;—of Christ, Is. 53.7; 1 Pe. 2.23;—the impatience of the apostles, Lu. 9.54.

———— **of God**, is his long-suffering or forbearance, Nu. 14.18; Ps. 86.15;—he is called the God of patience, Ro. 15.5;—it is exercised towards his chosen people, Is. 30.18; Ro. 3.25; 1 Ti. 1.16; 2 Pe. 3.9;—and towards his enemies, Ec. 8.11; Ro. 2.4;—it is manifested by giving warnings of his judgments, Am. 1.1; Jonah 1.2; 1 Pe. 3.20; 2 Pe. 2.5;—by delaying to execute them, Ps. 50.21; 2 Pe. 3.9.

————————, examples of: towards the antediluvians, Ge. 6.3;—the inhabitants of Sodom, 18.20, 21;—Pharaoh, Ex. 5.2; 7.4;—the Israelites in the wilderness, Ac. 13.18;—the Amorites and Canaanites, Ge. 15.16; Le. 18.28;—the Gentile world, Ac. 17.30;—fruitless professors, Lu. 13.7.

Patmos, pat'mos, one of the Sporades [the scattered isles], a rocky and bare island in the Egean Sea, situated about 45 miles westward of Miletus. It is about 30 Roman or 28 English miles in circumference;—to it the apostle John was banished, and here he had the prophetic visions recorded in the Apocalypse, Re. 1.9. It has a safe and large harbour. It is now called *Patino*, with a population of about 4000.

Patriarch, the head or prince of a family, applied chiefly to those who lived before the time of Moses, Ac. 2.29; 7.8, 9; He. 7.4.

Patrimony, the goods or inheritance left by a father to his child, De. 18.8.

Patrobas, pat-rō'bas, a Christian at Rome, noticed by Paul, Ro. 16.14.

Pattern, an example or model, Ex. 25.9, 40; Nu. 8.4; Tit. 2.7; He. 8.5; 9.23.

Patterns, Christ, and the prophets and apostles are to be ours, Mat. 11.29; Jn. 13.15; 1 Co. 4.16; 11.1; Phi. 2.5; 3.17; 1 Th. 1.6; He. 6.12; 12.2; 1 Pe. 2.21; 1 Jn. 2.6. *See* EXAMPLE.

Pau, pa'ū [a bleating], a city in the land of Edom, Ge. 36.39;—also called Pai, 1 Ch. 1.50.

Paul [little], originally called Saul, Ac. 13.9;—a native of Tarsus in Cilicia, of the tribe of Benjamin, Ro. 11.1;—was a Pharisee of the strictest order, Ac. 23.6;—educated by Gamaliel, 22.3;—a persecutor of Stephen, 8.1;—of the church in general, 9.1;—struck blind on his way to Damascus, 3; 22.6; 26.13;—his conversion, 9 (A.D. 37);—first visit to Jerusalem, 9.26; Ga. 1.18;—first residence at Antioch, Ac. 11.25–30;—second visit to Jerusalem, 11.30; 12.25;—*first missionary journey* (A.D. 45–47), 13.2; 14.26;—second residence at Antioch, 14.28;—third visit to Jerusalem, 15.2–30; Ga. 2.1–10;—*second missionary journey* (A.D. 53?), 15.36, 40; 18.22;—fourth visit to Jerusalem, 18.21, 22;—third residence at Antioch, 18.22, 23;—*third missionary journey* (A.D. 54–58), 18.23; 21.15;—fifth visit to Jerusalem and arrest and imprisonment at Cesarea, 21.15; 23.35;—voyage to and arrival at Rome (A.D. 60, 61), 27.1; 28.16;—where he continues two years, 31.

Paul, his character of the heathen world, Ro. 1.19, &c.;—of the Jews, 2.17;—exhorts to moral duties, 12.1, &c.;—to candour, 14.1; 15.1;—his preaching not rhetorical, 1 Co. 2.3;—his condescension to all persons, 9.19; 10.33;—disclaims dominion over the faith of Christians, 2 Co. 1.24;—his zeal and disinterestedness, 4.1; 6.4; 7.2, 11.7; 12.13;—exhorts to a liberal contribution to the poor Christians at Jerusalem, 8.7;—complains of his opposers at Corinth, 10.2; 11.13;—his revelations, 12.1, &c.; Ga. 2.2;—his sufferings, 2 Co. 11.23; Phi. 1.13;—threatens his opposers, 2 Co. 13.2;—an apostle appointed by Christ himself, Ga. 1.1, 12;—his history, 1.16, &c.;—opposes Peter, 2.11;—desires to die, Phi. 1.20;—his advantages as a Jew, 3.4;—rejoices in his sufferings, Col. 1.24;—at Philippi and Thessalonica, 1 Th. 2.2;—proposes his example to Christians, 1 Co. 11.1; Phi. 3.17; 2 Th. 3.7;—commends himself, 2 Co. 11.5; 12.11; 1 Th. 2.5;—calls himself the chief of sinners, 1 Ti. 1.15;—his near view of death, 2 Ti. 4.6;—leaves his cloak and parchments at Troas, 13;—sends Tychicus to Ephesus, 12;—deserted at his first hearing before Nero, 16;—his epistles commended by Peter, 2 Pe. 3.15.

Pavilion, a tent, chiefly one for a king, prince, or general, 1 Ki. 20.12, 16; Je. 43.10;—God makes darkness his, 2 Sa. 22.12; Ps. 18.11;—hides his people in his, 27.5; 31.20.

Paw, the foot of a horse or lion, Le. 11.27; 1 Sa. 17.37; Job 39.21.

Peace, God the author of temporal peace, Le. 26.6; 1 Ch. 22.9; Ps. 147.14; Is. 45.7;—God in Christ the author of spiritual peace, Ro. 15.33; 16.20; Phi. 4.9; 1 Th. 5.23; 2 Th. 3.16; Is. 9.6;—Christ gives peace, Lu. 24.36; Jn. 14.27; 20.19, 21, 2 Th. 3.16;—imparted through Christ's atonement, Is. 53.5; Ro. 5.1; Ep. 2.14, 15; Col. 1.20;—who may look for peace, Le. 26.3–6; Ps. 119.165; 29.11; 55.18; Pr. 16.7; Is. 26.12;—promised, *to the church*, Is. 54.13; 66.12;—*to saints*, Ps. 72.3, 7; Is. 55.12;—*to the meek*, Ps. 37.11;—*to the obedient*, Ps. 119.165; Is. 48.18; Je. 6.16; Ro. 2.10;—*to the repentant*, Is. 57.18, 19; Mat. 11.28, 29;—to be cultivated, Ps. 34.14; 133.1; Pr. 3.30; 15.17; 17.1, 14, 17; 20.3; 25.8; Zec. 8.19; Mar. 9.50; Ro. 12.18; 14.19; 2 Co. 13.11; 1 Th. 5.13; He. 12.14; 2 Ti. 2.22; 1 Pe. 3.11;—by what means, Pr. 15.1; 25.9, 15; Col. 3.13; 1 Th. 4.11.

Peace-makers, their blessedness, Mat. 5.9; Ja. 3.18.

Peace-offerings, rules concerning them, Le. 3.1, &c.; 7.11;—the priest's portion of them, 28.

Peacock, a large and well-known fowl, with a fine crest of feathers, and a tail peculiarly beautiful;—imported by Solomon, 1 Ki. 10.22; 2 Ch. 9.21;—described, Job 39.13.

Pearl, a hard, white, shining gem, found in some shell-fishes of the oyster species, Job 28.18; Mat. 7.6; 13.45;—the gates of the New Jerusalem, each of one, Re. 21.21.

Peculiar Treasure and **People**, the church is to God, Ex. 19.5; De. 14.2; Ps. 135.4; Tit. 2.14.

Pedahzur, ped'ah-zur [whom the rock, *i.e.* God, preserves], a head of the tribe of Manasseh, Nu. 1.10.

Pedaiah, ped-a'yah [whom Jehovah preserves], grandfather of Jehoiakim, 1 Ki. 23.36;—others so named, 1 Ch. 3.19.

Pedigree, genealogy, or descent by parentage, Nu. 1.18.

Peeled, stripped of the bark, clothes, or skin, Is. 18.2, 7; Eze. 29.18.

Peep, to chirp faintly as young birds do, the sound attributed to departed spirits, and produced probably by the art of *ventriloquism*, practised by wizards, and 'them that have familiar spirits' (rendered by the LXX. 'ventriloquists'), Is. 8.19; 29.4.

Pekah, pē'kah [open eyed], the son of Remaliah, commanded the army of Pekahiah, king of Israel, and, after conspiring to slay him, succeeded him, 2 Ki. 15.25;—confederate with Rezin, king of Syria, against Judah, Is. 7.1;—cut off 120,000 of Judah, and took 200,000 prisoners, 2 Ch. 28.6–8;—slain, 2 Ki. 15.30.

Pekahiah, pĕk-a-hī'ah [the Lord has opened his eyes], the seventeenth king of Israel, succeeds his father, Menahem, 2 Ki. 15.22;—slain, 25.

Pekod, pē'kod [visitation], a name given to Babylonia, Je. 50.21;—to its inhabitants, Eze. 23.23.

Pelatiah, pĕl-a-tī'ah [whom Jehovah delivers], 1, Son of Benaiah, a prince who lived in the time of Zedekiah, king of Judah, Eze. 11.1, 13.—2) Son of Hananiah, 1 Ch. 3.21.

Peleg, pē'leg [division], the son of Eber, in whose days men were *divided* by the confusion of language, Ge. 10.25; 11.16.

Pelethites, pe'leth-ites [runners, couriers], valiant soldiers, who with the Cherethites formed David's body-guard. They were probably of Cretan origin, 2 Sa. 8.18.

Pelican, a large tropical bird, with long crooked beak, the fore part of the head towards the throat naked, with a bag or pouch under the bill, and which haunts the swamps of the desert, Le. 11.18; De. 14.17; Ps. 102.6. The word is rendered 'cormorant' in Is. 34.11 and Zep. 2.14.

Peniel, pe-ni'el [the face of God], a place on the east of Jordan, near the brook Jabbok, so named by Jacob, because he here saw *the face of God*, Ge. 32.24–30;—here the Gadites built a city, the tower of which Gideon cast down, Ju. 8.8, 9, 17;—it was rebuilt by Jeroboam, 1 Ki. 12.25. PENUEL (Ju. 8.9) was probably the original form of the name. This is the form given in the Samaritan Pentateuch.

Peninnah, pe-nin'nah [coral], one of the wives of Elkanah, the father of Samuel, 1 Sa. 1.2.

Penny, a Roman silver coin, the *denarius*, =10 ases=between 6*d.* and 7*d.*, current among the Jews in the time of Christ, Mar. 6.37; 12.15; Re. 6.6. The penny brought to Christ, Mat. 22.15–21; Mar. 13.15–17; Lu. 20.19–25, was a *denarius* of Tiberius. The rate of wages a penny (*denarius* a day, Mat. 20.2, 9, 13.

Pens, used in writing by the ancients were not quills, but made of small and strong reeds, Ju. 5.14; Ps. 45.1; 3 Jn. 13;—those for graving in stone, &c., were of iron, Job 19.24; Je. 17.1.

Pentecost, the second of the three great annual festivals of the Jews, thus named because it was kept on the fiftieth day from the morrow after the first passover Sabbath, Le. 23.15, 16. It lasted for one day only. It was the harvest feast and was called *the feast of weeks*, because it was kept seven weeks after the passover, Ex. 34.22;—directions how it ought to be observed, De. 16.9;—the descent of the Spirit upon it, Ac. 2.1, &c.

Penury, poverty, Pr. 14.23; Lu. 21.4.

People OF GOD, the church of Israel, Ju. 20.2; 2 Sa. 14.13; Ps. 47.9;—professing and genuine Christians, He. 4.9; 1 Pe. 2.10.

————, their duty to God's ministers, Mat. 10.14; Lu. 10.16; 1 Co. 4.1; 9.14; Ga. 6.6; 1 Th. 4.8; 5.12; 1 Ti. 5.17; He. 13.7, 17.

Peor, pē'or [the cleft], a mountain in Moab, near to the mountains of Nebo and Pisgah; Balak brought Balaam to the top of, Nu. 23.28;—the idolatry of the Israelites, in worshipping Baal-peor, called the *matter* and the *iniquity* of, 25.3, 18; 31.16; Jos. 22.17.

Peradventure, perhaps, may be, Ge. 18.24, 28, 29, 32; 24.5, 39; Ex. 13.17; 32.30; Jos. 9.7; Ro. 5.7; 2 Ti. 2.25.

Perceive, to know, or discover, De. 29.4; 1 Jn. 3.16.

Perdition, destruction, final ruin, Phi 1.28; 1 Ti. 6.9; He. 10.39;—Judas, called the son of, Jn. 17.12;—and also Antichrist, 2 Th. 2.3.

Peres Uzza, pe'res-uz'za [the breach of Uzzah], a place near Jerusalem, where Uzzah, the son of Aminadab, was smitten by God because he laid his hands on the ark, 1 Sa. 6.8;—called Nachon, 2 Sa. 6.6;—Chidon, 1 Ch. 13.9.

Perfect, God is absolutely and infinitely, Mat. 5.48;—the *law*, or word, of the Lord is completely, Ps. 19.7;—his *work* is, and his *way*, De. 32.4; 2 Sa. 22.31;—faithful and eminent saints are now comparatively, as Noah and Job, Ge. 6.9; Job 1.1, 8; 2.3;—believers in Christ shall all in due time be completely, Ep. 4.13; Col. 1.28; 4.12; He. 12.23;—prayer to God to make his people, Jn. 17.23; Col. 4.12; 1 Th. 3.10; He. 13.21; 1 Pe. 5.10.

Perfection, none can find out God to, Job 11.7;—in obedience and holiness, not attainable by man, Job 9.20; 15.14; Pr. 20.9; Ro. 3.10; 1 Jn. 1.8;—to be aimed at, De. 18.13; 1 Ki. 8.61; Mat. 5.48; Lu. 6.36; 2 Co. 13.9, 11; Ep. 5.1; He. 13.21;—blessings result-

ing from, Ps. 37. 37; Pr. 2. 21;—will be attained by saints, Jn. 17.23; Ep. 4.13; Col. 1.28.

Perform, to fulfil or execute, Ge.26.3; Mat. 5.33; Ro.4.21; 2 Co.8.11.

Perfume, what gives a sweet odour or agreeable smell, Ex. 30. 35; Pr.7.17; 27.9; Is.57.9.

Pergah, per'gah, a city of Pamphylia, on the Cestrus, about 40 miles north from the Mediterranean shore. Paul and Barnabas landed here on their voyage from Paphos, and here they left Mark, Ac.13.13;—on his return from the interior of Pamphylia Paul again visited it and preached the gospel, 14.25.

Pergamos, per'ga-mos [height, elevation], a city of Mysia in Asia Minor, situated about 20 miles from the sea on the river Caicus, 'in one of the most lovely and fertile valleys of the world.' Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our 'parchment' *pergamenum* derives its name. Christ's message to the church there, Re.2.12–17; called 'Satan's seat,' because it was the head-quarters of the opposition to Christ and his gospel in that region. The modern city, which abounds in ruins of great extent, is called *Bergama*. Its population is estimated at from 14,000 to 30,000, of whom 3000 are Greeks, 300 Armenians, and the rest Turks.

Perilous Times, in the last days, 2 Ti. 3.1.

Perils, or imminent dangers, endured by Paul, 2 Co.11.26.

Perish, to lose natural life, Nu.17.12; Jonah 1.6; Mar.4.38;—to be subjected to eternal punishment, Jn.3.15; 1 Co.1.18; 2 Co.2.15; 2 Pe.2.12.

Perizzites, pĕr'iz-zites, a tribe of the ancient Canaanites, Ge.13.7; 15.20;—delivered into the hands of Judah, Ju.1.4;—Solomon made them to pay tribute, 2 Ch.8.7;—not mentioned in the catalogue of Canaanitish tribes, Ge.x.

Perjury, swearing falsely; forbidden, Ex. 20.16; Le.6.3; 19.12; De.5.20; Zec.5.4; 8.17; 1 Ti.1.10;—of Zedekiah against Nebuchadnezzar, 2 Ch.36.13.

Permit, to allow or suffer, 1 Co. 16.7; He. 6.3; Ac.26.1; 1 Co.14.34.

Pernicious, destructive, very hurtful, 2 Pe. 2.2.

Perpetual, everlasting or endless, Ps.9.6; Je.50.5;—to the end of time, Ge.9.12; Ex. 31.16;—the continuance of the legal dispensation, Ex.29.9; 30.8.

Perplexed, greatly vexed or disturbed, Es. 3.15; Is.22.5; Joel 1.18; Lu.9.7; 2 Co.4.8.

Persecution, or oppression and exposure to suffering and death, for Christ's sake; foretold to be the lot of the apostles and primitive Christians, Mat.10.18; Jn.15.18–21;—saints may expect persecution, Mat.10.17; 2 Ti.3.12; Ga.4.29; Ac.14.22;—ought not to fear it, Mat. 10.26,28; Lu.12.4; 1 Pe.3.14; Re.2.10; Is.51.7;—how to behave under it, Mat.5.44; 10.22; Ro.12.14; 1 Co.4.12; 2 Co. 12.10; 1 Pe.4.19;—the reward of it, Mat.5. 10; 16.25; Mar.8.35; Lu.9.24; 1 Pe.4.14; Ja. 1.2; Re. 6. 9; 7.13. Exemplified: *David*, Ps. 31.15; 119.157,161;—*Jeremiah*, Je.18. 18–20; 32.2; 38.9;—*three Hebrews*, Da.3. 13–21;—*Daniel*, 6. 5;—*man born blind*, Jn. 9. 28, 34;—*Peter*, Ac. 4. 3;—*church at Jerusalem*, 8.1;—*Paul*, 9.23; 16.22.

Perseverance, or steadfast continuance, *in duty* enjoined, Mat.10.22; 24.13; Lu.9.62; Ac.13.43; 1 Co.15.58; 16.13; Col.1.23; 2 Th. 3.13; 1 Ti.6.14; He.3.6,14; 10.38; 2 Pe.3.17; Re 2.10,25.

——— OF THE SAINTS, or their continuance in a state of grace, till they are brought to glory, appears from the *electing purpose* of God, Ro.8.29; Ep.1.3; Je.31.3; Mat 24.22–24; Ac.13.48;—the immutability of his *love*, *wisdom*, and *faithfulness*, in the scheme of grace, Je. 31. 3; Ep 3.10; 1 Th.5.24;—their being *given* to Christ, as the reward of his obedience and suffering, Je. 32. 40; Jn. 17. 2, 6;—and purchased by him, Jn.11.42; 17.11,15,20; Ac. 20.28; Tit.2.14;—their *union* to Christ, Ep. 1. 23; Jn. 17. 21, 23;—his *intercession* for them, Jn.17.24; Ro.8.34;—the *work* of the Holy Spirit, in renewing them, and dwelling in them, Jn.3.5,6,8; Tit.3.5; Ga.4.6; Ro 8.9,11;—and from many express *declarations* and *promises*, Job 17.9; Ps 94 14; 125 1,2; Pr.4 18; Is. 54 7–10; Je. 32.38–40; Jn.3.14,15; 5.24; 10.27,28; Ro.8.29, 30; Phi.1.6; He.13.5.

Persia, per'shĭ-a Heb. *Pharas*, an ancient kingdom of Asia. In the height of its glory it was 2800 miles long and 2000 broad, and included parts of Europe, Asia, and Africa. In this extensive sense the name occurs in 2 Ch.36.20,22; Ezr.4.5,7,24; 6.14; Da.10.13,20; 11.2. From the south of the Caspian Sea to Hindostan a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and, instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan; but there are still some who adhere to the ancient worship of *fire*;—Es. 1. 3, 14, 18; Eze. 27. 10; 38. 5;—predictions respecting, Da.8.20.

Persians, the inhabitants of Persia, foretold to conquer Babylon, Is.21.2.

Persons of men not regarded by God, or not valued on account of their rank or wealth, De. 10.17; 2 Ch.19.7; Job 34.19; Ac. 10.34; Ro.2.11; Ga. 2.6; Ep.6.9; Col.3.25; 1 Pe.1.17.

———, when not to be regarded by men, Le.19.15; De. 1.17; 16.19; Pr. 24.23; Mat. 22.16; Ja.2.1; Jude 16.

Persuade, to advise or excite to the performance of something, 2 Ch.32.11; 1 Ki. 22.20–22; Ac.13.43; 14.19;—to believe and be assured, Ro.4.21; 8.38; 14.14; 2 Ti.1.12; He.11.13.

Perverseness, spiteful and obstinate crossness, and adherence to what is wrong, Pr. 11.3; Is.59.3; Eze.9.9.

Pervert, to put out of order, to corrupt, De.16.19; 1 Sa.8.3; 24.17; Ac.13.10; Ga.1.7.

Pestilence, a contagious and fatal distemper, or kind of plague, threatened for disobedience, Le.26.25; Nu.14.12; De.28.21; —three days of, sent on Israel for the sin of David, by which 70,000 perished, 2 Sa. 24.13,15;—foretold by Christ, Mat.24.7.

Pestilent Fellow, one who is ill-disposed, Ac.24.5.

Peter, pē'ter [a rock or stone], the son of Jonas, and hence called Simon Bar-jona, and brother of Andrew, Ju.1.40;—his name originally was *Simon*, 41;—Jesus called him *Cephas* or *Peter*, which is of the same import, 42;—a native of Bethsaida, 45; —attends Jesus, Mat. 4. 18; Lu. 5. 11; Jn. 1.41;—rebukes him, Mat.16.22; Mar.8.32; —is sharply rebuked by Christ, Mat. 16. 23;—acknowledges him to be the Messiah, 16; Jn. 6. 69;—protests that he will not deny him, Mat.26.35;—draws his sword in defence of Christ, and cuts off Malchus' ear, Jn. 18. 10;—denies him, Mat. 26. 69; Mar. 14. 69; Lu.22.54; Jn.18.15, &c., 25;—sees him after his resurrection, Lu. 24. 34; 1 Co. 15. 5;—three times avows his love to Christ, Jn. 21. 15–17;—addresses the disciples about a successor of Judas, Ac.1.15;—his speech to the Jews on the day of Pentecost, 2.14;—cures a lame man at the gate of the temple, 3. 1,—imprisoned together with John, 4. 3;—many cures performed by him, 5. 15;—imprisoned, and released by an angel, 18, 19;—speaks boldly before the magistrates, 29;—communicates the Holy Spirit to the Samaritans, 8.17;—confounds Simon Magus, 20;—cures Eneas of the palsy, 9. 33;—raises Dorcas to life, 36; —converts Cornelius, 10.24;—defends himself about preaching to the Gentiles, 11. 2; —imprisoned by Herod, and delivered by an angel, 12. 3, &c.;—opposed by Paul, Ga. 2. 11;—expects to die soon, 2 Pe. 1. 14; —his testimony to the transfiguration of Jesus, 18;—commends Paul's epistles, 3. 15. *Epistles of*, were not addressed to any particular church, and hence are called *general*. The first was written from Babylon 1 Pe.5.13, on the Euphrates, where many Jews resided, though the city was in ruins.

Pethahiah, pĕth-a-hī'ah [whom Jehovah sets free], a head of the division of the priesthood, 1 Ch.24.16.

Pethor, pē'thor [a table], a city of Mesopotamia, about the east bank of the Euphrates, and the native place of Balaam, Nu.22 5; De.23.4.

Pethuel, pĕ-thū'el [man of God], the father of Joel the prophet, Joel 1.1.

Phalti, făl'ti [deliverance of Jehovah], the son of Laish, married Michal, after Saul had taken her from David, 1 Sa 25 44; from him David afterwards took her, 2 Sa. 3.15.

Phanuel, fa-nū'el, the father of the prophetess Anna, Lu.2.36.

Pharaoh, fā'ro [the king], the name of a race of kings who successively sat on the throne of Egypt:—

———, first mentioned in Scripture, takes Sarah from Abraham, Ge.12.15;—restores her, 20.

———, second, his prophetical dream, Ge. 41.1, &c.;—exalts Joseph, 39–45;—his kind reception of Jacob and his sons, 47. 1–10.

———, third, oppressed and persecuted the Israelites, Ex. 1. 8–11;—commanded their male children to be drowned, 22;—his daughter saves Moses, and adopts him for her son, 2.5–10.

———, fourth, Moses sent to him, Ex.3. 10;—his obduracy foretold, 19;—God's message to him, 4.22,23;—refuses to let Israel go, 5. 1, 2;—hardens his heart, 7. 14; drowned in the Red Sea, 14.23.

———, fifth known to us, gave protection to Hadad, son of the King of Edom, who was contemporary with David, 1 Ki. 11.15–22.

———, sixth, gave his daughter in marriage to Solomon, 1 Ki. 3. 1;—took Gezer, and gave it for a present to his daughter, 9.16.

———, seventh mentioned, is he with whom Hezekiah made a league, 2 Ki.18. 19–21.

Pharaoh-Hophra, fā'ro-hof'rah, grandson of the former, entered into alliance with Zedekiah, king of Judah, against the King of Babylon, Je. 46. 2, 16;—predictions against him, Is.19. 1, &c.; 20.4; Eze. 29. 1; 30.20–26; 31 2; 32.2;—reigned over Egypt twenty-five years.

Pharaoh-Necho, fā'ro nē'ko, carries Jehoahaz captive to Egypt, 2 Ki. 23. 33;—foretold not to return, Je.22.10;—his defeat foretold, Eze.17.17.

Pharisees, făr'ĭ-sees [separatists], a much celebrated religious sect among the Jews, which sprang up after the return from captivity; they represented the prevailing legal spirit of Judaism;—they laid claim to superior sanctity, Lu. 18. 9–12;—for a pretence made long prayers, Mat. 23. 14; Mar. 12. 40; —paid tithes of what was not required, Mat. 23. 23; Lu. 11. 42;—fasted often, Lu. 18. 12;—made broad their phylacteries, Mat. 23. 5;—added the traditions of the fathers to the written law, Mar.7. 3, 8,13;—but they were proud, arrogant, and avaricious; and therefore their hypocrisy was often exposed and severely censured by Christ, Mat. 5. 20; 15.3, &c.; 16. 6, 12; 23.1,23,33; Mar.8.15; Lu.11.38,42; 12.1; 16. 14; 18.9.

Pharpar, făr'par [swift], one of the 'rivers of Damascus,' 2 Ki.5.12. Its modern name is *Awaj*. Its volume is about one-fourth of that of the Abana. Its total length is about 40 miles.

Phebe, fē'be [shining, pure], a deaconess of the church at Cenchrea, near Corinth, Ro.16.1,2.

Phenice, fe-ni'se [palm], (1) A seaport town, more properly *Phœnix*, now *Lutro*, on the south-west shore of the island of Crete, Ac. 27. 12.—(2) The accurate form of *Phenicia*, Ac.11.19; 15.3.

Phenicia, fe-nish'ĭ-a, a small country on the coast of Syria, stretching from the promontory of Carmel about 120 miles north, with an average breadth of 20 miles. The name is probably derived from the Greek *phœnix* a palm-tree; it does not occur in the Old Testament. Those scattered by the persecution which followed the death of Stephen came to, Ac.11.19;—Paul and Barnabas passed through, 15.3; —Paul went in a ship bound for, 21.2;—Tyre and Sidon were principal cities of.

Phichol, fī'kol [all-commanding], general of the army of Abimelech, king of Gerar, Ge.21.22.

Philadelphia, fil-a-dĕl'fĭ-a [the love of the brother], a city of the province of Lydia, in Asia Minor, about 25 miles south-east of Sardis, and about 70 north-east of Smyrna:—Christ's message to the church there, Re.3.7. Its modern name is *Allah Shehr* [city of God]. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches

Philemon, fi-lē'mon, a rich and pious citizen of Colosse, to whom Paul addressed the epistle which bears his name, Phile. 1.

Philetus, fi-lē'tus [beloved, amiable], an apostate Christian, 2 Ti.2.17,18.

Philip, fil'ip [warlike, lover of horses], 1 The *apostle*, a native of Bethsaida, attends Jesus, Jn.1.43;—Greeks come to him desiring to see Jesus, 12.22;—Jesus questions him about the loaves, 6.5;—he desires to see the Father, 14.8—2 The *evangelist*, one of the seven deacons, Ac.6.3–5. preaches to the Samaritans, 8.5;—to the eunuch of the Queen of Ethiopia, 26;—carried to Azotus, and goes thence to Cesarea, 40;—receives Paul and his companions 21 8.—3 The son of Herod the Great, and of Mariamne his third wife, the daughter of Simon the high-priest.—his wife, Herodias, was taken from him by his brother, Mat.14.3; Mar.6.17.—4 The son of Herod the Great and Malthace his fourth wife, and tetrarch of Batanea, Trachonitis, and Auranitis, Lu.3.1.

Philippi, fil-lip'pī [warlike men, lovers of horses], one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis now *Angista*, a deep and rapid stream, about 70 miles north-east from Thessalonica It was repaired and named by Philip, the father of Alexander the Great. Paul and Silas came hither from Neapolis and there abode 'certain days,' and preached by 'a river side where prayer was wont to be made,' Ac.16.12,13;—here Lydia was converted, and she and her family baptized, 14,15;—here they cast out a spirit of divination, 16–18;—here they were beaten and imprisoned, 22,23;—here the jailer was converted, and he and his family baptized, 25–34;—here a church was formed, to which (about A.D.62 Paul wrote the epistle to the Philippians, Phi.1.1. The Philippian Christians were very kind to Paul, and sent to relieve his temporal wants, 2 Co.11.9; 1 Th. 2.2. The city is now wholly in ruins.

Philistia, fil-lis'tĭ-a [land of strangers], or the 'land of the Philistines,' embraced the coast plain on the south-west of Palestine, extending for about 40 miles from Joppa to the valley of Gerar on the south, and with a breadth of from 10 to 20 miles. The Philistines probably emigrated originally from Crete =Caphtor either directly or through Egypt into Palestine, Ps.60.8, 87.4; 108.9.

Philistines [strangers], the inhabitants of Philistia, conquered by Shamgar, Ju.3.31; —oppress the Israelites, 16.7; 13.1;—in the battle of Aphek they carried away the ark of God and slew 30,000 Israelites, 1 Sa.4. 1–11. They put the ark in the temple of Dagon, 5.1;—suffer in consequence of it, 3,8,10;—send it back, 6.10; defeated after a sacrifice by Samuel, 7.9;—suffer no smith in Israel, 13.19;—defeated by Saul, 14 20, 31;—by David, 2 Sa. 5. 17, 22;—were defeated by the Amalekites, 1 Sa.xxx.; 1 Ch. 12.19;—at Gilboa they defeated the Israelites, 1 Sa.xxxi.; 1 Ch. 10. 1. Under Solomon they were tributary, 1 Ki.2.39,40; 4. 21, 24;—distress Jehoram, 2 Ch. 21. 16;—their destruction foretold, Je.47.1; Eze.25. 15; Am.1.6; Zep.2.4; Zec.9.5.

Philologus, fil-lol'o-gus [a lover of learning, a lover of the word], noticed by Paul, Ro. 16.15.

Philosophy [love of wisdom], *heathen*, the folly of it, 1 Co.1.19; 2.6; Col.2.8.

Phinehas, fin'ne-as [mouth of brass], 1) *The son of Eleazar*, kills Zimri and Cozbi, Nu.25.6; Ps.106.30.—2 *The son of Eli*, his guilt and death, 1 Sa.1.3; 2.12,22,34. 3. 13; 4.11.

Phlegon, flē'gon, one of the Christians at Rome to whom Paul sent his salutation, Ro.16.14.

Phrygia, fridj'ĭ-a [dry, barren], an inland province of Asia Minor. Its boundaries are not clearly defined Its principal cities were Laodicea, Hierapolis, and Colossæ In his missionary journeys Paul twice traversed the province, where he preached the gospel and formed a church, Ac 16.6; 18.23.

Phut [afflicted], a country of Africa, peopled by the third son of Ham, Ge 10 6.—its inhabitants leagued with, if not subject to, the Egyptians, about Hezekiah's reign, Na. 3. 9. Some have identified it with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia, Je 46 9, Eze. 27 10. 38.5

Phygellus, fy-jel'lus, and HERMOGENES, forsook Paul in his distress, 2 Ti.1.15.

Phylacteries [preservations], small square boxes made of parchment or skin, containing slips of parchment with these passages written on them: Ex.13.2-10,11-17; De.6.4-9; 11.13-21, and which the Jews wore, bound on their foreheads or arms; from a false interpretation of Ex.13.9,16; Nu.15.38, 39; the Pharisees made theirs broad from ostentation, Mat.23.5. *See* FRONTLETS.

Physicians, 1 Embalmers of dead bodies, Ge. 50. 2.—2 Doctors of medicine, 2 Ch. 16.12; Mat.9.12; Mar.5.26.—3 Healers of sorrow and spiritual distress, Je.8.22; Job 13.4.

Pictures, for worship, and images of the Canaanites, to be destroyed, Nu.33.52.

Piece *of money*, Mat.17.27, the *stater* (*i.e.* standard coin), a Greek imperial silver coin equal to a shekel =about 2*s.* 1*d.*;—*of silver*, Lu.15.8, the Greek *drachma*, nearly =8*d.*;—'thirty pieces of silver,' *i.e.* shekels, Mat. 26.15; 27. 3-6, 9; comp. Zec. 11. 12, 13; Ex.21.32.

Pierce, to bore through, greatly pain, Nu. 24.8; 2 Ki.18.21; Ps 22.16; Lu.2.35.

Pierced, prophecies that Christ should be, Ps 32.16; Zec.12.10.

Piety, occurs only in 1 Ti.5.4, where it means natural affection on the part of children.

Pigeons, *young*, or doves, a burnt-offering, Le.1.14;—offered by those who could not afford a lamb, for a trespass-offering, 5.6,7;—offered by women, after childbirth, who could not give a lamb, 12.8; Lu.2.24.

Pihahiroth, pī-ha-hī'roth, an Egyptian word meaning *a place where grass* or *sedges grow*, the pass through which the Hebrews marched to the west shore of the Red Sea. Ex.14.2; Nu.33.7,8.

Pilate PONTIUS, pī'lat, pon'shī-us, the sixth Roman procurator of Judea; questions Jesus, Mat.27.11; Mar.15.1; Lu.23.1; Jn. 18.33;—is warned by his wife not to condemn Christ, Mat.27.19;—attempts to release him, 23;—attests Christ's innocence, 24;—yet delivers him to be crucified, 26;—directed the inscription to be placed over his cross, and refused to change it, Jn.19. 19-22;—permitted Joseph to bury the body of Jesus, Mat.27.57-66. After holding the office of procurator for about ten years, Pilate was summoned to Rome to answer to charges brought against him, but before he arrived Tiberius died. Soon after this Pilate committed suicide.

Pile of wood for burning dead corpses in, allusions to, Is.30.33; Eze.24.9.

Pilgrimage, the journey of a pilgrim, human life compared to, Ge.47.9; Ex.6.4; Ps. 119.54.

Pilgrims, those who travel on a religious account; good men compared to, He.11. 13; 1 Pe.2.11.

Pillar, the cloud in the wilderness, which resembled one, Ex. 13. 21; erected for a monument or memorial by Jacob at Bethel, Ge.28.18;—at the grave of Rachel, 35.20;—by Joshua, Jos. 24. 26;—by Absalom, 2 Sa.18.18;—two for support and ornament in the temple of Solomon, 1 Ki.7.15; 2 Ch. 3.17.

Pillow, a cushion to sleep on, Ge.28.11; 1 Sa.19.13; Mar.4.38; Eze.13.16.

Pilot, one who steers a ship, Eze.27.8,28.

Pine-tree, is somewhat akin to the fir, but more solid and durable. Is.41.19; 60.13. In Ne.8.15 probably means cypress.

Pinnacle of the temple. It is uncertain what is meant by this expression. Some think it denotes the roof of 'Solomon's porch,' others the roof of the temple, and others one of its wings or battlements, Mat.4.5; Lu.4.9.

Pipe, a musical instrument, a tube, 1 Sa.10. 5; 1 Ki.1.40; Zec.4.2,12; 1 Co.14.7.

Pirathon, pir'a-thon [peak], a place in Ephraim where Abdon was buried, Ju.12. 13,15;—an inhabitant of, called a Pirathonite, 1 Ch.27.14; 11.31.

Pisgah, piz'gah [the heights, an isolated peak] like Abarim, the name of the range of hills of which Nebo was one of the peaks. Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, De. 3. 27; 34. 1;—Balak brought Balaam to the top of, Nu.23.14.

Pisidia, pi-sid'ī-a [a pitch-tree], a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south. Paul entered it with Barnabas from Pamphylia, Ac. 13.14;—after having been 'expelled out of their coasts,' they again returned through Pisidia to Pamphylia, 14.21-24.

Pison, pī'son [overflowing], one of the four great rivers which watered the garden of Eden, Ge.2.11,12. The most ancient opinion identifies it with the Ganges, but nothing definite is known of it.

Pit, a hole in the ground, in which eastern monarchs often kept their prisoners, Is.24. 22; 51.14;—the grave, Job 17. 16; Ps. 28. 1; 30.3;—deep distress, Ps.40 2;88.6;—a place to entrap game, Eze.19.8;—hell, Re. 9. 2; 20.1.

Pitch, with which the ark of Noah was covered, supposed to be a sort of bitumen or asphalt, Ge. 6. 14. The ark of Moses covered with, Ex. 2. 3; called 'slime,' Ge. 11.3; 14.10.

Pitcher, a vessel for carrying liquids, Ge. 24.14; Ju.7.16; Mar.14.13.

Pithom [the narrow place], one of the treasure-cities built by the Hebrews in Goshen for Pharaoh, Ex.1.11.

Pitiful, tender, La.4.10; Ja.5.11; 1 Pe.3.8.

Pity, tender feeling for pain and misery, manifested by God to his people, Ps.103. 13; Ja. 5. 11;—required of us to the poor and afflicted, Job 6.14; Ps.41.1,2; Pr.28.8.

Plague, a contagious disease, the pestilence, inflicted on Pharaoh on account of Sarah, Ge.12.17;—on the Israelites in the wilderness, Nu.14.37; 16.46; 25.9;—for David's numbering the people, 2 Sa.24.15;—denotes the judgment of God, Ex.9.14;—any calamity or scourge, Mar.5.29,34; Lu.7.21.

Plagues of Egypt, cover a period of six weeks, Ex. xiv.-xvii.

Plain, smooth, flat, Ge. 11. 2; 13.10; Ps. 27. 11, Pr. 15. 19;—distinctly, Mar. 7. 35;—the 'plain,' the lower valley of the Jordan, extending southward from the Dead Sea, De.1.1,7; 2. 8; 3.17; Jos.3.16; 1 Sa.23.24;—the country between Joppa and Gaza (the *Shephelah*, Jos. 11. 16; 1 Ch. 27. 28; Je. 17. 26;—plain (more correctly *oak*) of Moreh, Ge.12.6;—Mamre, 13.18;—Zaanaim, Ju.4. 11;—'of the pillar,' 9.6;—Meonenim, 37;—Tabor, 1 Sa.10.3.

Planets [wanderers], those stars (known to the ancients before the invention of telescopes) which change their places in the heavens, and appear brighter and larger than the fixed stars. They all move round the sun; and the secondaries or moons which several of them have also move round their respective planets, 2 Ki.23.5.

Plantation, a place planted, Eze.17.7.

Plants, created, Ge. 1. 11;—children compared to, Ps.128.3; 144.12.

Platter, a large flat vessel, Mat.23.25; Lu. 11.39.

Pleasant, delightful, Ge. 2. 9; 3. 6; Ps.16.6; Is.2.16; Mal.3.4.

Pleasantness, delightfulness, Pr.3.17.

Pleasure, enjoyment, its vanity, Ec.2.1-12.

Pledges, pawns which a lender takes from a borrower to secure the return, or payment, of what is lent;—laws concerning them, De.24.6-17.

Pleiades, that cluster of little stars commonly called *the seven stars*, though their number is vastly greater, Job 9. 9; 38. 31. They appear in April, and thus are associated with spring.

Plenteous, copious, fruitful, Ge. 41. 34; Ps. 86.5; Mat.9.37.

Plenty, abundance, our duty to be thankful for it, Ex.23.16; De.16.10; Ps.103.1,5.

Plotteth, or formeth devices to hurt, the wicked, Ps.37.12.

Plowing, or tilling the ground, not to be done with an ox and ass together, De. 22. 10;—Elijah found Elisha engaged in, 1 Ki. 19.19;—the sluggard will not engage in, Pr. 20.4. In Ge.45.6 'earing' properly means plowing.

Plow-shares, promises that swords shall be beat into, or war cease, Is.2.4; Mi.4.3; Joel 3 10.

Plumb-line, the line on which the plummet, or leaden weight, of masons and carpenters hangs, for discovering the exactness of their work;—an emblem of the rejection of Israel, Am.7.7.

Plummet, a leaden weight, 2 Ki.21.13; Is. 28.17; Zec.4.10.

Plunge, to put suddenly under water, Job 9.31.

Poets, composers of poems or songs; heathen ones quoted, Tit.1.12, from Epimenides a poet of Crete; Ac. 17. 28, from Aratus of Cilicia. The book of Job, the Psalms, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetical writings, and many passages in the historical books of the Hebrew Scriptures, are poetical compositions.

Poison, of serpents, De.32.24; Ps.58.4;—of dragons, De. 32. 33;—of asps, Job 20. 16; Ro.3.13.

Policy, art of government, prudence, Da. 8.25.

Poll, the head, Nu.1. 2, 18, 20, 22; 3. 47;—to clip short the hair of the head, Eze.44.20; Mi.1.16.

Pollute, to defile ceremonially, Ex.20.25; 2 Ki.23.16;—to defile morally, Eze.20.13,31; 23.30; 36.18.

Pollux, pol'lux, Ac.28.11. *See* CASTOR.

Polygamy, having more wives than one, disapproved, Ge.2.24; Mat.19.4; Mar.10.6; Ro.7.3; 1 Co.7.2. *See* MARRIAGE.

Polytheism, having more gods than one, expressly condemned, Ex. 20. 3; Is. 43. 10; 44.8; Ho.13.4.

Pomegranates [granate apples, *i.e.* apples with many grains], brought by the spies from Eshcol, Nu. 13. 23;—abounded in Canaan, De.8.8;—representations of, placed at the bottom of the high-priest's robe or ephod, Ex.28.33,34; 39.24,25.

Pommel, a round ball or knob, 2 Ch. 4. 12, rendered 'bowls,' 1 Ki.7.41.

Pomp, noisy or gaudy appearance, Is.5.14; 14.11; Eze.7.24; 30.18; Ac.25.23.

Pond, or POOL, containing standing water, Ex.7.19; 2 Sa.2.13; 4.12; Is.35.7; 41.18; Jn. 5.2; 9.7.

Ponder, to weigh in the mind, to muse or consider, Pr.4.26; 5.21; 21.2; Lu.2.19.

Pontus, pon'tus [the sea], a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea, whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia;—Peter mentions it in his first epistle, 1 Pe.1.1. Under Nero it became a Roman province along with Cappadocia. Jews had established themselves here, Ac. 2. 9;—here Aquila lived, 18.2.

Pools, of water, Bethesda, Jn.5.2;—Siloam, 9.7;—Gibeon, 2 Sa.2.13;—Hebron, 4.12;—Samaria, 1 Ki. 22. 38;—*Upper Pool*, 2 Ki. 18.17;—*Lower*, Is.22.9;—*King's*, Ne.2.14;—*Old*, Is.22.11.

Poor, those who have little of this world's goods, through the providence of God, 1 Sa. 2. 7; Ps. 75. 7;—promises to them who are, Job 5.15; 36.15; Ps. 9.18; 68.10; 69. 33; 72. 2, 4, 12, 13; 102.17; 109.31; 113.7; 140.12; Is. 14. 30; Ja. 2. 5;—duties of the rich to them, Le. 25. 35; De. 15. 7; Ps. 41. 1; 112. 9; Pr. 3. 9, 10, 27; 11.24, 25; 14.21, 31; 19.17; 22. 9; 28.27; Is.58.6-12; Eze. 18.7, 9; Mar.10.21; 1 Ti. 6. 17-19; He. 13. 16;—character and danger of those who neglect and despise them, De.15.9; 24.15; Pr.11.26; 17.5; 21.13; 28.27; Mat.25.41-46; Ja.2.15,16; 1 Jn.3.17;—their advantages, Ps.37.16; Pr.28.6; Ec. 5. 12;—on a level with the rich, Pr. 22. 2; Mat.11.5; Lu.7.22; Ja.1.9; 2.5;—their condition sometimes preferable to that of the rich, Pr.15.16; 16. 8; 19.1; 28.6; Mat.19.23; Lu. 6. 20;—the inconvenience and danger of poverty, Pr. 14. 20; 18. 23; 19. 4, 7; 30. 9; Ec.9.15;—through vice and idleness, Pr.6. 11; 10. 4; 13. 4; 19. 15; 20. 13; 23. 21; 28. 19. Examples of caring for the poor, Ru.2.14; Job 29.12-16; Je. 39.10; Ac. 9. 36, 39; 11.29, 30; 2 Co.8.1-5.

Poor in spirit, or the humble, their blessedness, Is.66.2; Mat.5.3.

Poplar-tree, is somewhat similar to the willow, Ge.30.37; Ho.4.13.

Populous, full of people, De.26.5; Na.3.8.

Poratha, por'a-tha, a Persian name, one of the sons of Haman, slain along with his nine brothers, Es.9.8.

Porch, the entrance hall, Eze.40.7,48;—the 'porch of the Lord,' 2 Ch. 15. 8; 29. 17, denotes the temple;—the fore court or passage leading from the court to the temple, Mat.26.71.

Porcius, por'shus, Porcius Festus, a Roman governor of Judea, Ac.24.27.

Porters, those who keep, and shut or open the gates of a city or house, 2 Sa.18.26; 2 Ki. 7.10;—David appointed 4000 in the temple, 1 Ch.23.5;—they were divided and arranged under principal directors, 26.1-13; 2 Ch. 8. 14.

Portion, the share of goods which is allotted to one, Ge.14.24; 31.14; Lu.15.12;—God is his people's, Ps.16. 5; 119. 57; 142. 5; La. 3. 24; the final state of man, Ps.11.6; Mat. 25. 46;—to be a 'portion for foxes' is to be slain and left unburied, Ps. 63. 10;—a 'worthy portion,' 1 Sa.1.5.

Possess, to hold or enjoy, Ge.22.17; Nu. 13.30; Lu.18.12.

Possession, having in one's power, Ge. 17. 8; Ps.2.8; Mat.19.22.

Possible, all things so with God, Ge.18.14; Job 42.2; Je.32.17; Mat.19.26; Lu.1.37; 18. 27.

Post, (1) A pillar, Ex.12.7; Ju.16.3.—(2) A swift messenger, 2 Ch.30.6; Es.3.13; 8.14; Job 9.25.

Posterity, offspring, children, descendants, Nu. 9. 10; 1 Ki. 16. 3; 21. 21; Ps.49.13; 109. 13.

Pot, *boiling*, an emblem of Jerusalem, Eze. 24. 1, &c.;—a 'seething pot,' Job 41. 31;—rendered 'basket,' Je.24.2;—'kettle,' 1 Sa. 2.14;—'caldron,' 2 Ch.35.13.

Potentate, a mighty sovereign and ruler, 1 Ti.6.15.

Potiphar, pot'ī-far, the chief officer of Pharaoh's body-guard, to whom Joseph was sold, Ge. 37. 36; 39.1;—advances Joseph, 4;—is deceived by his wife, and casts Joseph into prison, 20.

Potiphera, pot-i-fe'rah [sun's own], a priest of On, whose daughter Asenath became the wife of Joseph, Ge.41.45.

Potsherds, pieces of broken earthen vessels, men compared to, Is.45.9;—*figuratively*, things that are worthless, Ps.22.15; Pr.26.23; Is.45.9.

Pottage, broth, flesh cut in small pieces and boiled with rice, flour, parsley, &c., Ge.25.29; 2 Ki.4.38-40.

Potter, one who makes earthen vessels, a type of the sovereign power of God, Je. 18.2; Ro.9.21;—the breaking of his vessels an emblem of the destruction of Jerusalem, Je.19.1,11;—*potter's field*, Mat.27.7. *See* ACELDAMA.

Pourtray, to paint or draw a picture, Eze. 4.1; 8.10; 23.14.

Power, no security against evils, Job 1. 1, &c.; 12.17; 34.24; Ps.33.16; 44.6; Lu.1.51.

——— OF GOD, described as *sovereign*, Job 9. 12; Da. 4. 35; Ro. 9. 21;—*great*, Ps.66.3; 79.11; Is. 40. 26; Na.1.3;—*irresistible*, De. 32. 39; 2 Ch. 20. 6; Job 11. 10; Da. 4. 35;—*glorious*, Ex. 15. 6; Is. 63. 12;—*unsearchable*, Job 5. 9; 9. 10;—*incomprehensible*, Job 26. 14; 37. 23; Ec. 3. 11;—a motive to obedience, Ps.76.7; Is. 26. 4; Mat. 10. 28; 1 Pe.5.6.

———, *all*, *given to Christ*, Mat. 11. 27; 28.18; Jn.3.35; Ep.1.20; 1 Pe.3.22; Re.1.1.

Praise OF GOD, exhortation to it, &c., Ps. 22.23; 67.3; 69.34; 119.164; Is. 38. 19; Ac.2. 47; 16. 25;—ought to be offered not only with the voice, but with the understanding and heart, Ps.47.7; 111.1; 138.1; 1 Co. 14.15; Ep.5.19; Col.3. 16;—should be frequent, Ps. 34. 1; 35.28; 119.164; 145.2; He. 13.15;—should be expressed by *singing*, Ps.13.6; 18.49; 21.13; 30.4; 33. 3; 89.1; 104. 33; 147.1; Is. 12. 5; 42. 10; 44. 23; 48. 20; 49. 13; Mat.26.30; Ac.16.25; Ep.5.19; Col.3.16; Ja.5.13.

———————, the subjects of, are, God's goodness, love, and mercy, Ps. 28. 7; 57.9, 10; 63. 3; 89. 1; 106. 1; Is.12.2,4,5; his majesty and glory, Ps.96.1,6; 138.5; Is.24.14; Eze. 3.12;—his holiness, Ex. 15.11; Is.6.3;—his wisdom, Da. 2. 20; Ro. 16. 27; Jude 25;—his justice and righteousness, Ps. 7. 17; xcviii.; 101. 1; 145. 7;—the gift of his Son Christ Jesus, Lu.1.63,69,70; 2. 10, 11, 13,14,28-32; 2 Co. 9. 15;—redemption, with all its blessings, through him, Is. 44. 23; Ps.103.1-5; 1 Co.15. 57; 2 Co.2.14; Ep.1.3-6; 1 Pe.1.3,4; Re. 1. 5, 6; 5. 12, 13; 7.9, 10;—the obedience and faith of the saints, Ro. 6. 17; 2 Co. 8. 16; Ep.1.15,16; Phi. 1. 3; Col. 1. 3, 4; 1 Th. 2. 13; 3. 9; 2 Th. 1. 3;—all his wonderful works, of creation, providence, and grace, Ps.9.1; 26.7; 75.1; 104.24; 111. 1,2; 139.14; 150.1,2; Re.15.1, &c. &c.

——— OF MEN, no proper principle of action, Mat.6.1; Ga.5.26; Phi.2.3.

Prancing of horses, their springing and bounding, Ju.5.22; Na.3.2.

Prating, talking excessively and carelessly, Pr.10.8; 3 Jn.10.

Prayer TO GOD, an approach of the soul to God with the request for help or blessing; the obligation and use of, 2 Ch. 7. 14; Ps.105. 4; Is. 63. 15, &c.; Mat. 7. 7; Lu.18. 1; Phi.4.6; Col.4.2; 1 Ti.2.1; 1 Pe.1.17.

———, its *posture—standing*, 1 Ki. 8. 22; Mat.6.5; Mar.11.25; Lu. 18. 11;—*kneeling*, 1 Ki.8.54; Ac.9.40; 20.36; 21.5.

———, *different kinds of—mental* or *ejaculatory*, without the utterance of the

voice, Ex. 14. 15; 1 Sa. 1. 13;—*secret*, or alone in the closet, Da.6.10; Mat.6.6; 14. 23; Lu.6.12; Ac.10.9;—*family*, or with our household, Jos. 24. 15; 2 Sa. 6. 20;—*social* and *public*, Lu.1.10; Ac.1.14; 2.42; 12.12; 16.13,16; 21.5.

Prayer, *a due preparation for it*, Job 11. 13; Ps.66.18; 145.18; Pr.15.8,29; 28.9; Is.1. 15; 29.13; 59.2; Mar.7.6; 11. 25; Jn. 9. 31; 1 Ti.2. 8; Ja. 1. 6; 4. 3;—to be presented in faith, Mat. 21. 22; Mar. 11. 24; He. 11. 6;—with the whole heart, Je.29.13; La.3.41; Ps. 119. 58, 145; He. 10. 22;—with desire to be answered, Ps.27.7; 102.2; 108.6; 143.1;—in the name of Christ, Jn.14.13,14; 15. 16; 16. 23; Ep. 5. 20; He.13.15; 1 Pe. 2. 5;—with dependence on the assistance of the Holy Spirit, Ro. 8. 15, 26;—with the spirit and understanding, Jn. 4. 22–24; 1 Co. 14. 15;—with trust in God, Ps.56.9; 86.7; 1 Jn. 5.14;—with importunity, Ge.32.26; Lu.11. 8,9; 18.1–7;—with fervour, Ps. 59. 17; Lu. 6.12; 11.8; 18. 1; Ro. 12. 12; Ep. 6. 18;—frequently, Ps.55.17; 86.3; 119.164; Da. 6. 10; Lu.2.37; 18.1; 21.36; Ac.10.2; 1 Th.3.10; 5. 17; 1 Ti. 5. 5; 2 Ti. 1. 3; 1 Pe. 4. 7;—without ostentation, Mat. 6. 6; Lu. 18. 11;—without vain repetitions, Ec.5.2; Mat. 6. 7;—for all conditions of men, Ep.6.18; 1 Ti.2.1.

———, its prevalence when properly made, Ps.34.15; 145. 18; Is.30.19; Je. 29. 12; Mat. 7.7; Jn.15. 7; Ja. 1. 5; 5. 14; 1 Pe. 3. 2; 1 Jn. 3.22; 5.14.

———, *examples of answers to it:* of Abraham's servant, Ge. 24. 12;—of Jacob, 32.9; Moses, Ex.32.11,31; Nu.14.13; De.3.23;—Gideon, Ju.6.17,37;—Manoah, 13.8;—Samson, Ju. 16. 28;—Hannah for a child, 1 Sa. 1. 10;—David, 2 Sa.7.18; 1 Ch.29.10; Ps. 5. 1, &c. &c.;—Solomon at the dedication of the temple, 1 Ki. 8. 22; 2 Ch.6.12;—Hezekiah, 2 Ki.19.15; 20. 2;—Manasseh in his distress, 2 Ch. 33. 12;—Daniel, Da. 9. 3;—Jonah, Jonah 2.1, &c.;—Habakkuk, Hab. 3.1, &c.;—Asa, 2 Ch.14.11;—Jehoshaphat, 20.6;—Ezra, 9.6;—the Levites, Ne. 9. 5;—Esther, Es.4.16;—Amos, Am. 7. 2, 5;—Zacharias for a son, Lu. 1. 13;—blind man, Lu.18.38,41–43;—thief on the cross, Lu. 23.42,43;—Cornelius, Ac.10. 1;—Paul and Silas, Ac.16.25,26.

———, *examples of, for others:* of Abraham for Abimelech, Ge. 20. 17;—Isaac for his wife, 25. 21;—Moses for the people, Ex. 32.11; 33.12; Nu. 11.2;—for Miriam, 12. 13;—Samuel for the people, 1 Sa.12.23;—the Christians for Peter, Ac. 12. 5;—Jesus for his executioners, Lu. 23. 34;—Stephen for his persecutors, Ac.7.60;—Paul for the Jews, Ro. ix.; 10. 1;—the church for him, 15. 30;—for Christians, 2 Co.1.11; Ep.1.16; 6.18; Col.4.3; 1 Th. 5. 25; 2 Th.3.1; He. 13. 18;—for enemies, Mat.5.44; Lu.23.34.

———, proper to precede great undertakings:—of Elisha before he raised the dead child, 2 Ki.4.33;—of Jesus before the appointment of the twelve apostles, Lu. 6. 12;—of the apostles before the appointment of a successor to Judas Iscariot, Ac. 1.24.

———, *forms or patterns of it:* of Moses for the people, Nu. 6. 22;—on the removal of the ark, 10.35;—of the elders of a city clearing themselves of a murder, De.21.8;—on offering the first-fruits, 26.3,5,13;—by Jesus for all Christians, Mat.6.9; Lu.11.2; Jn.17.1, &c.

Preaching the gospel of Christ, a divine institution, Mat.28.19; Mar.16.15;—though accounted foolishness by many, yet is the wisdom and power of God, 1 Co. 1. 18–21;—honoured in the conversion of 3000 on the day of Pentecost, Ac. 2. 41;—other 2000 added to their number, 4. 4;—the Ethiopian eunuch, 8. 35;—Cornelius and his friends, 10. 34–44;—Lydia, 16. 14;—the jailer at Philippi, 31–34;—and by it all the Christian churches were planted and watered, 1 Co.3.6.

——— of the gospel of Christ ought to be *plain* and easily understood, 1 Co. 14. 19;—*scriptural* in sentiment and style, 2. 4, 13; Tit. 2. 1;—*full*, keeping nothing back, Ac. 20. 20, 27;—*bold* and undaunted, 9. 27, 29; 14. 3;—*solemn*, and free from all theatrical airs and levity, 2 Co.4.5; 1 Ti. 3. 8;—*earnest* and warm, 1 Co.2.4; Col.1.28;—*affectionate* and winning, 1 Th. 2. 7, 8;—and with a *desire* to bring men to Christ, 2 Co.5.20.

——— called *prophesying*, more useful than the display of spiritual gifts, 1 Co.14. 1, &c.

Precepts, injunctions or commands, Ne.9. 14; Is. 28. 10; 29. 13;—the whole word of God, Ps.119.4,15,27,40,45, &c.

Precepts, or rules of virtue and prudence in general, Pr.x.–xxiv.

Precious, or highly valuable, as Christ is to believers, 1 Pe. 2. 4, 7;—his blood or sacrifice, 1.19;—the promises, 2 Pe.1.4.

Predestinate, to fix or decree beforehand, as God has done all things from eternity, Ep.1.11.

Predestination, or God's pre-ordination, or fore-appointment of certain objects to a particular end: thus he is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination of those matters, as De.8.18; 1 Ch. 29.12; 2 Ch.1.11; Job 1. 21; 9. 12; Ps. 75. 7; Da.4.17, &c.

———, the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Ge. 12. 7; 13. 15; Ex. 7. 4; 9.16; De.2.30; Jos.11.20; Is 44.28; 46.9.

———, particular persons have been predestinated to advance God's glory, and to serve his purposes in different manners:—Pharaoh, Ex. 9. 16;—the Canaanites, Jos.11. 20;—Cyrus, Is. 44. 28;—Jeremiah, Je.1.5;—Paul, Ac.9.15; Ga.1.15,16.

———, God frequently produces good from men's evil intentions, and this is represented as his predestination, Ge. 50.20; 45.5,7; Job 5.12; Ps.33.10; 127.1; Pr. 16.9,33; 19.21; Ac.2.23; 4.26–28.

———, the means of our redemption, and the propagation of the gospel, were predestinated, Ge.3.15; 12.3; 49. 10; Ps.40.7-10; Mat.16.18; Lu. 18. 33; Jn. 7. 30; 8 20; 13.21; Ac.16.7; Ro.9.9; Ep.5.1,11.

———, some persons have been predestinated to grace and glory, Lu. 10. 20; 12.32; Ac.13.48; Ro.8. 28, 29; 9.29: Ep. 1.4,5; 2 Ti.1.9; 1 Pe.2.9. *See* ELECTION.

———, dooms no man to eternal damnation, except as the merited punishment of his unbelief, rejection of Christ, and obstinate continuance in sin, Ps. 9. 17; Mat.25.41–43; Jn.3.36; Ro.2.6,8,9; Ga.6.7, 8; Re.21.8; 22.15.

Pre-eminence, superiority, precedence, highest in honour, power, &c., as Christ is, Col. 1. 18;—man has not, above beasts, in respect of liability to death, Ec.3.19;—Diotrephes proudly sought, 3 Jn.9.

Prefer, to regard more, Ps.137.6; Da.6.3; Jn.1.15,30.

Prejudice, prepossession, or a judgment or opinion formed before examination;—effects of it, 1 Sa.10.27; Mat.13.55; Lu.19. 14; Jn. 1. 46; 7. 48, 52; 9.16; Ac.2.13; 17.18; 21.28; 22.22.

Premeditate, to think of and study a matter beforehand, Mar.13.11.

Preparation (DAY OF), Mat. 27. 62, the first day of the feast of Passover.

Prepare, to make ready, or qualified, Ex. 15.2; Mat.11.10; Lu.3.4.

Presbytery, an ecclesiastical court of elders, or presbyters, for ordaining church officers, and governing the church, 1 Ti.4.14.

Prescience OF GOD, his perfect and eternal foreknowledge of all things, Ac.15.18; 17. 26; He.4.13.

Prescribing, ordering, or commanding, Ezr.7.22; Is.10.1.

Presence, being present, Ge.3.8; Lu.13.26; Ac.3.19; 1 Co.1.29.

Present, ready, Ps.46.1; Lu.5.17; Ro.7.18; 1 Co.3.22.

Presents, or gifts, of Abimelech to Abraham, Ge.20.14;—of Abraham's servant to Rebekah, 24.22,53;—of Jacob to Esau, 32. 13;—of Jacob and his sons to Joseph, 43. 11;—of Joseph to his brethren, 45.22;—of David's father to Saul, 1 Sa.16.20;—to the captain of the host, 17.18;—of Jonathan to David, 18.4;—of the Queen of Sheba to Solomon, 1 Ki.10.10;—of the King of Syria to Elisha, 2 Ki.5.5;—of the wise men, Mat. 2.11.

———, advantages resulting from, Pr.17. 8; 18.16; 21.14;—danger of judges accepting of, 29.4; Ec.7.7.

Preservation, our being daily kept in life, and from hurt, is from God, Ps. 3. 5; 4. 8; 121.8; La.3.22; Mat.6.11; Ac.17.28.

Presidents, chief rulers under the king, Da.6.2,3,4,6.

Presses, vessels or cisterns into which the juice of the grapes flowed, Is.16.10; Hag. 2.16.

Presume, venture, De.18.20; Es.7.5.

Presumption, or *self-confidence* and *obstinacy* manifested, Job 15.25, 26; Pr. 12. 15; Ho.12.8; Lu.18.11; Ro.1.32; Re.3.17;—reproved, or punished, Ps.19.13; Pr.27.1; Lu. 12.18; Ja.4.13; Re.18.7.

Presumption, *sins of*, peculiarly heinous, Nu.15.30; De.17.12; Ps.19.13; 59.5; Mat. 18.17; Lu. 12.47; Ja. 4. 17. Exemplified, builders of Babel, Ge.11.4;—Israelites, Nu. 14.44;—Korah, &c., Nu. 16. 3, 7;—men of Bethshemesh, 1 Sa.9.19;—Jeroboam, 1 Ki. 13. 4;—Benhadad, 1 Ki. 20. 10;—Uzziah, 2 Ch.26.16;—sons of Sceva, Ac.19.13,14.

Presumptuous, haughty, irreverent, Ps.19. 13; 2 Pe.2.10.

Pretorium, the head-quarters of the Roman governor, built by Herod at Jerusalem, Mar. 15. 16;—rendered 'common hall,' Mat.27.27;—'hall of judgment,' Jn.18.28, 33; 19.9. In Ac.23.35 'hall of judgment' refers to Herod's palace at Cesarea. In Phi.1.13 'palace.'

Prevail, to overcome, Ge. 7. 20; Job 18. 9; Mat.16.18.

Prevarication. *See* LYING.

Prevent, to anticipate, or to go before, Ps. 79.8; 88.13; 119.148; Mat.17.25; 1 Th.4.15.

Prevention, of evil advised, Pr.14.16; 22.3; Mat.10.23.

Prey, to plunder, Je. 30.16;—what is taken by spoil or plunder, Ge.49.9,27; Nu.14.3; 23.24; 31.12.

Price, value, Le.25.16; Mat.13.46; 1 Pe.3.4.

Prick, to pierce, Nu.33.55; Ps.73.21; Ac.2. 37; 9.5. The 'pricks' mentioned Ac. 9. 5 were *goads*, long pointed sticks used to drive oxen by pricking them.

Pride, or *conceit*, hateful to God, Pr. 6. 16, 17; 16.5; Am.6.8;—hinders in seeking God, Ps. 10. 4; Ho. 7. 10;—reproved, Ps. 101. 5; 131.1; 138.6; Pr.3.7; 6.17; 8.13; 16.18; 17. 19; 21.4; 26.12; 29.23; Ec.7.16; Is.5.21; Je. 9.23; Lu.1.51; 18.9; Ro.12.16; 1 Co.4.7; 8.2; 2 Co.10.18; Ga.6.3; Phi.2.3; Ja.4.6.

———, or *ambition to exalt one's self*, Ps. 131.1; Pr.17.19; 18.2; 25.6; Je.45.5; Mar.9. 34; 10.42; Lu. 11.43; 14. 9; Ro. 12.16; 1 Th. 2.6;—motives to guard against it, Ps.10.4; 12.3; 18.27; Pr. 6.17; 13.10; 15.25; 16.5; 28. 25; Is.14.13, &c.;—the marks of it, Ps.13.4; Pr. 17. 19; 30. 12; Mat. 23. 5; Lu. 11. 43; Jn. 7.18.

———, *examples of it*, punished in the case of Korah, Dathan, and Abiram, Nu.16 1:—of Haman, Es.3.1, &c.;—of Nebuchadnezzar, Da.4.30;—of Simon Magus, Ac.8.9, 10;—of Herod Agrippa, 12.22.

Priests, those who offered sacrifice to God, instructed the people, and interceded for them; the first mentioned is Melchizedec, Ge.14.18;—prior to the time of Moses, no distinct class of men were appointed to this office, but every father of a family seems to have acted as priest of his household; as Abel, Ge. 4. 4;—Noah, 8. 20;—Abraham, 22.13;—Isaac, 26.25;—Jacob, 33. 20; 35.7.

———, from the giving of the law by Moses all the male posterity of Aaron were appointed to be priests, Ex.28.1, &c.;—their consecration, 29.1, &c.;—their offerings at that time, Le.6.19;—their garments, Ex.28.40; 39.27, &c.;—forbidden to drink wine during their ministration, Le.10.8;—their portion of the sacrifices, Nu.8.9; De. 18.3;—the heave-offering out of it, Nu.18. 25;—their mourning, Le.21.1;—their marriages, 13;—to be without blemish, 17;—when they must abstain from holy things, 22.1;—their genealogies, 1 Ch. 9. 10;—distributed into orders by David, 24.1, &c.;—and Levites, their cities, 6. 54;—who of them returned from Babylon with Zerubbabel, Ne.12.1;—their offices in the temple, 44;—ordinances for them in future time, Eze. 44.17,—priesthood of Christ foretold and executed, Ps.110.4; Je.33.17; Zec.6.12; He.4.14; 5.1; 7.11; 8.1, &c.

———, *High*, or chief of all the priests, was Aaron himself, and after him the eldest son of the eldest branch of his family, Ex. 28.1; Nu.20.28;—he was to be clothed with peculiar garments, Ex 28.2–14;—to wear a breastplate, with twelve precious stones, bearing the names of the twelve tribes of Israel, 15–29;—to him pertained the *Urim* and the *Thummim*, 30;—his long robe had golden bells and pomegranates fixed to its hem, 33–35;—his head was crowned with a mitre, on which was a plate of gold with this inscription, HOLINESS TO THE LORD, 36–38;—was to be consecrated by being anointed with the holy oil, and by sacrifice, 29.1–37;—not to uncover his head, or rend his clothes, Le. 21. 10;—to marry only a virgin of his own people, 13 14;—he alone entered into the holy of holies, 16 1, &c.;—was supreme judge of all controversies in the Jewish church, Mat. 26. 3; Lu. 22.54.

Priest HIGH, *Christ our great*, He.4.14,—this was foretold of him, Ps.110.4;—he was called of God, as was Aaron, He. 5.4,5;—was anointed with the Holy Ghost above measure, Ac.4.27; 10.38;—voluntarily offered himself, in soul and body, a sacrifice for men, Is.53.5,10; Mat.20.28; Jn.10.11; Ep. 5.2; Tit.2.14; He.9.26; 10.5,6;—as his sacrifice was infinitely perfect, he needed to offer it only once, He. 10. 10–14;—he has entered into the most holy place to present it to God, 9.12;—he intercedes for his people, Ro.8.34; He.7.25; 1 Jn.2.1.

Prince, the son of a king, or one possessed of high rule and authority;—Christ is the prince of peace, Is.9.6;—the prince of life, Ac.3.15;—prince of the kings of the earth, Re.1.5;—the devil is called the prince of this world, Jn. 12. 31;—the prince of the power of the air, or those evil spirits who inhabit the aërial regions, Ep. 2. 2;—the Roman emperor, Da.9.26;—the chief of a family or tribe, Nu.17.6.

Princess, the daughter of a king, or a prince's consort;—Solomon had 700 as wives, 1 Ki. 11. 3;—*figuratively*, the city of Jerusalem, La.1.1.

Principal, the chief, Ex.30.23; Nu.5.7; Is. 16.8; Ac.25.23.

Principality, royal state, or the attire of the head marking the same, Je. 13. 18;—chief rulers, Tit.3.1;—government, by good angels, Ep. 1. 21; 3. 10;—wicked spirits, 6. 12; Col.2.15.

Principle, a point of belief, He.5.12; 6.1.

Print, a deep mark, made by cutting or wounding, Le.19.28; Jn.20.25;—graven or written, Job 19.23.

Priscilla, pris-cil'la, or PRISCA, 2 Ti. 4. 19, the wife of Aquila, who, along with her husband, entertained Paul, and with whom he wrought as a tent-maker or manufacturer of awnings of haircloth, Ac. 18.2,26; Ro.16.3; 1 Co.16.19.

Prison, a place of confinement, Mat.4.12; Lu. 23. 19;—a low and afflicted condition, Ps.142.7; Ec.4.14; Is.42.7;—the grave, 53. 8;—hell, 1 Pe.3.19.

Prisoners, those confined in prison, our duty towards them, Mat.25.36; He.13.3;—of hope, all who hear the gospel, Zec.9.12.

Private, or *secret things*, will be revealed and come to judgment, Job 31.4; 34. 21, &c.; Ps.139.11, &c.; Pr.5.21; Ec.12.14; Je. 32.19; Ro.2.16; He.4.13.

Privy, private, secret, De. 23. 1; 1 Ki. 2.44; Ac.5.2.

Prize, or reward, in a race, 1 Co. 9. 24;—eternal bliss, Phi.3.14.

Proceed, to go on, or go out, Ex. 25. 35; Jos.6.10; Job 40.5; Mat.15.19.

Process of Time, in course, or after some time, Ge.4.3; 38.12; Ex.2.23; Ju.11.4; 2 Ch. 21.19.

Prochorus, pro'ko-rus, one of the first seven deacons of the Christian church, Ac.6.5.

Proclamation, a public notice, given by authority, Ex.32.5; 1 Ki.15.22; 22.36, Da. 5.29.

Procrastination, putting off from day to day, deferring till a future time;—condemned by Christ, Lu. 9. 59–62;—its danger, Ge. 19. 16; Mat. 5. 25; Lu. 13. 25;—motives for avoiding, Ec.12.1; Pr.27.1; Is.55. 6; 2 Co.6.2;—Felix, an example, Ac.24.25. *See* DELAYS.

Procure, to obtain, Pr. 11. 17;—to bring upon one's self, Je.2.17; 4.18; 20.19.

Profane, not holy, but allowed for common use, Eze. 42. 20; 44. 23;—*person*, one who despises or abuses sacred things, Le.21.7; He.12.16;—to use holy things as if they were base or common, Le. 18. 21; 21. 12; Eze.23.39; Mat.12.5; Ac.24.6.

Profess, to declare openly and plainly, De. 26.3; Mat.7.23; Tit.1.16.

Profession, an open and avowed declaration of our belief, 1 Ti 6. 12; He. 3. 1;—to be held fast, 4.14; 10.23.

Profit, to gain advantage, improve, Is.30 5; Ro.3.1; He.12.10.

Profitable, or beneficial, we cannot be to God, Job 22.2;—godliness is to us, 1 Ti.4. 8;—all Scripture is, 2 Ti.3.16.

Profound, deep, Ho 5.2.

Progenitors, forefathers, Ge.40.20

Prognosticators, persons who pretended to foretell the various events of every month of the year, Is.47.13

Prolong, to lengthen in time, or protract, De. 4 26, 40; 32. 47; Job 6. 11; Ps. 61. 6; Is. 53. 10.

Promise, of *an interest in God*, as the covenant God of his people, 2 Sa. 23 5; Is. 55 3, Je 31 31–34; —as their God, Ge. 17. 7; Ps 48 14, Is 41. 10; Je. 30. 22; 2 Co. 6. 16; He. 8 10; —their portion, Ps. 16. 5; 73. 26; La 3. 24; —his presence with them, Ex. 33. 14; Ps. 140. 13; Is 41 10; Eze 34 30; Jn. 14. 23; —his love to them, De 7 13; Ps. 42. 8; Is. 43 4; Je. 31 3; Ho 14. 4; Zep. 3. 17; —his mercy to them, Ps 103. 13, 17; Is. 30 18; Ho. 11. 8; —his help to them, De 33 27, 29; Ps. 115. 9; Pr 30 5; Is. 41. 10, 13, 14; Ho. 13. 9; He. 13. 6; —his care for them, De 32. 11, 12; Ps. 33. 18; Is. 40. 3, 4; 63 9; Zec. 2. 8; 1 Pe 5. 7

Promises of God, are the gracious declarations of his Word, in which he engages to bestow blessings on his people; —they are great and precious, 2 Pe. 1. 4; —they are made through Christ, 2 Co. 1. 20; —their accomplishment is certain, Nu. 23 19; De. 7. 9; 1 Sa 15 29; Ps. 89. 3, 34; 105. 8; Lu. 1. 45; He. 10. 23; Ja. 1. 17.

———, to Noah, Ge. 8. 21; 9. 9, &c; —to Abraham, 12. 7; 13. 14; 15. 1; 17. 1, &c.; —15. 18, 10; 22. 15; —to Hagar, 16. 10; 21 17; —to Isaac, 26. 2; —to Jacob, 28. 13; 31 3; 32. 12; 35. 11; 46. 3; —to David, 2 Sa. 7. 5, 12; —to Solomon, 2 Ch. 1. 7; 7. 12.

———, *applicable to all his people*; —*of temporal blessings*, in general, Ps 34. 9, 10; Mat. 6. 33; Phi. 4. 10; —particularly, of food and raiment, Ps. 37. 3; 111. 5; Mat. 6. 25, 26, 30–32; —of safety and protection, De 33. 12; Ps. 91. 1–4; 112. 7; 121. 3; Is. 33. 16; 43. 2; —of peace, Le. 26. 6; Ps. 29. 11; 119. 165; Is. 32 18; —of direction, Ps. 37. 23; 73. 24; Pr. 3. 6; Is. 42. 16; —of success and prosperity, Ps. 1. 3; 128. 2; Is 65. 21–23; —a blessing on a good man's children and household, Ps. 102. 28; 112. 2; Pr. 3. 33; 13. 22; 14. 11, 26; —on all he hath, Ex. 23. 25; De. 26. 11; 28. 3–8.

———, relating to *trouble* and *affliction*. *See* AFFLICTION.

———, of *deliverance* from famine and want, Job 5. 20; Ps. 33. 18, 19; 37. 19 Is. 41. 17; —from war and enemies, De. 20. 4; Job 5. 20; Ps. 37. 40; Pr. 3. 25, 26; 16. 7; Is. 41. 11, 12; Je. 32 17, 18; —from oppression and injustice, Ps. 12. 5; 72. 4, 14; 109. 31; Is. 54. 14; —from slander and reproach, Job 5. 21; Ps. 31. 20; 37. 6; Is. 51. 7, 8; Mat. 5. 11, 12; 1 Pe. 4. 14.

———, to the stranger, De. 10. 18; Ps 146. 9; Eze. 11. 16; —to the poor and helpless, Ps. 9. 18; 69. 33; 72. 12, 13; 102. 17; 107. 41; 113. 7; Ja. 2. 5; —to the widow and fatherless, Ex. 22. 22, 23; De. 10. 18; Ps. 10. 14, 18; 68. 5; 146. 9; Pr. 15 25; 23. 10, 11; Je. 49 11; Ho. 14. 3; —to the prisoner and captive, De. 30. 4; Ps. 68 6; 146. 7; Is. 49. 25.

———, of *spiritual blessings*, in general, Ps. 25. 10; 34. 10; 84. 11; Ro. 8. 30; Ep. 1 3; 2 Pe. 1. 3, —particularly, of pardon of sin, Ex. 34 7; Ps. 65. 3; 103. 12; 130. 4, 8; Is. 43. 25; 44. 22; Je. 31. 34; Mi. 7. 18, 19; —of the most heinous sins, Is. 1. 18; 1 Co. 6. 9–11; 1 Jn. 1. 7; —of all sins, Ps. 103. 3; Je. 33. 8; Eze. 33. 16; 36. 25; —justification, Nu. 23. 21; Is. 45. 25; 53. 11; Ac. 13. 39; Ro. 3. 24; 5. 1, 9; 8. 33, 34; —reconciliation, Is. 27. 5; Ro. 5 9, 10; 2 Co. 5. 18, 19; Ep. 2. 13–17; Col. 1 21; —adoption, Is. 63. 16; Ro. 8. 14, 15; 9. 26; 2 Co. 6. 18; Ga. 3. 26; 4. 4, 5; Ep. 1. 5; 1 Jn. 3. 1, 2; —access to God through Christ, with acceptance, Ep. 1. 6; 2. 18; 3. 12; 1 Pe. 2. 4, 5; He. 10. 19, 20; —hearing of prayer, Job 22. 27; Ps. 34. 6, 15, 17; 50. 15; 91. 15; 145. 19; Is. 30. 19; 58. 9; 65. 24; Je. 29. 12; Zec. 13. 9; Mat. 7. 7, 8, 11; 21. 22; Jn. 14. 13; 15. 7; 16. 23, 24; 1 Jn. 3. 22; 5. 14; —sanctification, Is. 1. 18; Eze. 36 25–27; 1 Co. 6. 11; 1 Th. 5. 23; Tit. 2. 14; —knowledge and wisdom, Pr. 2. 6; Is. 2 3; 29. 18, 24; 52. 6; Ja. 1. 5; —teaching and guidance, Ps. 25. 8, 12; 32. 8; 73. 24; Is. 49. 10; 58. 11; —support under temptation and deliverance from it, Is. 40. 29; 41. 10; Ro. 16. 20; 1 Co. 10. 13; 2 Co. 12. 9; He. 2. 18; 2 Pe. 2. 6; —fruitfulness, and increase in grace, Ps. 1. 3; 92. 12–14; Je. 31. 12; Ho. 14. 5; Mal. 4. 2; Jn. 15. 2, 5; —that God will never forsake them, Ps. 37. 28; 94. 14; Is. 42. 16; 49. 14, 15; 54 9, 10; Je. 32. 40; La. 3. 31, 32; He. 13. 5; —that they shall be preserved to eternal life, Jn. 10. 28, 29; Ro. 8. 38, 39; 1 Co. 1. 8; Phi. 1. 9; 1 Th. 5. 23, 24.

———, of *the influences of the Holy Spirit*, Pr. 1. 23; Is. 32. 15; 59. 21; Eze. 36. 27; Lu. 11. 13; Jn. 4. 10, 14; 7. 38, 39; 14. 16, 17; Ga. 3. 14; 1 Co 2. 12; —his teaching, Lu. 12 12; Jn. 16. 13, 1 Co. 2 10; 1 Jn 2. 27; —his help in prayer, Zec. 12. 10; Ro 8. 15, 26, 27; Ga. 4. 6; —his witnessing with the spirits of his people, Ro. 8. 16; 2 Co. 1. 22; 5. 5; —his sealing them to redemption, 2 Co. 1. 22; Ep 1 13; 4. 30; —his comforting them, Jn. 14. 16; 15 26; 16. 7; Ro. 14. 17

Promises of God, of support in death, Ps. 23. 4; 37. 37; 73 26; Pr. 14. 32; Is. 25. 8; Ho. 13 14; Ro. 8 38, 39; 1 Co. 15. 55–57; 2 Ti. 1. 12; —of happiness to the soul immediately after death, Lu. 16. 25; 23. 43; Phi. 1. 21, 23; 2 Co. 5. 8; He. 12. 23; Re. 14. 13; —of a glorious resurrection, Job 19. 26, 27; Is. 26. 19; Da. 12. 2; Lu. 20. 35, 36; Jn. 5. 28, 29; 6. 39, 40, 54; 11. 25; Ro. 8. 11; 1 Co. 15. 21, 22, 42, 52–54; 2 Co. 5. 1–4; Phi. 3. 21; 1 Th. 4. 14; —of everlasting happiness in heaven, Da. 12. 3; Mat. 13. 43; 25. 34, 46; Jn. 14. 2, 3; Ro. 2. 7; 8. 17, 18, 30; 2 Co. 4. 17, 18; Col. 3. 4; 1 Th. 4. 17; 2 Pe. 1. 11; Re. 2. 10; 7. 15–17; 21. 22, 23.

Promotion, advancement or preferment, Ps. 75. 6; Pr. 3. 35; —sometimes unexpected, 1 Sa. 2. 7; Ps. 75. 6; Da. 2. 21; —of Joseph, Ge. 39 1, &c.; 41. 39. —of Moses, Ex. 3. 1, 10; —of David, 2 Sa. 2. 4; 5 1; —of Mephibosheth, 2 Sa. 9. 1, &c.; —of Jehu, king of Israel, 2 Ki. 9. 2.

Pronounce, to declare or speak plainly, Le 5. 4; 13. 3; Ju. 12. 6; Ne. 6. 12; Je. 11. 17.

Proof, trial, evidence, 2 Co. 2. 9; 8. 24; 13. 3; Phi 2. 22; 2 Ti. 4. 5.

Proper, fit, 1 Ch. 29. 3; Ac. 1. 19; 1 Co. 7. 7; He. 11. 23.

Prophecies relating to Christ: general ones declaring the coming of a Messiah, Ge. 3. 15; De. 18. 15; Ps. 89. 20; Is. 2. 2; 9. 6; 28. 16; 32. 1; 35. 4; 42. 6; 49. 1; 55. 4; Eze. 34. 24; Da. 2. 44; Mi. 4. 1; Hag. 2. 7; Zec. 3. 8; —his excellency and dignity, and the design of his mission, Ge. 12. 3; 49. 10; Nu. 24. 19; De. 18. 18; Ps. 21. 1; Is. 59. 20; Je. 33. 16; —his divinity, Ps. 2. 7, 11; 45. 7; 72. 8; 110. 1; Is. 9. 6; 25. 9; 40. 10; Je. 23. 6; Mi. 5. 2; Mal. 3. 1; —the nation, tribe, and family he was to descend from, Ge. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 8; Ps. 18. 50; 89. 4, 29, 36; 132. 11; Is. 11. 1; Je. 23. 5; 33. 15; —the time when he was to appear, Ge. 49. 10; Nu. 24. 17; Da. 9. 24; Hag. 2. 7; Mal. 3. 1; —the place of his birth, Nu. 24. 17, 19; Mi. 5. 2; —that a messenger should go before him, Is. 40. 3; Mal. 3. 1; 4. 5; —that he was to be born of a virgin, Ge. 3. 15; Is. 7. 14; Je. 31. 22; —that he was to be worshipped by the wise men, Ps. 72. 10, 15; Is. 60. 3, 6; —that there should be a massacre at Bethlehem, Je. 31. 15; —that he should be carried into Egypt, Ho. 11. 1; —that he was to be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon him, Is. 11. 2; 42. 1; 61. 1; —that he should be a prophet, De. 18. 15; —that he should preach the word of the Lord, Ps. 2. 7; Is. 2. 3; 61. 1; Mi. 4. 2; —that he should work miracles, Is. 35. 5; —that he should cast the buyers and sellers out of the temple, Ps. 69. 9; —that he should be a priest and offer sacrifice, 110. 4; —that he should be hated and persecuted, 22. 6; 35. 7, 12; 109. 2; Is. 49. 7; 53. 3; —that he should be rejected by the chiefs of the Jews, Ps. 118. 22; —that the Jews and Gentiles should conspire to destroy him, Ps. 2. 1; 22. 12; 41. 5; —that he should ride triumphantly into Jerusalem, 8. 2; Zec. 9. 9; —that he should be sold for thirty pieces of silver, Zec. 11. 12; —that he should be betrayed by one of his own familiar friends, Ps. 41. 9; 55. 12; —that his disciples should forsake him, Zec. 13. 7; —that he should be accused by false witnesses, Ps. 27. 12; 35 11; 109. 2; —that he should not plead upon his trial, 38. 13; Is. 53. 7; —that he should be insulted, buffeted, and spit upon, Ps. 35. 15, 21; Is. 50. 6; —that he should be scourged, Is. 50. 6; Mi. 5. 1; —that he should be crucified, Ps. 22. 14, 17; —that they should offer him gall and vinegar to drink, 15; 69. 21; —that they should part his garments, and cast lots upon his vesture, 22. 18; —that he should be mocked by his enemies, 16; 109. 25; —that his side should be pierced, Zec. 12. 10; —also his hands and his feet, Ps. 22. 16; Zec. 13. 6; —that he should be patient under his sufferings, Is. 53. 7; —that he should pray for his enemies, Ps. 109. 4; —that a bone of him should not be broken, 34. 20; —that he should die with malefactors, Is. 53. 9, 12; —that he should be cut off in the midst of his days, Ps. 89. 45; 102. 24; —that there should be an earthquake at his death, Zec. 14. 4; —and a remarkable darkness, Am. 5. 20; 8 9; Zec. 14. 6; —that he should be buried with the rich, Is 53. 9; —that he should rise again from the dead, Ps. 10. 10; 30. 3; 41. 10; 118. 17; Ho. 6. 2; —that he should ascend into heaven, and sit on the right hand of God, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19; —that after his ascension he should send the Holy Ghost, Ps. 68. 18; Joel 2. 28, 29; —that his betrayer should die suddenly and miserably, Ps. 55. 15, 23; 109. 17; —that the potter's field should be bought with the purchase money, Zec. 11. 13. Compare these with the article on CHRIST.

Prophecies, other prophecies accomplished: concerning Abraham's posterity in Egypt, Ge. 15. 13; —concerning Isaac, 18. 10; 21. 1; —of Joseph's advancement, 37. 5; 42. 6; —of the builder of Jericho, Jos. 6. 26; 1 Ki. 16. 34; —of the death of Eli's sons, 1 Sa. 2. 34; 4. 11; —of the death of Saul, 28. 19; 31. 2; —of the birth of Josiah, 1 Ki. 13. 2; 2 Ki. 23. 15; —of the death of a prophet, 1 Ki. 13. 22, 30; —of the destruction of the house of Jeroboam, 14. 10; 15. 29; —of the death of his son, 14. 12, 17; —of the destruction of the house of Baasha, 16. 3, 11; —of the great drought in the reign of Ahab, 17. 1; 18. 41; —of the invasion of the King of Syria, 20. 22, 26; —of the revenge of the death of Naboth, 21. 19; 22. 38; —of the destruction of the house of Ahab, 21. 21; 2 Ki. 10. 11; —of the death of Jezebel, 1 Ki. 21. 23; 2 Ki. 9. 36; —of the production of water to supply an army, 2 Ki. 3. 17, 20; —of plenty in a siege of Samaria, 7. 1, 18; —of the death of the lord who did not believe the prophet, 7. 2, 20; —of the reign of the sons of Jehu to the fourth generation, 10. 30; 15. 12; —of the destruction of the King of Assyria, 19. 7, 35, 37; —of the Babylonish captivity, 20. 17; 24. 13; Je. 27. 1–7; 29. 11–14; —the total desolation of Nineveh, Na. 1. 1–10; 3. 7; Zep. 2. 13; —and of Babylon, Je. 50. 35–40; 51. 24–26, 37, 64.

———, SPOKEN BY CHRIST, respecting his sufferings and the manner of his death, Mat. 16. 21; 17. 22, 23; 20. 18, 19; Mar 8. 31; 9. 31; 10. 32, 39; Lu. 9. 22; 18. 31–33; —the time he should remain in the grave, Mat. 12. 40; —his resurrection on the third day, 16. 21; Mar. 8. 31; 9. 31; Lu. 9. 22; 18. 33; Jn. 2. 19, 21; —the place where his disciples were to prepare the passover, Mat. 21. 1–3; Mar. 11. 2; Lu. 19. 30, 31; —that Judas would betray him, Mat. 26. 21, 23, 25; Lu. 22. 3, 4; Jn. 13. 21–26; —that Peter would deny him, Mat. 26. 34; Mar. 14. 30; Lu. 22. 34; Jn. 13. 38; —that his other disciples would forsake him, Mat. 26. 31; Mar. 14. 27; Jn. 16. 32; —that he should ascend into heaven, Jn. 6. 62; 16. 28; 20. 17; —the sending of the Holy Ghost as the *Comforter* to his apostles, 14. 16, 26; 15. 26; —that they should be endowed with the gift of tongues, Mar. 16. 17; —the persecutions to which they should be subjected, Mat. 23. 34–36; 24. 9; Mar. 13. 9; Jn. 16. 1–4; —the sufferings and death of Peter, 21. 18, 19; —the destruction of the city and temple of Jerusalem, Mat. 24. 1, 2; Mar. 13. 1, 2; Lu. 19. 41–44; 21. 6; —the signs by which this should be preceded, Mat. 24. 3–7; Mar. 13. 5–8; Lu. 21. 8–11; —the rejection of the Jews, and the preaching of his gospel in all nations, Mat. 8. 11, 12; 24. 14; Lu. 13. 28, 29.

Prophecy, the foretelling of such future events as were beyond the reach of human sagacity, and which therefore none but God could reveal; —holy men of God thus spake and wrote, as they were moved by the Holy Ghost, Nu. 11. 25; 24. 2; 2 Sa. 23. 2; 2 Ch. 20. 14; Ne. 9. 30; Is. 48. 16; Eze. 2. 2; 3. 12; Mi. 3. 8; Zec. 7. 12; Ac. 1. 16; 11. 28; 21. 11; 28. 25; 1 Ti. 4. 1; 2 Pe. 1. 21; —not always understood by the prophets themselves, 1 Pe. 1. 10–12.

Prophet, one qualified and authorized to speak for God to men; foretells future events, 1 Sa. 3. 20; 1 Ki. 18. 22; 19. 16; Je. 1. 5; —teaches and explains divine truths, 1 Co. 12. 10; 14. 1, 3, 5, 22, 24, 31; —one under the influence of an evil spirit, and who imitated the true prophets, 1 Sa. 18. 10; 1 Ki. 22. 22; —a heathen poet, Tit. 1. 12.

Prophetesses, female prophets: Miriam, Ex. 15. 20; —Deborah, Ju. 4. 4; —Huldah, 2 Ki. 22. 14; —Noadiah, Ne. 6. 14; —Anna, Lu. 2. 36; —the daughters of Philip, Ac. 21. 9; —the wife of a prophet so called, Is. 8. 3.

Prophets, a succession of them from Moses till Malachi; —promised, De. 18. 15; —their duty, 1 Sa. 12. 23; Is. 58. 1; 62. 6; Je. 1. 8, 17; 23. 28; Eze. 2. 6; 3 9, 11, 17; 34. 2; —to be respected, Je. 25. 4; 26. 4; —sometimes despised, 23. 33, 34, 35; —a blessing to the people, Is. 30. 20; Je. 3. 15; Am. 8. 11; —a presumptuous one to be put to death, De. 18. 20; —false ones described and complained of, Is. 56. 10; Je. 6. 13; 23. 1; Eze. 22. 25; 34. 2; Mi. 3. 11; Mal. 1. 6; —the danger of following them, De. 13. 1–3; —judgments denounced against them, 5; Je. 14. 15; 23. 21, 25; 28. 15; 29. 31; Eze. 13. 3; 14 9; —one from Judah meets Jeroboam at Bethel, 1 Ki. 13. 1; —is killed by a lion, 23; —lying ones complained of, Je. 14. 13; 23. 9; —such to be destroyed, 25. 34; —reproved, Eze. 13. 1; —foretold to arise in the Christian church, Mat. 7. 15; 24. 11, 24; Ac. 20. 29; 1 Ti. 4. 1; 2 Pe. 2. 1; 3. 3; 'sons of' the, 2 Ki. 2. 3, 5; pupils of the prophets, trained by them in the knowledge of religion.

Propitiation, the action of a person who, in some appointed way, turns away the wrath of God, Ro. 3. 25; 1 Jn. 2. 2; 4. 10. *See* ATONEMENT.

Proportion, an equal part, 1 Ki. 7. 36; —symmetry, or agreement of one part with another, Job 41. 12; —analogy of faith, or harmony of its different parts, Ro. 12. 6.

Proselyte [incomer], a convert from heathenism to the Jewish religion, Ac. 2. 10. 6. 5; 13 43; —*of the gate*, was one permitted to dwell in the land of Israel; and who, without submitting to circumcision, or any other ceremony of the law, worshipped the true God, according to the moral law, and the rules imposed on the children of Noah; —*of righteousness*, was one who received circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew, Ezr. 6. 21.

Proseuche the original Greek, prayer, or rather an *oratory*, or place for prayer, commonly surrounded with the shade of trees; Christ continued in one all night engaged in prayer, Lu. 6. 12; —Paul and his attendants spent the Sabbath in one, near to Philippi, Ac. 16. 13.

Prospect, view, or side from which the adjacent ground was seen, Eze. 40. 44, 46; 43. 4.

Prosperity, or ADVERSITY, of a worldly kind, no evidence of virtue or vice, or of the favour or displeasure of God, Job 12. 6; 20. 4; 21. 7, 18; Ps. 17. 10; 73. 3, 13; 92. 7; Ec. 8. 14; 9. 2; Je. 12. 1; Hab. 1. 16; Mal. 3. 14; Mat. 5. 45; Lu. 13. 1; 16. 19; Jn. 9. 2; Ac 28. 4; —advantages and evils of, will be adjusted hereafter, Ps. 37. 1; Ec. 5. 8, 8. 12; Je. 5. 29; Lu. 16. 25; Ro. 8. 18.

———, a dangerous state, De. 6. 10; Pr. 1. 32; 30. 8; Lu. 6. 24; 12. 16; Ja. 5. 1–6.

———, of the wicked not to be envied, Job 12. 6; 20. 5; 21. 7, 18; Ps. 37. 1; 73. 1, 18; 92. 7; Ec. 8. 12; Je. 12. 1, &c.; Lu. 16. 19

———, or CALAMITY, of nations, causes thereof: of the Amorites, Ge. 15. 16; —of Sodom, 18. 20; —of the Israelites, Le. 26. 3; De. 7. 12; 28. 15; Ju. 2. 20; 1 Ki. 8. 33; 11. 14, 23; 2 Ki. 17. 7; Ps. 78. 33; 107. 11, 34; Pr. 14. 34; 28. 2; Is. 47. 8; 50. 1; Je. 4. 18; 7. 17; 9. 13; 12. 4; 15. 1; 16. 10; 17. 19; 22. 3; 44. 3, &c.; Eze. 5. 5; 14. 13; Ho. 4. 1; Am. 4. 6; Mat. 23. 37.

Prostitute, to profane, or to give up to whoredom, Le. 19. 29.

Protection, a defence or cover from evil, De. 32. 38; —God's protection of his people described, De. 32. 10–14; Ps. xci. 121. 3–8; Is. 63. 9. *See* PROVIDENCE.

Protest, to give a solemn declaration of one's opinion or resolution, Ge. 43. 3; 1 Sa. 8. 9; Zec. 3. 6; 1 Co. 15. 31.

Prove, to try or examine one's self, 2 Co. 13. 5; 1 Th. 5. 21; —to manifest by argument or evidence, Ac. 9. 22; Ro. 3. 10; —to try by some mercy or affliction, that men may know themselves, and be known by others, Ex. 16. 4; De. 8. 2.

Provender, dry food for cattle, such as hay or corn, Ge. 24. 25, 32; 42. 27; 43. 24; Ju. 19. 19, 21; Is. 30. 24.

Proverb, a short and pithy moral sentence, maxim, comparison, or enigma, expressed in a style that is poetical and figurative, Pr. 1. 1, &c.; —a by-word, De. 28. 37; 1 Sa. 10. 12; Ps. 69. 11; —a kind of parable, Jn. 16. 25, 29.

Provide, to procure beforehand, to prepare, or to supply, Ge. 22. 8; 30. 30; Job 38. 41; Mat. 10. 9, Ro. 12. 17; 1 Ti. 5. 8.

Providence, prudent foresight and care in managing affairs, Ac. 24. 2.

Providence of God, is his continual superintendence and care over creation; asserted, Ex. 21. 13; Ne. 9. 6; Job 1. 12; 2. 6; 5. 6; 23. 14; Ps. 65. 9; 75. 6; 105. 14; 113. 7; 127. 1; 147. 6; Pr. 16. 9, 33; 19. 21; 20. 24; 21. 30; Ec. 9. 1, 11; Je. 10 23; Mat. 6. 26; 10. 29; Jn. 3. 27; —it is *universal*, extending over the *natural world*, Ps. 104. 13; 135. 5–7; 147. 8–18; **148. 7,**

8, Job 9.5,6; 21.9–11; 37.6–13; Ac.14.17;—the *brute creation*, Ps. 104.21–29; 147.9; Mat.6.26; 10 29;—*general affairs of men*, 1 Ch.16.31; Ps. 47.7; 66.7; Pr.21.1; Job 12.23; Is.10.12–15; Da.2.21; 4.25;—the *affairs of individuals*, 1 Sa.2.6; Ps.18.30; Pr.16.9; Is.45.5; Lu.1.53; Ja.4.13–15;—the *free acts of men*, Ex.12.36; 1 Sa. 24.9–15; Ps. 33.14, 15; Pr. 16.1; 19.21; 20.24; 21.1; Je. 10. 23; Phi.2.13;—is exercised *over the sinful acts of men*, 2 Sa.16.10; 24.1; Ps. 76. 10; Ro.11. 32; Ac. 4. 27, 28;—is unerringly *wise*, Ps. 104. 24; Is. 28. 29;—sometimes *dark* and mysterious, Ps. 18.11; 77. 19; Ro. 11. 33;—always *just*, De. 32.4; Ps.97.2; Ho.14.9;—perfectly *holy*, Ps. 145.17;—executed with almighty *power*, Job 9.12; Da.4. 35;—commonly connected with the use of second causes or *means*, 1 Ki. 22. 28, 34; Ac.27.31, 34;—cannot be *defeated*, 1 Ki. 22. 30–34; Pr.21.30; Is.8.9,10; Je.9.23;—is the execution of an *eternal purpose* embracing all God's works from the beginning in one entire system, Ac.15.18; Ep.1.11; Ps. 104. 24; Is.28.29.

Province, a country, or part of a kingdom, 1 Ki. 20. 14, 15; Ezr. 4. 15; 6. 2; Es. 1. 1;—a country subject to the Roman empire, Ac. 23.34; 25.1.

Provision, or food, Ge.42.25; 45.21;—that for Solomon's household for one day, 1 Ki. 4 22, 23;—God's promise to bless Zion's, Ps.132.15;—not to be made for the gratification of sinful inclinations, Ro.13.14.

Provocation, the cause of making one angry, as sin does God, 1 Ki.15. 30; 21. 22; 2 Ki.23.26; Ne.9.18; Ps.95.8.

Provoke, to enrage, or rouse to anger, Ex. 23.21; Nu.14.11; De.31.20; 1 Co.10.22; Ep. 6.4;—to stir up, or to excite, Ro.11.11,14; He.10.24.

Prudence, wisdom applied to practice, recommended, Pr.8.12; 12.16,23; 13.16; 14.8; 15.5; 19.11; 22.3; 27.11,12; Mat.10.16; Ep. 1.8; Ja. 3.13. Examples of: *Joseph*, Ge. 41. 39;—*David*, 1 Sa. 16. 18;—*counsellors*, 1 Ki. 12. 2;—*Nehemiah*, Ne.2.12–16; 4.13–18;—*Gamaliel*, Ac.5.34–39.

Prune, to cut off superfluous branches from trees and vines, to promote their fruitfulness, Le.25.3,4; Is.5.6

Psalmist, one who composed psalms, 2 Sa. 23.1.

Psalms, called the 'Psalms of David,' because he was the author of the greatest number of them, and was the founder of psalmody as an institution. This book (Lu.20.42 consists of five parts, '1 Ps.i.–xli.;—2 xlii.–lxxii.;—3) lxxiii.–lxxxix.;—4 xc.–cvi.;—5 cvii.–cl. Psalms exhorting to virtue, i.iv.xi. xix. xxiv. xxxii. xxxvii. xli. xlix. lxxxi. lxxxiv. xcv. cxix. cxxv.;—expressive of the character and faults of the righteous and the wicked, vii. x. xii. xiv. xv. xxxvi. lii. liii. lviii. lxxiii. lxxxii. ci. cxii. cxxv. cxxviii. cxxxi. cxxxiii.;—of prayer, in general, iv. v. xxvi. xxviii. lxxi. lxxxvi. cx. cxxiii. cxxxii. cxli. cxliv.;—of supplication in distress, xiii. xvii. xxii. xxv. xxxi. xxxv. xxxviii. xl. xliii. liv. lv. lix. lx. lxiv. lxix. lxx. lxxiv. lxxx. lxxxiii. lxxxviii. xciv. cxx. cxxiii. cxxxvii. cxl. cxlii. cxliii.;—penitential, vi. xxv. xxxii. xxxv. xxxviii. li. cxxx.;—expressing trust in God, iii. xii. xvi. xxiii. xxvii. xliv. xlvi. lvi. lvii. lxi. lxii. lxxi. lxxvii. xci. cxxi. cxxvii. cxxx. cxxxviii.;—celebrating the perfections of God, viii. xix. xxix. xxxiii. l. lxv. lxviii. lxxvi. xciii. xcvi. xcvii. xcix. civ. cvii. cxiii. cxiv. cxxxv. cxxxvi. cxxxix. cxlvii.;—of praise and thanksgiving, ix. xviii. xx. xxiii. xxx. xxxiv. xl. xlvii. xlviii. lxiii. lxvi. lxvii. lxxv. lxxvi. lxxxvii. xcii. xcviii. c. ciii. cviii. cxi. cxv.–cxviii. cxxii. cxxiv. cxxvi. cxxix. cxxxiv. cxlv. cxlvi. cxlviii.–cl.;—historical, lxxviii. lxxxix. cv. cvi. cxxxv. cxxxvi.;—prophetical of Christ, ii.xxi.xxii.xlv.lxxii.cix.cx.

Psaltery, a kind of harp or dulcimer, of Babylonish origin, much used among the Hebrews, in the praise of God, Ps. 33. 2; 57.8; 71.22; 81.2; 92.3; 108.2; 144.9; 150.3.

Ptolemais, tol-e-mā'is, a seaport town of Canaan, on the shore of the Mediterranean, about 27 miles south of Tyre;—on his third missionary journey Paul visited it, and 'saluted the brethren and abode with them one day,' Ac. 21. 7;—was formerly called *Accho*, Jn. 1. 31;—is now called *Akka* or *St. Jean d'Acre*.

Public, common, known, Mat.1.19.

Public Worship, decency to be observed in it, 1 Co.11.18; 14.40. *See* WORSHIP.

Publicans, tax-gatherers or officers who farmed the taxes and public revenues exacted by the Romans from the Jews. The Roman senate farmed the taxes to persons who undertook to pay a certain sum into the treasury *publicum*, hence *publicani*. Such contracts were generally in the hands of the richest class among the Romans, who employed agents who were the actual gatherers of the taxes. These agents were called *portitores* by the Romans, and it is to them that the name publicans *telonai* is exclusively given in the New Testament. Zacchæus is supposed to have belonged to the first of these classes, and Matthew to the second. As a rule they were so oppressive in their exactions, and wicked in their practice, that they were abhorred by the Jews as the very refuse of mankind, Mat.9 11; 18.17; Mar. 2. 16; Lu. 5. 30;—some good, Mat. 21. 31; Lu.18.13; 19.2.7.

Publish, to make known, De.32.3; Ps.26.7; Mar.1.45.

Publius, pub'lĭ-us [common], the governor of Melita, Paul cures his father, Ac. 28.8.

Pudens, pū'dens [shamefaced], a disciple of the cross noticed by Paul, 2 Ti.4.21.

Puff at a person, to hiss and make mouths at him, Ps.10.5; 12.5;—*up*, to fill with self-conceit, 1 Co.4.6,18,19; 5.2; 8.1; 13.4; Col. 2.18.

Pul, pull [elephant, lord], (1 King of Assyria, invades the kingdom of Israel, 2 Ki. 15.19;—conquers the half tribe of Manasseh, 1 Ch. 5. 26.—2 A region mentioned only in Is. 66. 19, probably some distant province in Africa.

Pulpit, an elevated place for a public speaker, Ne.8.4.

Pulse, coarse grain, such as pease or beans, 2 Sa.17.28; Da.1.12,16.

Punishment of the wicked in general, Job 15.20; 18.5; 20.4; 27.13;—due to them in this life, Ps. 11.6; Pr. 11.19,21; 21.15; 22.8; Is.57.21; Ro. 2. 8;—abandonment to their own lusts, Ps.81.12; Is.63.17;—subjection to terror, Ps. 53. 5; Pr. 28.1;—exposure to shame, Ps.53.5; Pr.3.35;—the ruin of their family and name, Ps.34.16; 37.28; 104.35; Pr.2.22; 12.7; 14.11; 24.20;—without hope, Job 8.13; Ps.112.10; Pr.10.28; 11.7;—often sudden and unexpected, Ps.35.8; 64.7; Pr. 29.1; Job 21.13; 34.20; 1 Th 5.3;—eternal, Is.66.24; Da.12.2; Mat.18.8; 25.41,46; Mar. 3.29; 9.43; Lu.3.17; 2 Th.1.9; Jude 7;—in proportion to guilt, Mat.11.22, &c.; 23.14; Lu.12.47; Ro.2.6,9; 2 Co.5.10;—examples, in Cain, Ge.4 11;—Er, the son of Judah, 38.7;—of the family of Eli, 1 Sa. 2.31;—of Eli and his sons, 4.11,18;—of Gehazi, 2 Ki. 5.27;—of Sennacherib, 19.35,37;—of Judas Iscariot, Ac. 1. 18;—of Ananias and Sapphira, 5. 1;—of king Herod, 12. 23;—of Elymas, 13.11. *See* WICKED.

Punishments, of a civil kind among the Jews,—*retaliation*, or returning stripe for stripe, eye for eye, &c., Ex.21.23–25; De. 19.21;—*fining* in a sum of money, Ex. 21. 18, 19, 22, 32;—*scourging*, not above forty stripes at once, De. 25. 3; 2 Co.11.24;—*imprisonment*, Le.24.12; Nu. 15.34;—*plucking off the hair*, Is.50.6; Ne.13.25;—*killing with the sword*, Ju.8.21; 1 Ki.2.25; Ac.12. 2;—*hanging*, De.21.22,23; Jos.8.29; 10.26;—*stoning to death*, Jos. 7.25; 1 Ki. 12.18; 21.13; Ac.7.58;—*throwing of persons* from the top of a rock, or precipice, 2 Ch.25.12; Lu. 4. 29;—*beheading*, Ju. 9. 5; 2 Ki. 10. 7; Mat.14.10;—*sawing asunder*, He.11.37;—*tearing to pieces alive*, 2 Sa.12.31;—*crucifixion*, which they borrowed from the Romans, Mat. 27.35,38;—*burning with fire*, Le.20.14; 21.9.

Punon, pū'non [darkness], an encampment of the Israelites in the wilderness, Nu.33. 42. It was probably here that Moses set up the brazen serpent, 21.9,10.

Pur, or PURIM, a festival among the Jews, in memory of the lots cast by Haman, Es. 9.20.

Purchases, the manner of making them, by Abraham, Ge. 23.3;—by Boaz, Ru.4.7;—by Jeremiah, Je.32.7,44.

Purge, to clean, Ps.51.7; Is.1.25; Mat.3.12; He.9 14.

Purifications, were of various kinds among the Hebrews, some for deliverance from *ceremonial* uncleanness, Le.8. 15; 12. 4, 6; Nu. 31.23;—others from *moral* transgressions, Nu.19.9,17.

Purity OF HEART, or perfection of character required, Ro.6.19; Ep.1.4; Phi.2.15; 2 Pe.3.14;—respecting the works of the flesh, Ga.5.16; Ep.5.3; Col.3.5; 1 Pe.2.11.

Purloin, to take what belongs to another in a secret and thievish manner, Tit. 2.10.

Purple, a beautiful red colour tinctured with blue, dyed with the blood of a shell-fish, found in plenty on the north-west coast of Canaan;—cloth and skins of this dye were used for the curtains of the tabernacle, Ex. 25. 4; 26. 1, &c.;—Danie was clothed with scarlet or, Da. 5.7;—Mordecai, Es. 8. 15;—Christ, in mock majesty, Mar 15.17.

Purpose, intention, Ru.2.16; Mat.26.8; Ep. 3.11; 6.22.

Purses, a kind of girdles, Mat.10.9; Mar. 6.8.

Pursue, to chase, Ex.15.9; De.19.6; Ps.34. 14; Na.1.8.

Purtenance, what pertains or belongs to anything, Ex.12.9.

Put, 1 Ch.1.8; Na.3.9. *See* PHUT.

Puteoli, a seaport of Campania in Italy, in the bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Ac. 28. 13, 14. The present city is called *Puzzoli*.

Putiel, pū'tĭ-el [afflicted of God], the father-in-law of Eleazar, Ex.6.25.

Putrefying, rotting, Is.1.6.

Pygarg, probably a species of gazelle or mountain-goat, De.14.5.

Q.

Quadrupeds, four-footed animals, created, Ge.1.24.

Quails, a species of birds of less size than the partridge, which otherwise it much resembles, sent to the Israelites, Ex. 16.13; Ps.78.27; 105.40;—in anger, Nu.11.31.

Quake, to shake as with terror; Mount Sinai did, Ex.19.18;—the ground on which stood the army of the Philistines did, 1 Sa.14.15;—the earth did at the death of Christ, Mat.27.51.

Quantity, measure, size, Is.22.24.

Quarrels, contests or grounds of strife, Le. 26.25; 2 Ki.5.7; Mar.6.19;—to be avoided, Pr.3.30; 17.14; 20.3; 25.8;—to be forgiven, Col.3.13;—whence they arise, Ja.4.1.

Quarries, mines out of which stones are cut or digged, Ju. 3.19,26;—but probably the word here means *graven images*.

Quarter, a part of a city or country, Ge.19. 4; Jos.18.14; Is.47.15; 56.11; Mar.1.45.

Quartus [the fourth], a disciple resident at Corinth, probably a Roman, mentioned by Paul, Ro.16.23.

Quaternion, a company of four, the usual number of a Roman night watch, Ac.12.4.

Queen, the wife or consort of a king, Ne. 2.6; Es.1.9;—a sovereign princess, or ruler of a kingdom, 1 Ki. 10. 1, 4, 10; Ac. 8.27;—the church of Christ, Ps. 45. 9;—the antichristian church, Re. 18.7;—the moon, Je. 44.17,25.

Quench, to put out fire, Nu.11.2; Ps.118.12;—to allay thirst, Ps 104.11;—to resist and suppress the calls and influences of the Spirit, 1 Th.5.19.

Questions, to instruct by questions and answers in catechising, enforced, Ge.18.19; De.4.9; 6.6–9; 11.19; Ps.78.5; Ep.6.4.

———— are of various kinds; religious and sincere, De. 6. 20; Ac. 9.6;—blasphemous, Jn. 8.48;—curious, Lu. 13.13;—foolish and unlearned, 2 Ti.2.23; Tit.3.9;—hard or difficult, 1 Ki. 10. 1;—captious and ensnaring, Mar.12.14;—leading or pointing to the answer to be given, Nu.23.19;—hypocritical, Mat. 2. 7;—accusatory, Ne. 2. 19;—affirmative, Nu.12.2;—negative,23.8.

Quick, the living, Nu. 16. 30; Ac. 10. 42; 2 Ti.4.1; 1 Pe.4.5;—very tender and sensible, Le.13.10,24;—very ready, Is.11.3.

Quicken, to give natural life to the dead, Ro.4.17; 8.11;—to give spiritual life, Ep.2. 1,5; Col.2.13;—to enliven with fresh vigour and activity, Ps.80.18; 119.25,37,40, &c.

Quickly, speedily, Ge.18.6; Ex.32.8; Mat. 5.25; 28.7; Lu.14.21; Ac.12.7; 22.18; Re.2. 5; 3.11; 22.12,20.

Quicksands, or SYRTES, sand-banks on the coast of Africa over against Sicily, fātal to ships, Ac.27.17.

Quiet, calm, still, Ju.16.2; Ps.35.20; Ac.19. 36; 1 Th.4.11; 1 Ti.2.2; 1 Pe.3.4.

Quietness, mildness of temper, Ju. 5. 28; Job 20.20; Pr.17.1; Is. 30.15; 32.17; Ac. 24. 2; 2 Th.3.12.

Quit, free, Ex. 21. 19, 28; Jos. 2. 20;—to behave, 1 Sa.4.9.

Quite, completely, Ge.31.15 Ex 23.24; Nu. 17.10; Job 6.13.

Quiver, a case for holding arrows, Ge 27. 3; Job 39. 23; Ps. 127.5; Is. 22.6; *figuratively*, 49 2; La 3.13.

Quivered, quaked or trembled, Hab 3 16.

R.

Raamah, rā'a-mah [a trembling], the fourth son of Cush, whose descendants colonized Arabia Felix and a large portion of the interior of Africa, Ge. 10. 7;—his descendants brought to Tyre precious stones, gold, and spices, Eze.27.22.

Rabbah, răb'bah [a great city], 1 The capital city of the Ammonites, stood near the source of the river Jabbok, De.3.11;—called Rabbath-beni-Ammon, De. 3. 11;—Rabbath of the Ammonites, Eze.21.20;—Joab besieged it, and took it, 2 Sa.11.1;—predictions against, Je. 49. 2, 3; Eze. 25. 5; Am. 1. 14. Its modern name is *Ammân*. Its ruins lie about 22 miles east of Jordan, and 14 north-east of Heshbon. 'The aspect of the whole place is desolate in the extreme.'—2 A town in Judah, Jos. 15.60.

Rabbath-Moab, the capital of the Moabites, commonly called *Ar*, Nu.21 28; Is. 15.1.

Rabbi, rab'bi, a title of dignity among the Hebrews, signifying *master* or *doctor of the law;* it was much coveted by the scribes and Pharisees, Mat. 23. 7; Christ dissuades his disciples from affecting it, 8;—the disciples frequently applied it to Christ, Jn. 1. 38,49; 3.2,26; 6.25.

Rabboni, rab-bō'ni [my master], the same as Rabbi, Jn.20.16.

Rab-mag [chief magician], Je.39.3,13.

Rabsaris, rab'sa-ris [chief eunuch], chief of the eunuchs of Sennacherib, 1 Ki.18.17.

Rabshakeh, răb'sha-keh [chief cup-bearer], his blasphemous message, 2 Ki.18.17–37. These two officers of the court of the Assyrian king—the Rabsaris and the Rabshakeh—stood next in rank to the Tartan, and represented their master in embassies.

Raca, rā'kah, a Syriac term of reproach and contempt, signifying *empty, vain, beggarly, foolish;* danger of thus calling a brother, Mat.5.22.

Race, a running match; not always to the swift, Ec.9.11;—the Christian course compared to, 1 Co.9.24;—to be run with patience, He.12.1.

Rachel, ra'chel [a ewe], daughter of Laban, is met by Jacob, Ge.29.9–12;—married to him, 28;—frets on account of her barrenness, 30. 1;—bears Joseph, 23;—bears Benjamin, and dies, 35.18;—represented as mourning for her children, Je.31.15;—*Rachel's tomb* about a mile north of Bethlehem, Ge.35.16–20.

Rafters, roof timber, Ca.1.17.

Rage, violent anger or fury, 2 Ki.5.12; 2 Ch.16.10; Pr.6.34; Da.3.13.

Ragged ROCKS, uneven, consisting of parts almost disunited, Is.2.21.

Rags, worn-out clothes or tatters; slothfulness brings men to, Pr. 23. 21;—our righteousness compared to filthy, Is.64.6.

Raguel, ra-gū'el [the friend of God], 1 The father of Jethro—Hobab, and father-in-law of Moses, Nu. 10. 29; Ex. 3 1; 18.1.—2 A son of Esau, Ge.36.4,10.

Rahab, rā'hab [large], 1 A harlot of Jericho, receives the spies sent by Joshua, Jos. 2. 1;—saved at the destruction of Jericho, 6.25;—the wife of Salmon, Mat 1.5;—saved by her faith, He.11.31;—by works, Ja.2.25.—2 A name given to *Egypt*, significative of the pride and strength of that kingdom, Ps. 74. 13, 14; 87.4; 89. 10; Is. 51. 9,10.

Railer, a reviler, 1 Co.5.11.

Railing, or reproachful speech, to be avoided, 1 Co.5.11; 1 Pe 3 9; 2 Pe.2.11; Jude 9.

Raiment, clothes or dress, given as an expression of esteem, Ge 24.53; 45 22; Es.4. 4;—of a neighbour not to be held as a pledge, Ex.22.26,27

Rain, the vapour exhaled by the sun from the seas and the earth, and which falls from the clouds in drops, Le 26 4, Ec.11. 3;—extraordinary, for forty days, at the deluge, Ge 7.12;—promised in due season, Le 26.4; De. 11. 14; 28.12;—usually fell in

plenty twice a year: the one, called the *former rain*, in September or October, Ho 6.3, the other, called the *latter rain*, in March or April, just before the harvest, Pr.16.15; Je.5.24; Ho.6.3; Joel 2.23.

Rainbow, a meteor in form of a party-coloured semicircle, appearing only in a rainy sky opposite to the sun: caused by the refraction of his rays on a watery cloud, and visible only when he is not more than forty-two degrees above the horizon; a token that there will not be another general deluge, Ge 9.13–16;—one seen round the throne, Re. 4. 3;—on the head of an angel, 10.1.

Raisins, a well-known kind of dried grapes, 1 Sa.25.18; 30.12; 2 Sa.16.1; 1 Ch.12.40.

Rakem, rā'kem [void], one of the posterity of Manasseh, 1 Ch.7.16.

Ram, 1 A male sheep; one caught in a thicket by the horns appeared to Abraham, Ge.22.13;—offered in sacrifice, Ex. 29.16,18; Le.9.2, 4;—*figuratively*, an emblem of monarchy, Da.8.3,4,6, 7, 20.—2 Or *battering-ram*, an engine anciently much used in besieging cities, for making a breach in their walls, Eze.4.2; 21.22.

Ramah, rā'mah [a high place], (1) A city of Benjamin, near to Gibeah, Jos. 18. 25;—in it dwelt Elkanah and Samuel, 1 Sa.1. 1,19; 7.17; 8.4; 25.1;—here the Jewish prisoners were disposed of, after their capital was taken, which occasioned the mourning of Rachel's daughters, Je. 40. 1; 31.15;—rebuilt by those who returned from Babylon. Ne.7.30; 11.33. Has been identified with *Er-Ram*, a small Arab village about 5 miles north of Jerusalem.—(2) A city on the frontiers of Asher, Jos. 19. 29. Identified with *Rameh*, about 17 miles south-east of Tyre.—3 One of the fortified places of Naphtali, Jos.19.36.—4 In 1 Sa. 1. 19, same as Ramathaim-Zophim, 1.1 —5 In 2 Ki.8.29; 2 Ch. 22. 6, same as Ramoth-Gilead.

Rameses, ra-mē'ses [son of the sun], one of Pharaoh's treasure-cities of Lower Egypt, in the land of Goshen, and was built by the Israelites, Ge.47.11; Ex.1.11. The site is not determined. Some suppose that it is to be sought in the ruins of *Aboo-Kesheyd*, north-east of Heliopolis.

Ramoth, rā'moth, or RAMOTH-GILEAD [heights of Gilead], a famous city of the tribe of Gad, in the mountains of Gilead, and about 18 miles north of Heshbon, De. 4.43;—it was a city of refuge, Jos. 20. 8;—was much in idolatry, Ho.6.8; 12.11;—was the scene of many sieges and battles between the Israelites and Syrians;—here king Joram was wounded in battle, 2 Ki. 8. 28, 29; 9. 14, 45. It is now called *es-Salt*.

Rampart, a bank or fence for the protection of a city, La.2.8;—the sea was as one to No, Na.3.8.

Ranges, ranks, Le.11.35; 2 Ki.11.8.

Ransom, the price paid for the pardon of an offence, or the redemption of a slave or captive, Ex. 21. 30; 30.12; Pr.6.35;—Christ the ransom of mankind, Mat. 20. 28; 1 Co. 6.19, 20; 1 Ti. 2. 6. *See* ATONEMENT and REDEMPTION.

Rape, a violent forcing of a woman; laws respecting it, De.22.25;—instances of, Ju. 19 25; 2 Sa.13.1, &c.

Rase, to destroy or overthrow completely, Ps.137.7.

Rashness, unguarded haste in speaking or acting, censured, Ps.31.22; 116.10; Pr.14. 29; Ec.5.2; Is.32.4; Ac.19.36.

Rattling, making a noise, Na.3.2.

Ravening, robbing and devouring, Ge. 49. 27; Ps.22.13; Eze.22.25,27; Mat.7.15.

Ravens, birds of prey, nearly of the size of a common hen, of a black colour, with a bluish back; feed Elijah, 1 Ki. 17. 4, 6;—God feedeth them, Job 38. 41; Ps. 147. 9; Lu.12.24;—when feeding on a dead body, first devours the eyes, hence Pr.30.17.

Ravin, rapaciousness, Na.2.12.

Ravish, to violate a person's chastity by force, Is.13.16; La.5.11; Zec.14.2;—to enamour, or cause one highly to delight in, Pr.5.19,20; Ca.4.9.

Razor, a well-known instrument used in shaving, Eze.5.1;—a deceitful and flattering tongue, Ps.52.2;—a Nazarite forbidden to use, Nu.6.5.

Reading, the book of the law publicly, practised, Ex.24.7; Jos.8.34; 2 Ki.22.8; 23. 2; Ne.8.3,18; 9 3;—the apostolical epistles in the churches, commanded, Col. 4 16; 1 Th 5.27.

Reading of the Scriptures. *See* SCRIPTURES.

Ready, or prepared for the coming of the Lord, we are commanded to be, Mat. 24. 44; Lu.12.40;—to every good work, Tit. 3. 1;—to give an answer respecting the ground of our hope, 1 Pe.3.15.

Reaiah, re-a-ī'ah [whom Jehovah cares for], 1, A son of Shobal, and grandson of Judah, 1 Ch.4.2.—2 A family of Nethinims, who returned from Babylon with Zerubbabel, Ezr.2.47; Ne.7.30.

Realm, a kingdom or empire, 2 Ch.20.30; Ezr.7.13,23; Da.1.20; 6.3.

Reap, to cut down corn in harvest, Le. 19. 9; 23.10,22; 25.11; Ru.2.3;—to receive the fruit of works, good or bad, Job 4. 8; Ps. 126.5; Pr.22.8; Ho.8.7; 10.12; Ga.6.7,8.

Reason, to be employed in religion, Is.1. 18; 5.3; Lu.12.57; 1 Co. 10. 15; 11. 13; 1 Pe. 3.15;—not a sufficient guide, De.12. 8; Pr. 3.5; 14.12; Ro.1.22, &c.; 1 Co.2.14.

Rebekah, re-bĕk'ah [cord with a noose], the daughter of Bethuel, and sister of Laban;—meets the servant of Abraham, Ge.24.15,45;—married to Isaac, 67;—bears Esau and Jacob, 25. 24;—deceives her husband, 27.1, &c.;—was buried in Abraham's tomb.

Rebellion, opposition to God, or the rejection of his authority, forbidden, Nu.14.9; Jos.22.19;—several ways in which it is exhibited, Nu. 20. 3, 10; De. 9.23; 1 Sa. 8. 7, 8; Ne. 9. 26; Ps.106. 24, 25; 107.11; Is.1. 5; 59. 13; Eze. 20. 8; 17.15; Da. 9.5;—punishment for, Le.26.14–39; 1 Sa.12.15; Is.1.20. Je. 4. 16–18; Eze. 20. 8;—the act of rising up against lawful authority; *examples*, of Aaron and Miriam against Moses, Nu.12. 1;—of Korah, Dathan, and Abiram, 16.1;—of Absalom against David, 2 Sa.15.1;—of the servants of Zimri against him, 1 Ki. 16.9;—of the sons of Sennacherib against him. 2 Ki.19.37.

Rebuke, to reprove or check for a fault, Le. 19. 17; Pr. 9. 8; Lu. 17. 3; 1 Ti. 5.1, 20; 2 Ti.4.2; Tit.1.13; 2.15;—to chasten or correct for sin, Ps. 6. 1; 38. 1; 39. 11; Is. 54. 9; Re.3.19;—to drive away, Mat.17.18; Mar. 1.25;—Lu.4.39.

Receipt, a reception, Mat. 9. 9; Mar. 2. 14; Lu.5.27.

Receive, to take, to embrace, Ps.6.9; Pr.2. 1; 2 Co.7.2.

——— CHRIST, to believe in him, by admitting, with the whole heart, the gospel testimony concerning him, Mat.10.40; Jn. 1.12; Col.2.6.

Rechabites, rek'a-bites [riders, horsemen], a family of Kenites or Midianites descended from Jonadab, 2 Ki.10.15; Nu.10. 29–32; Ju.1.16;—they neither built houses, nor sowed, nor planted, nor drank wine; their example recommended to the Israelites, Je 35.1–19;—for 300 years they fully observed this rule of life. They are still to be found in the mountainous country north-east of Medina. They are called *Beni Khaibr*=sons of Heber.

Reckon, to count or compute, Le. 25. 50; 27.18; Mat.18. 24;—to judge or conclude, Ro.6.11; 8.18.

Recommendation, letters of, in favour of Aquila and Priscilla, Ac. 18. 27;—not wanted by Paul, 2 Co.3.1;—of Titus, 2 Co. 8. 22;—of Tychicus, Ep.6.21; Col. 4. 8;—of Aristarchus, &c., 4. 10;—of Onesimus, Phile.1, &c.

Recompense, requital of deeds, either good or evil, De.32.35; Job 15.31; Lu.14.12; Ro. 1.26; 11.9.

Reconcile, to make things agree, Le.6.30; 1 Sa.29.4; Eze.45.20.

Reconciliation, the restoring to friendship parties at variance;—of God and man by Christ, Ro.5.10; 2 Co.5.18; Ep.2.16; Col.1. 20;—results, peace with God, Ep. 2. 16, 17; access to God, Ep.2.18;—with an offended brother, Mat.5.23; Ro.12.18. In He.2.17 this word is used to denote *what Christ did* for us by his death, whereas it is generally used to signify the *effect* of what he did.

Rec'ord, authentic memorial, Ezr.6.2;—the gospel, 1 Jn.5.10,11.

Record', to mark in a register, Ne.12.8,22;—to declare, Ex. 20. 24; 1 Ch.16.4; Is. 8. 2; Ac.20.26.

Recorder, an officer in the court of the king of Judah, a secretary, or one who registers events, Ne.12.22; 2 Sa.8.16; 2 Ki. 18.18; 2 Ch.34.8.

Recount, to number over, Na.2.5.

Recover, to regain health, property, &c., Ju.11.26; 1 Sa.30.8; 2 Ki.1.2; 5.3; Ps.39.13; Mar.16.18.

Reddish, tending to redness, Le.15.19,42, 49; 14.37.

Redeem, to buy back persons or things which are sold or forfeited, Ex.13.13; Le. 25. 25, 29, 48; Nu. 18. 15;—to deliver from temporal evil, Ex. 6. 6; Job 5.20; 6.23; Mi. 4.10;—to rescue from sin and hell, Ga.3.13; 4.5; Tit.2.14; Re.5.9.

Redeemer, he who ransoms and saves, the *Lord Jehovah* is to his people, Ps.19.14; 78. 35; Is. 41. 14; 43. 14; 44. 6, 24;—Jesus Christ is emphatically so called, Job 19.25; Is.59.20.

Redemption, of mankind from sin and its consequences, effected by Christ, 1 Co.1. 30; Ga. 3. 13; Ep.1.7; Col.1.14; He. 9. 12; 1 Pe.1.18; Re.5.9;—the price paid is called the *ransom*, Mat.20.28; Mar.10.45. In 1 Ti.2.6 Christ is said to be this ransom;—it includes deliverance from all iniquity, Ps. 130.8; Tit.2.14;—from the *curse* of the law, Ga. 3. 13;—from *sin* in its guilt, Ep.1. 7; Col.1.14;—its dominion, 1 Pe.1. 18;—from all evil, Ep.1.14; 4.30; 1 Co.1.30; Tit.2.14; —from the tyranny of *Satan*, 1 Jn.3.8;—the undue ascendency of the *world*, Ga.1. 4;—from *vain conversation*, 1 Pe. 1. 8;—from the power of *death*, and the dominion of the *grave*, Ho.13.14; 1 Co.15.57;—from *hell*, 1 Th. 1. 10; and a right to eternal *bliss* in heaven, Re.5.9;—characteristics of it: *precious*, Ps.49.8;—*plenteous*, 130.7;—*eternal*, He.9.12.

Redound, to tend towards, 2 Co.4.15.

Red Sea, an arm of the Indian Ocean, which stretches along the west side of Arabia, and the east of Ethiopia and Egypt. Its length is about 1400 miles, and its average breadth about 150. Its western arm, the Gulf of Suez, is about 190 miles long, and its eastern, the Gulf of Akaba, about 112 miles. It is frequently simply designated 'the sea,' Ex.14.2,9,21; Jos.24. 6, 7, &c. In Is. 11. 15 it is called 'the Egyptian Sea.' Its name in Hebrew is 'the Sea of *Sûph*,' Ex. 10. 19; 13. 18; 15. 4, 22, &c. This Hebrew name (*Sûph*) is supposed to mean 'weedy,' hence 'the weedy sea.' 'The appellation 'Red Sea' as applied distinctively to the two Gulfs of Suez and Akaba is comparatively modern. It seems to have been applied to them only as continuations of the Indian Ocean. This makes it probable that the term 'Red' was derived from the corals of the Indian Ocean.' Passage of the Israelites over the western arm, Ex.xiv. xv., referred to, De.11.4; Ju.11.16; Ne.9.9–11; Ps.66.6; Ac. 7. 36, &c. The head of the Gulf of Suez has retired for a distance of about 50 miles since the Christian era.

Reed, a hollow and slender plant, growing in fenny and watery places, Job 40. 21;—anything feeble and easily broken, 2 Ki.18. 21; Is. 36. 6; 42. 3; Mat. 11. 7;—a Jewish measure of 6 cubits and 3 inches, Eze.40. 3; Re. 11. 1; 21. 15, 16;—used instead of *quills*, 3 Jn.13.

Reel, to stagger, Ps.107.27; Is.24.20.

Refine, to purify, Zec.13.9;—Christ a 'refiner,' Mal.3.3.

Reformation, or amendment, must be universal, Mat.5.19; Ja.2.10;—time of, meaning the advent of Christ, He.9.10.

Refrain, to withhold, Ge.45.1; Is.48.9; Ac. 5.38; 1 Pe.3.10.

Refresh, to revive and strengthen, Ex.23. 12; 31.17; 1 Ki.13.7; 1 Sa.16.23; Ro.15.32; 1 Co.16.18.

Refuge, God is to his people, De.33.27; Ps. 9.9; 14.6; 46.1.

———, *cities of*, appointed for those who unawares, and without design, should kill any person. These cities were Kedesh, Shechem, and Hebron, on the west of the Jordan; and Golan, Ramoth-Gilead, and Bezer on the east. They were all easy of access, the roads to them kept in good repair, and where cross ways met, posts were set up with an inscription pointing to that which led to refuge, Nu.35.6; De. 4.41; 19.1; Jos.20.1, &c.

Refuse, to deny or reject, Ex. 4. 24; Ac.25. 11; He. 12. 25;—to hear the call of God, the danger of, Pr.1.24–31.

Regard, to observe or esteem, Ge. 45. 20; Eze. 5. 9; Lu.18.4;—iniquity in the heart, danger of, Ps.66.18.

Regeneration. This word is found only in Mat.19.28; Tit.3.5. It denotes a change of heart and life, effected by the agency of the Holy Spirit, Jn.3.8; Tit.3.5;—it is called being *born again*, Jn. 3. 3;—born of the Spirit, 5.6;—being quickened, Ep.2.1; —passing from death to life, 5. 24; 1 Jn. 3. 14;—a new creature, 2 Co.5.17; Ga.6.15;—Christ formed in the heart, Col.1.27;—partaking of a divine nature, 2 Pe.1.4;—in its *nature*, it is a *supernatural* change, Jn.3. 6; Ep.2.4,5;—*internal*, invisible, and inexplicable, Jn. 3. 8;—*visible* in its effects, 1 Jn.3.9; 4.7; 5.4;—*universal*, extending to all the faculties, affections, and actions of life, 2 Co.5.17;—*imperfect*, in its degree of light and holiness, 1 Co. 13. 9, 12; *permanent* and abiding, Phi. 1. 6;—*essential* to salvation, Jn.3.3,5; Ga.6. 15;—the *evidences* of this change are hatred of, and abstinence from sin, 1 Jn.3.9;—love to Christ and his people, 1 Pe.1.8; 1 Jn.4.7; 3. 14;—love to the Word of God, and delight in meditating on it, Ps.1.2; 119.97;—love to the public ordinances of religion, 26. 8; 27. 4; 84. 1–4;—deadness to the world, and victory over it, Ga.6.14; 1 Jn.5.4;—heavenly mindedness, Ps. 73. 25; Is. 26. 8; Mat.6.21; —fruitfulness in holiness, Ro.6.22; Ga.5. 22; Ep.4.24.

Region, a country or tract of land, De.3.4; 1 Ki.4.11,24; Mat.3.5; 4.16.

Register, a public record for marking genealogies and important events, Ezr.2.62; Ne. 7.5,64.

Rehabiah, re-ha-bī'ah [the breath of the Lord], son of Eliezer, and grandson of Moses, 1 Ch.23.17.

Rehearse, to tell over, Ex.17.14; Ju.5.11; 1 Sa.8.21; 17.31; Ac.11.4; 14.27.

Rehob, rē'hob [street, broad place], (1) A city on the north border of Canaan, Nu. 13.21; Jos.19.28; 21.31. It is called Beth-Rehob, 2 Sa.10.6,8.—(2) A town of Asher, near to Zidon, Jos. 19. 28.—(3) Another city of Asher, Jos. 19. 30, which was assigned to the Levites, Jos. 21. 31; 1 Ch. 6. 75.

Rehoboam, re-ho-bō'am [enlarger of the people], the son and successor of Solomon, 1 Ki.12.1; 2 Ch.10.1;—the ten tribes revolt from him, because of his tyrannical conduct, 2 Ch.10.16; 1 Ki.12.16;—forbidden to invade Israel, 2 Ch. 11. 1;—his wives and children, 18;—invaded by Shishak, 12.1; —his death, 16; 1 Ki.14.31.

Rehoboth, rē'ho-both [roomy places, streets], (1) A city near Nineveh, built soon after the flood, Ge.10.11.—(2) 'Rehoboth by the river' (Euphrates), a city where Saul, a king of Edom, was born, Ge.36.37.—3 The well dug by Esau, Ge. 26.22, about 23 miles south-west of Beersheba.

Reign, to rule as sovereign, Ge. 37. 8; Ex. 15.18; 2 Sa.5.4, 5; Lu.1.33; 19.14; Ro.5.17, 21; 6.12.

Reins, or kidneys; *figuratively*, the seat of the affections and dispositions, Job16.13; 19.27; Ps.7.9; 26.2; Is.11.5.

Rejection, or abandonment by God, for impenitence, Ps.81.12; Pr.1.29; Mat.7.23; Mar. 16. 16; Jn. 3. 18; Ac.7.42; Ro. 1. 24; 2 Th.2.11; Re.3.16.

Rejoicing, on what accounts allowable, Le. 23.40; De. 16. 14; Ps. 105. 3; 65.12; Pr.29.2; Ac. 5. 41; Ro. 12. 15; 1 Th. 5. 16; 1 Pe. 4.13. *See* JOY.

Relapsing, or falling back into sin, dangerous, Mat. 12.43; Jn. 5. 14; He.6.4; 2 Pe. 2.20.

Release (YEAR OF), every seventh year, Ex.21.2; De.15.1; 31.10; Je.34.14.

Relieve, to free others from hardships, a duty, Le.25.35; Ps.146.9; Is.1.17; La.1.11, 16; 1 Ti.5.10,16.

Religion, the ritual of the Hebrew worship, Ac. 26. 5; Ga.1.13, 14;—genuine and practical godliness, called pure, and undefiled, Ja.1.27.

Rely, to put trust in, 2 Ch.16.8.

Remain, to continue, to be left, Ge. 38. 11; Jos.8.22; Lu.10.7.

Remedy, a cure or reparation, 2 Ch.36.16; Pr.6.15; 29.1.

Remember, to bear in, or call in mind, Ge. 40.23; Ex.13.3; Ps.22.27; Lu.1.72; Ga.2.10. 2 Ti.2.8.

Remission, pardon, Mat. 26. 28; Lu. 1. 77; 24.47; He.9.22. *See* FORGIVENESS.

Remit, to pardon or declare to be pardoned, Jn.20.23.

Remnant, a part which is left, Le. 2. 3; 5 13; Mat.22.6; Ro.9.27; 11.5.

Remove, to put from its place, or exchange place, &c., Ge. 48. 17; Ps. 36. 11; La. 1. 8; Mat.21.21; Ac.7.4; Ga.1.6.

Remphan, an object of idolatrous worship

among the Egyptians, supposed to be the planet Saturn, Ac.7.43; —called Chiun, Am. 5.26.

Render, to give or return, Ps. 23. 4; Is. 66. 15; Mat.21.41; Ro.13.7.

Rending OF CLOTHES, or tearing their border, an expression of grief, Ge. 27. 29; 2 Ch.34.27; Ezr.9.3; Job 1.20; 2.12.

Renewing, or making new, Ro.12.2; Ep.4. 23; Col. 3. 10; Tit. 3. 5. *See* REGENERATION.

Renounce, to give up with, 2 Co.4.2.

Renown, wide-spread fame, Ge.6.4; Nu.1. 16; 16.2; Eze.16.14; 34.29.

Repair, to amend, 2 Ki. 12. 5; 2 Ch. 24. 5; Ezr.9.9.

Repay, to recompense, De.7.10; Job21.31; Lu.10.35; Ro.12.19.

Repentance, a change of mind, arising from conviction that we have done wrong, and leading to amendment of conduct;—commanded, Ac.17.30; Re.2.5,16; 3.3;—its necessity, 1 Ki. 8. 47; Ps. 7. 12; Eze.18.30; Lu. 13. 3; 15.7; 24.47; Ac.2.38; 3.19; 17.30; 26.20; 2 Pe.3.9;—when genuine, it includes just views of the evils of sin, Ge. 39. 9; Ps. 51. 4;—conviction of guilt and danger, 38. 4; 40. 12;—sincere contrition and sorrow, Job 42. 6; 2 Co. 7. 10;—shame and confusion, Ezr. 9. 6–15; Je. 31. 19; Eze.16. 61,63; Da. 9. 7, 8;—humble confession to God, 1 Ki. 8. 47; Ps. 32. 5; 51.3;—forsaking of sin in heart and practice, 101.3; 119.104,113, 128,163;—endeavours after universal obedience, 119. 6, 15, 117; Ep. 4. 22; Ja. 3. 13;—carefulness against relapses into sin, 2 Co. 7. 10, 11. In Mat. 21.29,32; 27.3; 2 Co.7.8, 9; He. 7. 21, the word (*metameleia*) rendered repentance, means merely *regret*, or a *change of plans*, without implying any change of *disposition*, as is the case with the word *metanoia* elsewhere so rendered;—exhortations to, Le.26.40; De. 30.1; Is.1.16; Je. 3. 12; 4.4; 22.1; 26.1, &c.; Eze. 18. 30; Ho.6.2; 12.6; 14.1; Joel 1. 8; 2. 12; Am. 5. 4; Zep. 2. 3; Zec. 1. 3; Ac.3.19;—motives to, 1 Sa. 7. 3; Ne. 1. 9; Job 22. 23; Ps.32. 5; Is. 1. 16; Je.4.1; Eze.33.11; Zec.1. 3; Ro.2.4; Re.2.5;—if genuine, will obtain pardon, Le. 26. 40; De 4.29; 30.1–3; Pr. 28. 13; Is. 55. 6,7; Je.18.8; 36. 3; Eze. 18.21; 36. 31; Ac. 2. 38;—danger in delaying, Ps. 18. 41; 119.60; Pr.1.28; 29.1; Is.55. 6; Je. 7. 16; 11. 11; 14. 10; Eze. 8. 18; Mi.3. 4; Zec. 7. 13; Mat. 25. 10; Lu.12.20; 19.44; Ac. 3. 23; Ro. 13.12; 2 Co.6.2; He. 3.7,13; 12.17; Re.2.22; —preached by John the Baptist, Mat.3.2; Mar. 1. 4; Lu. 3. 3;—by Jesus, Mat. 4. 17; Mar. 1. 5;—by the apostles, Mar.6.12; Ac. 20.21;—ascribed to God, Ge. 6. 6; De.32. 36; 1 Sa.15.1; 2 Sa.24.16; Ac.11.18; 2 Ti.2. 25;—Christ exalted to give, Ac. 5. 31;—through the operation of the Spirit, Zec. 12.10; Ju.16.8;—not accomplished merely by judgments, Am.4.6–13; Re.9.20,21; 16. 9;—nor by miracles, Lu.16.30,31;—exemplified: *David*, 2 Sa.12.13;—*Manasseh*, 2 Ch. 33. 12, 13;—*Nineveh*, Jonah 3. 5–8;—*Peter*, Mat. 26. 75;—*Zaccheus*, Lu.19. 8;—*thief*, Lu. 23. 40, 41;—false, exemplified: *Saul*, 1 Sa. 15. 24–30;—*Ahab*, 1 Ki. 21. 27–29;—*Judas*, Mat.27.3–5.

Repetitions, in prayer, or saying the same thing over and over again, merely for the sake of length, condemned, Mat.6.9.

Rephaim, re-fā'im [giants], an ancient tribe noted for their gigantic stature. They had settlements in the land of Bashan, which was called 'the land of the Rephaims,' Ge.14.5; De.3.11–13; Jos.13.12. The country of the Ammonites was also called 'the land of the giants' (Rephaims). *The valley of*, or 'valley of the giants' (Jos. 15. 8; 18. 16, lay between Jerusalem and Bethlehem, in which the Philistines opposed David, after he was anointed king, and where he twice defeated them, 2 Sa. 5. 18, 22; 23.13; 1 Ch.11.15; 14.9;—it was fruitful in corn, Is.17.5. Has been identified with the plain called *el-Bukaa*.

Rephidim, rĕf'i-dim [resting-places], an encampment of the Israelites near to Horeb, where the people murmured, Ex.17.1; 19. 2; Nu.33.14,15;—here Amalek fought with them, Ex.17.8.

Replenish, to fill with, Ge.1.28; Is.2.6; 23. 2; Je.31.25; Eze.26.2; 27.25.

Repliest, answerest, Ro.9.20.

Reports, or rumours, of an *evil kind*, not to be lightly spread or credited, Ex. 23.1; Le.19.16; Ps.15.3; 1 Co. 13.7; Tit.3.2; Ja. 4.1.

Reproach, infamy or disgrace, sin is to any people, Pr. 14. 34;—censure, or slanderous speech, how to be borne, Mat.5.11; 1 Co. 4.12; 1 Pe.4.4; He.11.24–26; 13.13.

Reprobate, *not approven*, as base metal, Je. 6. 30;—men of corrupt principles and practices, Ro.1.28; 2 Co.13.5–7;—'concerning the faith,' unsound in the true faith, 2 Ti. 3.8;—*castaway*, 1 Co. 9. 27;—*rejected*, He.6.8.

Reproof, or rebuke, how to be given, Le. 19.17; Pr.9.8; 24.25; 27.5; 1 Th.5.14; 2 Th. 3.15; 1 Ti.5.1,20;—how to be received, Pr. 10.17; 12.1; 13.18; 15.5,10,31; 19.20; 27.5; 28.23; 29.1; Ec.7.1.

Reprove, to blame, Job 6.25; Ps. 50. 8; Jn. 16.8; Ep.5.11.

Reputation, or good character, its value, Pr.22.1; Ec.7 1;—a little folly injurious to, 10,1.

Repute, to reckon or account, Job 18. 3; Da.4.35.

Request, to ask, pray for, or solicit, Ju.8. 24; Ne.2.4; Es.4.8;—an entreaty or petition, 2 Sa.14.15,22; Ezr.7.6; Es.5.3; Ps.21. 2; Phi.4.6.

Require, to ask as a favour, Ezr. 8. 22;—to demand as a debt, Ge. 31. 39; De. 10. 12; Lu. 19. 23;—to call to account for, or to avenge, Ge. 9.5; De.18.19; 23.21; Lu.11. 50.

Requite, to repay, or to recompense, Ge. 50.15; De. 32.6; Ps. 10.14; Je. 51.56; 1 Ti. 5.4.

Rere-ward, the last body or troop of an army, Nu.10.25; Jos.6.9,13; Is.52.12; 58.8.

Rescue, to save from danger, De. 28. 31; 1 Sa.14.45; 30.18; Da.6.27; Ho.5.14; Ac. 23.27.

Resemble, to be like to, Ju.8.18;—to liken or compare to, Lu.13.18.

Resen, rē'sen [a bridle], a 'great city' of Assyria founded by Nimrod. It stood on the banks of the Tigris between Calah (*Nimrûd*) and Nineveh, Ge.10.12.

Reserve, to keep in store, Je. 3. 5; 50. 20; 2 Pe.2.9.

Residue, the remaining part, or what is left, Ex.10.5; Ne.11.20; Is.21.17; Mar.16. 13; Ac.15.17.

Resignation, or submission without discontent to the will of God, under trials, our duty, He.12.9; Ja.4.7;—commanded, Ps.37.7; 46.10;—motives and obligations to it are, that nothing can befall us without the knowledge and appointment of God, Da. 4.35; Mat.10.29–31;—our trials are all merited by us, La.3.39; Mi.7.9;—are less than we have deserved, Ezr.9.13; Ps.103. 10;—are intended for our good, Ro. 8.28; 2 Co.4.17; He.12.11;—shall soon all terminate, Ps. 102. 11; He. 10.37;—shall be followed by unspeakable and eternal bliss, Ro.8.18; 2 Co.4.17.

——— TO THE DIVINE WILL, examples of: in Aaron, Le.10.3;—in Eli, 1 Sa.3. 18;—in Job, Job 1.20;—in David, 2 Sa.15. 26; Ps.39.9;—in Hezekiah, 2 Ki.20.19;—in Mary, Lu.1.38;—in Jesus, Mat.26.42; Mar. 14.36; Lu.22.42; Jn. 18.11;—in Paul, Phi. 4.11.

Resist, to oppose, or to fight against, Zec. 3.1; Mat.5.59; Lu.21.15; Ac.6.10; 7.51; Ja. 4.7; 1 Pe 5.9.

Resolution, or courage in the discharge of duty, Ep.6.10; 2 Ti.2.1; He.3.6; 1 Pe.5. 9;—in the case of Job, Job 2. 10;—Shadrach and his companions, Da. 3. 16;—of Daniel, Da.6.10;—of the apostles, Ac.4.19; —of Paul, 20.24; 21.13.

Resolutions, or fixed determinations; good ones, Job 13.15; 27.6; 34.31; Ps.17.3; 119. 7,8, &c.

Resort, to have recourse, to repair to, Ne. 4.20; Ps.71.3; Mar.2.13; 10.1; Jn.10.1,41.

Respect, to regard or esteem, Le. 19. 15; Nu.16.15; De.1.17; 16.19.

———, attention or reverence, how and when to be shown, Pr.25.6; Lu.14.10; Ro. 12.10; Phi.2.3; 1 Pe.2.17; 3.8.

Respite, a reprieve, pause, or interval, Ex. 8.15; 1 Sa.11.3.

Rest, from labour, to be given to man and beast on the Sabbath, Ex.16.23; 20.10; 31. 15; 35.2; Le.23.3,32;—a future promised to Christians, He.4.9.

Restitution FOR INJURIES, or the restoring of anything lost or taken away, enjoined, Ex.22.5; Le.6.4; Nu.5.7; 1 Sa.12.3; Job 20. 18; Eze.33.15; Lu.19.8;—of all things, Ac. 3.21.

Restoration of the Jews foretold. *See* ISRAELITES.

Restore, to give back, Ge. 20. 7; Ex. 22. 1; Lu.19.8; Ac.1.6; Ga.6.1.

Restrain, to withhold, or to keep back, Ge.8.2; 11.6; Job 15.8; Ps.76.10; Is.63.15; Ac.14.18.

Resurrection, the rising of the body from the dead to new life, and union with the soul, Job's hope of, Job 19. 25;—David's, Ps.16.10; 49.15;—Isaiah's prediction of, Is. 26.19;—of the dry bones, representing the restoration of the Jews, Eze.37.1, &c.; mentioned to Daniel, Da.12.2,13;—preached by Jesus, Mat.17.23; 22.31; Jn.5.21,28; —his own foretold, Mat.12.40; 16.21; Mar.9. 31; 14. 28; Jn. 2. 19;—Paul's account of, 1 Co.15.1,&c.; 1Th.3.13;—denied by the Sadducees, Mat.22.23; Ac.23.8;—not incredible, Mar.12.24; Ac.26.8;—not contrary to reason, Jn. 12. 24; 1 Co. 15. 35–44;—proved by Christ's resurrection, 1 Co. 15. 12–20;—accomplished by Christ's power, Ju.5.28, 29; 6.39; 40.44;—the first, 1 Co.15.23; 1 Th. 4.16; Re.20.5.

——— OF CHRIST is proved by the great number of witnesses who saw and conversed with him after he had risen, 1 Co. 15.6;—the frequency of his interviews with many of them, Mat.27.9,10; 28.16,17; Mar. 16.9; Lu.24.13–31,34,51; Jn.20.19,20,26; 21. 1–15;—their very incredulity and slowness in believing, Mar.9.10; Lu.24.1–12;—their deep conviction and assurance of its truth, manifested by their publication of it before his murderers and their persecutors, Ac. 2.22–24;—they could have no motive to attempt an imposture, 1 Co.15.19;—without deviation or exception they all continue to agree in their testimony, though exposed to suffering and death, Ac.2.32;—the miracles which they performed in the name of Christ, and in confirmation of their testimony, 2.43; 5.12;—its necessity, Lu.24.45, 46; Ro.4.25; 8.34; 1 Co.15.14,17,19;—attributed to power of God, Ac.2.24; 3.15; Ro. 8.11; Ep.1.20; Col.2.12;—also to his own power, Jn. 2. 19; 10. 18;—first-fruit of the resurrection, of believers, Ac. 26. 23; 1 Co. 15.20,23.

Retain, to hold fast, or to keep, Job 2. 9; Pr.4.4; 11.16; Jn.20.23; Ro.1.28.

Retaliation, or the act of returning like for like, laws and observations concerning, Ex. 21. 24; Le. 24. 20; De. 19. 21; Pr. 24.29; Mat.5.38; Ro.12.17; 1 Co.6.7; 1 Th.5.15; 1 Pe.3.9;—threatened to the unmerciful, Mat. 7.2; Mar.4.24; 2 Co.9.6.

Retire, to retreat, or to withdraw, Ju. 20. 39; 2 Sa.11.15; 20.22; Je.4.6.

Return, to come or go back, repay, Ge.3. 19; Ps.6.4; Mat.12.44; Ac.15.16.

Reuben, rū'ben [behold a son], the eldest son of Jacob by Leah, Ge.29.32;—brought mandrakes to his mother, 30. 14;—lost his birthright on account of a grievous sin, 35. 22; 49.3,4;—kept his brethren from killing Joseph, 37.21;—rent his clothes when he found him not in the pit, 29;—reminded his brethren of their cruelty to him, 42.22; —offered his two sons to his father for the safety of Benjamin, 37;—his father's last words to him, 49.3,4;—his sons and descendants, Nu. 26. 5–11; 1 Ch. 5.1–3;—the tribe of, was the least distinguished in nearly every respect.

Reubenites and Gadites, &c., apply for leave to settle beyond Jordan, Nu.32.1;—granted, 33; De. 3. 12; Jos. 1. 12; 13. 15;—sent thither after the conquest of Canaan, Jos.22.1;—their number and conquests, 1 Ch.5.18:—Moses invoked a prophetic blessing on Reuben, De.33.6;—the Reubenites reproved for not aiding the western tribes against Sisera, Ju.5.15,16;—their territory invaded by the Syrians under Hazael, 2 Ki.10.32;—about a century later were carried captive to Assyria, 1 Ch.5.6,26; 2 Ki. 15.29.

Reumah, rū'mah [high, elevated], concubine of Nahor, Abraham's brother, Ge. 22.24.

Reveal, to disclose, Job 20.27; Je.33.6; Da. 2.47; Mat.11.27.

Revelation of God's will to men, different modes of, Ge. 3. 9; 4. 9; 6. 13; 15. 1; 31. 24; 40.8; Ex.3.2; 28.26; 1 Sa.28.6; Da.2.19; Joel 2.28; Mat.10.19; Lu.1.11,26,67; 2.26; Ac. 2.1; 9.4; 1 Co. 14.30;—all Scripture is given by revelation from God, 2 Ti.3.16; 1 Pe. 1.11; 2 Pe. 1.21.—*Book of*, commonly called the Apocalypse, written by John in Patmos about A.D. 95 or 96.

Revellings, luxurious feasting, and wanton behaviour, Ga.5.21; 1 Pe.4.3.

Revenge, or return of evil for an injury or affront, to be refrained from, Le.19.18; Pr. 20.22; 24.29; Mat.5.39; Ro.12.19; 1 Th.5. 15; 1 Pe. 3.9;—reproved by Christ, Lu.9. 54,55;—Christian revenge is to well-intreat the enemy, Pr.25.21,22; Ex.23.4,5; Mat. 5. 44; Ro. 12. 20;—examples of revenge: *Simeon* and *Levi*, Ge. 34. 25;—*Samson*, Ju. 15. 7, 8;—*Joab*, 2 Sa. 3. 27;—*Jezebel*, 1 Ki.19.2;—*Ahab*, 22.26;—*Haman*, Es.3.8–15;—*Herodias*, Mar.6.19–24.

Revenue, income, or annual profits, Ezr.4. 13; Pr.8.19; 15.6; 16.8; Is.23 3; Je.12.13.

Reverence, veneration, humble and submissive respect, 2 Sa.9.6; 1 Ki.1 31; Es.3.2; Ps.89.7; He.12.9,28.

Reverse, to repeal or overturn, Nu. 23. 20; Es.8.5,8.

Reviling, reproaching, or speaking abusively of, forbidden, Mat.5.22; 1 Co.6.10; 1 Pe. 2.23; 3.9; 2 Pe.2.11; Jude 9;—examples of: *Joseph's brethren*, Ge. 37. 19;—*Goliath*, 1 Sa. 17. 43;—*Michal*, 2 Sa. 6. 20;—*Shimei*, 16. 7, 8;—*Sennacherib*, Is. 37. 17, 23, 24;—*malefactor*, Lu.23.39.

Revive, to return to life, Ro. 14. 9;—to quicken and render lively and active, Ge. 45.27; Ju.15.19; Ps.85.6; 138.7; Is 57.15; Hab.3.2.

Revolt, to fall away from one to another, as men do who rebel against their king, 2 Ki.8.20; 2 Ch.21.10; Is.1.5; 31.6; Je.5.23.

Rewards, *great*, promised to the righteous, De. 28. 1, &c.; Ps. 1. 1, &c.; 50. 23; 84.12; 112.1; Pr.3.33; 10.6,17; 12.2,28; Is.3.10; 48. 18;—of a temporal nature, Ps. 37. 29; Pr.2.21; 3.2,7,16; 10.3,30; 13.25; 22.4; Is. 33.15;—compared to crowns and kingdoms, Mat.25.34; Lu.12.32; 22.29; 2 Ti.2.12; 4.8; He.12.28; Ja.1.12; 1 Pe.1.4; 5.4; Re.2.10; 3.11.

Rezin, rē'zin [holding together, dominion], last king of Syria, confederate with Pekah, king of Israel, against Judah, slain by Tiglath-pilezer, 2 Ki.15.37; 16.5; Is.7.1; 8. 4–7.

Rezon, rē'zon [prince], the son of Eliadah, revolts from Hadadezer, and opposes Solomon, 1Ki.11.23.

Rhegium, rē'ji-um [a breach], a city on the south-west coast of Italy, opposite Messina in Sicily;—here Paul landed on his way to Rome, Ac. 28. 13. Its modern name is *Reggio*, the capital of Calabria, with a Popish population of about 10,000.

Rhesa, rē'sah, the father of Joanna in the ancestry of Christ, Lu.3.27.

Rhinoceros. *See* UNICORN.

Rhoda, rō'da [a rose], a young woman, a convert to Christianity, Ac.12.13.

Rhodes, an island of the Mediterranean, about 75 miles east of Crete, and about 120 miles in circumference. The city of Rhodes was celebrated for the colossus, a brazen statue of Apollo 105 feet high which was erected over the entrance of the harbour. Paul touched at, on his return voyage from his third missionary journey (A.D. 58), Ac.21.1. The population of the island is about 20,000.

Riblah, rib'lah [fertility], a city in the country of Hamath, about 12 miles north-east of the fountain of the Orontes and on the right bank of that river. Here Pharaoh-Necho deprived Jehoahaz of his crown, and gave it to Jehoiakim, 2 Ki.23.33,34;—here Nebuchadnezzar abode while his army besieged Jerusalem, 25.6;—here king Zedekiah's sons were slain, and his own eyes put out, Je.39.5; 52.9–11.

Ribs, bones in the sides of animals, Eve formed of one, Ge.2.21,22;—figuratively, the kingdoms of Lydia, Babylon, and Egypt, Da.7.5.

Riches, their vanity and uncertainty, Job 36.19; Pr.11.4,28; 15.16; 23.5; Ec.5.12; 6.1; Je.9.23; Eze.7.19; Zep.1.18; Mat.6.19; Lu. 12. 16, &c.; Ja. 5. 1; Re.18.16;—cannot redeem or deliver man's soul, Ps.49.6–9; 1 Pe. 1. 18; Zep. 1. 18; Re. 6. 15–17;—not to trust in them, Job 31.24; Ps.62.10; Je.9.23; 1 Ti. 6. 17;—folly of thus trusting, shown, Lu.12.16–21;—the dangers to which they expose men, Pr.18.11; 28.11; 30.8; Ec.5.12; Mat.13.22; Ja.2.6; 5.5;—no mark of divine favour, Ps.73.12; Mat.5.45; Lu.1.53; Ja 5. 1;—the fate of ill-gotten ones, Job 20.15; Pr.10. 2; 16. 8; 20. 21; 21. 6; 22. 16; 28. 8, 22; Je.17.11;—to be acquired by honest labour and industry, Pr. 10. 4; 12. 11; 13. 4; 22. 29; 28.19;—uses for which they should be employed, 1 Ch. 29. 3; Mat.10. 21; Lu. 16. 9; 1 Jn. 3. 17;—if well used, a blessing, Pr 14. 20; 19. 4; 22.7; Ec.7.12; Lu.16.9; 1 Ti 6.19;—the duty of those who are possessed of them, Ps. 62. 10; 1 Ti 6.17; Ja.1.10;—what are true riches, Mat.6,19, Lu.12.33; 1 Ti. 6 18; Re.2.9. 3.18.

Rid, to set free or clear from, Ge. 37.22, Ex. 6.6, Le.26.6; Ps 82.4, 144 7,11.

Riddance, a complete removal of, Le.23.22; Zep 1.18.

Riddle, something intricated or complicated, an enigma, or dark and puzzling question;—Samson's, Ju. 14. 12–19;—Ezekiel's, Eze 17.2.

Rifle, to rob or plunder, Zec.14.2.

Righteous, those who are just and upright in heart and practice, both towards God and man;—their character described, Ps. 112.5, Pr.12.10; 13.5; 21.12; Mat.12.35; Jn. 1.47;—under several characters, 2 Ch.34.2; Ps.15.1, &c.; 37. 21; 112. 5; Pr.10.20; 12. 5, 10; 13.5; 15.28; 21 26; 28.1; 29.7; Eze.18.5, &c.; Mar. 6. 20; Lu. 1. 6; Ac. 10. 1, &c.; 11. 24; Ro.5.7.

———— and wicked compared, Ps. i. xxxvii. xlix. lviii. lxxiii.; Pr.4.16; 14.9; 28.1, &c.; Is. 3 10;—have oft the same fate in this world, Ec.7.15; 8.14; 9.2;—their happiness and privileges, Ps.37.23; Pr.12.2; 13. 22, 14 14; 28 5; Is. 33.15; Ro.2.10; 5. 7; 10. 5,9; 2 Co.3.18; Ep.2 19; Col.1.12; 3.4; He. 12 14; 1 Jn.3.2; Re. 2.7,11,17,26,28; 3.5,12, 21 22 14;—salt of the earth, and light of the world, Mat.5.13,14;—sons of God, Ro. 8.14, &c.; 1 Jn.3.1,2;—one with Christ and the Father, Jn.17.11,21;—temple of God, 1 Co. 3 16;—free from trouble, Ps. 91. 14; Pr.1.33; 16 7; Is.32.17; Re. 7.16; 21. 4;—to be remembered with respect, Ps.112.6; Pr. 10.7;—to be blessed in their posterity, Ex. 25. 5, 6; De. 4. 40; 12. 25; Ps. 37.26; 103.17; Pr. 11. 21; 12. 7; 14. 26, 20. 7; Lu. 1. 50;—to inherit eternal life, Da.12.2; Lu.18.30; Jn. 3 15; 4.14; Ro.2.7; 1 Ti.6.19; Tit.1.2; 1 Jn. 2.25; Jude 21.

Righteousness OF GOD, as the governor of the world, asserted, Ps. 11. 7; 36. 6; 48. 10; 71.19; 97. 2; 111.3; 119.137,142; 145.17; Je. 9.24; Da.9 7; Re.16.5;—certain characteristics of it, Ps. 48.10; 71.15,19; 97. 2; 111.3; 119 142;—things wherein it is shown, De. 4.8; Ju 5.11; 1 Sa.12.7; Ps.19.9; 96.13; 119. 7, 62, 123, 138; 145. 17;—how saints should treat it, Ps. 22.31; 35. 28; 40.10; 71.16; 145. 7; Da.9.16.

———— OF CHRIST, his perfect obedience to all the demands of the divine law, and his endurance of its penalty, in the room, and for the justification, of his people; and which is often called *the righteousness of God*, because appointed and accepted by God; called sometimes the righteousness of faith, because apprehended by faith, Ro. 4. 13; 9 30; 10. 6;—wrought out by him, who is truly God in our nature;—and exhibiting a bright display of God's righteousness, Je.23.6; 33.16; Mal. 4. 2; Ro.1.17; 3. 22; 10. 3; 1 Co.1.30; 2 Co.5.21; Phi.3 9; 2 Pe.1.1.

———— OF THE SAINTS consists in Christ's righteousness *imputed* to them, 2 Co. 5. 21; Phi 3. 9;—in principles of righteousness *implanted* in them, Ep.4.23,24;—and in righteousness of life *exemplified* by them, Ep.2.10; Tit.2.14.

Rigour, strictness and severity, Ex. 1. 13; Le.25.43.

Rimmon, rim'mon [a pomegranate apple], (1) An idol worshipped by the people of Damascus, 2 Ki. 5. 18.—(2) A steep rock north-east of Geba and Michmash which served as a fortress to the Benjamites, Ju. 20.45.—(3) A city of the tribe of Simeon, Jos.15. 21,32; 1 Ch. 4. 32; Ne.11. 29.—(4) A city of Zebulun, 1 Ch.6.77.

Ringleader, the head of a mob or party, Ac.24.5.

Rings, used as ornaments for the ears, hands, fingers, &c., were very ancient, Ge. 24.22,30,47; 41. 42; Nu.31.50; Es.3.10; 8. 2; Lu.15.22; Ja.2.2.

Rinsed, washed, Le.6.28; 15.11,12.

Riot, wild and loose mirth, Ro.13.13; Tit. 1.6; 1 Pe.4.4.

Riotous, intemperate, luxurious, wanton, Pr.23.20; 28.7; Lu.15.13.

Riphath, ri'fath, a son of Gomer the son of Japheth Ge.10.3, founder of a Cimmerian tribe, the Celts who marched across the Riphaean Mountains, *i.e.* the Carpathians, into Europe.

Rites, laws, customs, ceremonies, Nu.9.3.

River, a name sometimes given by the Hebrews to *seas*, such as the Red Sea and the Mediterranean, Ps.74.15; Hab.3.8; Is. 23.3;—*river of God*, showers, Ps. 65. 9;—one to rise from Jerusalem, and to flow into the Great and the Dead Sea, Eze.47. 2, Zec.14.8;—*of life* in Paradise, Re. 22.1;—*of Egypt*. This expression is found eight times in the Old Testament. In Ge.15.18 the Hebrew word is *nahar*, and it means the *river* Nile. In the other instances the Hebrew is *nakhal*, which means a *winter-stream*, and the reference is to *Wady el-Arish*, which was the boundary between Egypt and Canaan, as in Nu.34.5; Jos.15. 4,47; 1 Ki.8.65.

Robbery, or theft, forbidden and threatened, Le.19.13; Ps.62.10; Pr.21.7; 28.24; Is. 61. 8; Eze. 18.10; Am. 3. 10; Ne. 3. 1;—how punished, Ex.22.1; 2 Sa.12.5; Pr.6.31.

Robes, long and ornamented garments, worn by persons of rank, 1 Ki.22.10,30; 2 Ch.18.9,29; Eze. 26.16; Lu.20.46;—of the redeemed, Re.6.11; 7.9,13,14.

Rocks, noted ones in a mountainous country, as Canaan was, were many, of Adullam, 1 Ch.11.15;—Bozez and Seneh, 1 Sa. 14. 4;—Engedi, 24. 1, 2;—Sela-hammahlekoth, 23. 25, 28;—Horeb, Ex. 17. 1–6;—Meribah, Nu.20.1–11;—Oreb, Ju.7.25; Is. 10.26;—were often used as places of retreat or fortresses, Ju. 15.8;20.45;1 Sa.23.25;1 Ch. 11.15;—water caused miraculously to flow from, Nu. 20. 8,11; Ne.9.15; Ps.78.20; 114. 8; Is.48.21.

Rod, of Moses changed into a serpent, Ex. 4.3; 7.10;—of Aaron budded, Nu.17.1, &c.;—one to chastise, 1 Co.4 21;—figuratively for Christ, Is.11.1;—the tribes of Israel, Ps. 74.2; Je.10.16;—power and authority, Ps. 2.9; 110.2; 125.3.

Rods, prepared by Jacob, Ge.30.37.

Roe, a species of deer, the smallest known to us, 1 Ch.12.8; Pr.5.19; 6.5; Is.13.14.

Rogelim, ro-gē'lim [fuller's place], a town in Gilead, where lived Barzillai, 2 Sa. 17. 27; 19.31.

Roll, a piece of skin or parchment, written sometimes on both sides, and rolled together, instead of being bound in cut leaves, Ezr.6.2; Is.8.1; Je. 36. 2, 6,23, 29:—one flying, in a vision of Zechariah, Zec. 5.1.

Roman, or *freed man*, *citizen* of Rome, Paul was, Ac.16.37; 22.25,27,29.

Rome, rōme, the capital of Italy, on the river Tiber, about 15 miles from its mouth, long the mistress of the world; was founded about 748 B.C., and increased to such an extent that it covered seven hills, whence it was called *urbs septieolis*, 'city of the seven hills.' In Nero's reign (A.D. 64) about two-thirds of it was destroyed by fire, but it was rebuilt with great splendour. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the O. T.; but the empire of Rome is referred to by Daniel, under the name of the 'fourth kingdom,' Da. 2. 40; 7. 7, 17, 19; 11. 39, 40. The population of the Roman empire in the time of Christ is estimated at 85,000,000. Strangers from, at Jerusalem on the day of Pentecost, Ac. 2. 10;—from it all Jews were commanded to depart, 18. 2;—Paul was carried to it a prisoner, 28. 16;—remained there two years preaching, 30.31;—sent an epistle to the saints there, written from Corinth, A.D. 57,58, Ro.15.15; comp. Ac.20.2, 3, 16;—it is called 'that great city which reigneth over the kings of the earth,' Re. 17. 18. For centuries this great city has been the capital of the 'States of the Church,' where the pope had sway as a temporal prince. In the month of Sept., 1870, the troops of Victor Emanuel entered Rome, and in a few days the 'States of the Church' ceased to exist. The pope was deprived of all his temporal power, and permitted to reside in Rome only as the spiritual overseer of the church which owns his authority.

Root, Christ is called the, Is.11.10; Re.5.5; 22.16.

Rotten, putrid, not sound, Job 13. 28; 41. 27; Je.38.11,12; Joel 1.17.

Roughly, rudely, boisterously, Ge.42.30; 1 Sa.20.10; Pr.18.23.

Rouse, to stir up from rest or quiet, Ge. 49.9.

Rovers, wandering and plundering robbers, 1 Ch.12.21.

Royal, kingly, Ge. 49. 20; Jos. 10. 2; Ac. 12. 21; Ja.2.8.

Ruby, a precious stone, second only to the diamond in hardness, of a red colour, mixed with purple, Job 28. 18; Pr. 3. 15; 8. 11; 20.15; 31.10.

Rudder, the helm, or part which steers a ship, Ac.27.40.

Ruddy, approaching to red, 1 Sa.16.12; Ca. 5.10; La.4.7.

Rudiments, elements or first principles of science, Col.2.8,20; Ga.4.3,9.

Rue, a small garden plant. This word is found only in Lu.11.42. In the parallel passage, Mat.23.23, anise (= dill) is used.

Rufus, rū'fus [red], the son of Simon the Cyrenian, Mar. 15. 21;—he, or one of the same name, is saluted by Paul, Ro.16.13.

Ruhamah, ru-ha'mah [having obtained mercy], the name Israel would still bear, if she returned to God, Ho.2.1.

Ruinous, fallen to ruin, 2 Ki.19.25; Is.17.1; 37.26.

Rulers, or civil magistrates, to be respected and obeyed, Ro.13.1–7; Tit.3.1; 1 Pe.2.13, 14;—the devil and his agents so called, Ep.6.12.

Rump, the buttock, Ex.29.22; Le. 3.9; 8. 25; 9.19.

Running the Christian race, directions for, 1 Co.9.24; He.12.1.

Rush, a well-known plant (Job 8. 11; Is. 9. 14; 19. 15 found in marshy places; translated 'hook,' Job 41. 2; 'bulrush,' Is. 58. 5. The 'bulrush' in Ex. 2. 3; Is. 35. 7; 18.2, is a different word in Heb. denoting the Egyptian papyrus.

Rushed, entered with violence, Ju.9.44; 20. 37; Ac.19.29.

Rust, earthly riches liable to, Mat. 6. 19;—of their riches, a witness against avaricious rich men, Ja.5.3.

Ruth, rooth [beauty], accompanies her mother-in-law from the land of Moab to Bethlehem, more than 100 years before the time of David, Ru.1.16;—gleans in the fields of Boaz, 2. 1, &c.;—claims the right of relationship to him, 3, 8;—married to him, 4.10. *Book of*, has been placed by the Jews in the Hagiographa. It was probably written by the author of the Book of Judges, and belongs to the period of about the middle of the judges.

Rye, a well-known bearded grain, Ex.9.32; Is. 28. 25. In Eze. 4.9 the same word is rendered 'fitches.'

S.

Sabachthani, sa-bak-tha'ni, the Syro-Chaldaic of the Hebrew word quoted by Christ from Ps. 22. 1, and which signifies *hast thou forsaken me?* Mat.26.46; Mar.15.34.

Sabaoth, sab-ā'oth, hosts or armies, Ro. 9. 29; Ja.5.4.

Sabbath [rest], so called because God rested on it from his work of creation, and appointed it for rest to man and beast, Ge.2. 2;—charge to keep it, Ex. 16. 23; 20.8, 10; 23.12; 31.12; 34.21; 35.2; Le.23.3; De.5.12; Je. 17. 21;—a day in which specially to remember God's goodness, De. 5. 15;—to be spent in worshipping God, in reading and hearing his word, &c., Le.19.30; 26.2; Is. 58. 13; Eze.46.3; Mar.6.2; Lu. 4. 16, 31; 13. 10; Ac.13.14,15,27,42,44; 15.21; 17.2, 3; 18. 4;—no manner of work to be done on it, Ex.20.10; Le.23.12; 34.21; 35.2,3; De.5.14, 15; Je.17.21;—promises to them who keep it, Is. 56. 2, 4–7; 58. 13, 14;—threatenings against those who break it, Ex.31.14,15; 35. 2; Je.17.27; Eze.22.8,14,26,31;—offerings on it, Nu.28.9;—a breaker of it stoned, 15.32;—the violation of it corrected by Nehemiah, Ne.13.15–22;—the superstitious observance of it censured, and works of charity and mercy to be done on it, Mat. 12. 1, 11; Mar.2.23,27; Lu.13.15; Jn.7.23;—instances of its having been dishonoured, Ex.16.27; Nu.15.32; Ne.13.16; Je.17.21–23;—its profanation the cause of natural judgments, Eze. 20. 15, 16; 23. 38, 47. *Sabbath-day's journey*, Ac.1.12, a distance of 2000 cubits, measured from the wall of the city in which the traveller lived; about six-tenths of a mile.

————, *change of*, from the seventh to the first day of the week, arguments for:—Christ rose from the dead on the first day, which has ever since been kept sacred to the memory of this event, Mat. 28. 1; Mar. 16. 1;—Christ honoured this day, by often meeting with his disciples, Jn.20.19, 26;—it is called the *Lord's* day, namely, the Lord Christ's day, Re. 1. 10;—on this day the apostles received the Holy Ghost, to qualify them for their work, Ac. 2. 1, compared with Le. 23. 15;—on this day Paul preached to the disciples, who had met to eat the Lord's Supper, Ac. 20. 7;—the directions which Paul gives to the church at Corinth plainly allude to their religious assemblies on this day, 1 Co. 16. 1,2.

Sabbath, *the Christian*, ought to be sanctified as a day of *rest* from worldly labour and care, though not from works of mercy and charity, Ex. 20.10; Mat.12.12;—a day of *remembrance* of Christ's finishing his humiliation by rising from the dead, 1 Co. 15. 20;—a day of *meditation* and *prayer*, Re. 1.10;—a day of *public worship*, and commemoration of the sacrifice of Christ, Jn.20.19; Ac.20.7;—a day of *holy joy*, Ps. 118.24; Is.58.13;—a day of *anticipation* of the heavenly *rest*, He.4.9.

Sabbatical Year, the septennial rest for the ground from all cultivation, &c., Ex. 23.10; Le.25.1; De.15.1.

Sabeans, sa-bē'ans, (1) A tribe of marauders who inhabited Arabia, descended from Sheba, grandson of Keturah, carried away Job's cattle, Job 1.15.—(2) The descendants of the eldest son of Cush, who inhabited Ethiopia, Is.43.3; 45.4.—(3) Descendants of a son of Joktan inhabiting Arabia Felix, Joel 3.8.

Sabtechah, săb'te-kah [dark-coloured], the name of a son of Cush, also of a tribe descended from him, and of the region they inhabited on the east of the Persian Gulf in Carmania, Ge.10.7; 1 Ch.1.9.

Sackbut, a musical wind-instrument in use among the Chaldeans, the form of which is uncertain, Da.3.5,7.

Sackcloth, coarse apparel, made commonly of black goats' hair, used for sacks, Ge.42. 25; Le.11.32;—and also worn as a sign of mourning, Ge.37.34; Job 16.15; Jonah 3.5; 2 Sa.3.31; Es.4.1,2; Ps.30.11.

Sacrifice, by shedding the blood of animals, as an acknowledgment that the life of the offerer was forfeited, and a supplication for pardon, was of very early appointment, as appears from those of Cain and Abel, Ge.4.3, &c.;—of Noah, 8.20;—of Abraham, 15.9; 22.13;—of Job, Job 1.5.

————, to be without blemish, Le.22.19;—its age, 26;—how to be eaten, 29,30;—for morning and evening, Nu.28.3;—of the meat and drink offering, 15.1, &c.;—on the Sabbath, 28.9;—on the new moons, 11;—at the passover, 16, &c.;—on the offering of the first-fruits, 26;—to be in one place, De.12.5. *See* OFFERINGS.

————, insignificant without true piety, 1 Sa.15.22; Ps.50.8; 51.16; Is.1.11; Je.6.20; Am.5.21; Mi.6.6; Ho.6.6; Mar.12.33.

————, Christ gave *himself a sacrifice* for our sins, 1 Co.15.3; Ep. 5. 2; Ga.1.4; 1 Ti. 2. 6, 14; He. 7. 27; Ro. 5. 6–8; 1 Pe. 3.18; 4.1.

Sacrilege, the crime of profaning or violating anything dedicated to divine worship, forbidden and censured, Pr.20.25; Mal.3. 8,9; Ro.2.22.

Saddle, a seat put on a horse, mule, or ass, Ge.22.3; Nu.22.21; Ju.19.10; 2 Sa.16.1; 17. 23.

Sadducees, săd'du-seez [just or righteous ones], one of the three noted sects among the Jews, in the days of our Lord, who maintained that the soul of man is *material*, like his body, that there is no other spirit besides God, that there is no resurrection of the dead, and all the rewards of virtue, and punishments of vice, reach only to this present life;—their opinions reproved by our Lord, Mat.16.1–12; 22.23–34; Mar. 12.18–27; Lu.20.27–38;—join the priests in persecuting the apostles, Ac.4.1–3; 5.17;—divided against the Pharisees who had joined them in accusing Paul, 23. 6–8. They rapidly disappear from history after the first century, and the opinions of the Pharisees predominate among the Jews.

Sadness of the countenance, or mourning under trials, makes the heart better, Ec.7.3.

Safe, those are who trust in the Lord, Pr. 29.25.

Saffron, an odoriferous herb, of the crocus family, Ca.4.14.

Sailors, mentioned among those who mourn the fate of Babylon, Re.18.17.

Saints, or holy ones, the genuine people of God, who are sanctified by his Word and Spirit, 1 Sa. 2. 9; 2 Ch. 6. 41; Ps. 16. 3; 37. 28; Ro. 1.7; 8. 27, &c. In De. 33. 2 and Jude 14 the word probably means angels.

Salamis, săl'a-mis [shaken, beaten], a city in the island of Cyprus, on its south-east coast;—here Paul and Barnabas preached, Ac.13.5. *See* CYPRUS.

Salathiel, sa-la'thĭ-el [asked of God], the

·on of Jeconiah, and father of Zerubbabel, 1 Ch.3.17; Mat.1.12; Lu.3.27.

Salem, sā'lem [peace], supposed to be the original name of Jerusalem, in the days of Melchizedec, Ge.14.18: He.7.1; Ps.76.2.

Salim, sā'lim [peace], an ancient city, near which Jacob pitched his tent, Ge.33.18;—it stood about six miles north-east of Jerusalem, near the river Jordan, where John is said to have baptized many, Jn.3.23;—called Shalem, Ge.33.18;—Shalim, 1 Sa. 9.4.

Salmon, sal'mōn [shady], the name of a hill, Ps.68.15;—called Zalmon, Ju.9.48.

Salmone, sal-mō'ne, the eastern promontory of the island of Crete, Ac.27.7. *See* CRETE.

Salome, sa-lō'me [peaceable], the wife of Zebedee, and mother of James and John, Mar.15.40; 16.1, with Mat.27.56; supposed to have been the sister of the Virgin Mary.

Salt, to be used with every burnt-offering, Le.2.13;—Christians compared to it, Mat. 5.13; Mar. 9.49; Lu. 14.34;—covenant of, Nu.18.19; 2 Ch.13.5.

—— CITY OF), one of the six cities in the wilderness of Judah, Jos.15.62.

Salt Sea, the name of that lake at the south-east of the Holy Land, which separated it from the country of the Moabites, Ge.14.3; De.3.17;—it is called also the Sea of the Plain, De.4.49;—the Sea, Eze.47.8; the East Sea, Joel 2.20;—the Asphaltic Lake. The Arabs call it the Dead Sea, and the Sea of Lot (*Bahr Lût*). It is about 46 miles long and a little more than 10 miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about 1300 feet. Its surface is 1289 feet below the level of the Mediterranean. Its waters contain 26¼ per cent. of saline particles, while those of the ocean contain only 4 per cent. Its specific gravity is 1·172, so that a traveller floated in it 'easily in an upright position, with head and shoulders above the water.' The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

Salt VALLEY OF), a place where the army of David slew 18,000 Edomites, 2 Sa.8.13; 1 Ch.18.12. See also 2 Ki. 14.7; 2 Ch.25. 11. Its position is not known.

Salutations, friendly compliments, whether by words, letters, or kisses, Mat. 5.47; 10. 12; Lu.1.29,41; 1 Co.16.21; Col.4.18.

Salvation, *temporal safety*, *preservation*, or *deliverance*, is from God only, Ps.3.8; Is.43.11; Ho.13.4; Jn.2.9; Ac.7.25; 27.34; He.11.7; 1 Ti.4.10.

————, *deliverance from sin and hell*, and the final enjoyment of heavenly bliss, is through Christ, Mat.1.21; Lu.1.69; 2.30; Jn.3.16,17; 10.9; Ac.4.12; 5.31; 13.23; 15. 11; 16.31; Ro.10.9; Ep.1.3,7; 1 Ti.1.15; 2 Ti.1.10; Tit.3.5; He.2.10; 5.9; 7.25;—is offered freely to all, Is.45.22; 51.1; Mat. 11.28; Jn. 7.37; Re. 22. 17;—is of grace, Ep. 2. 5, 8; 2 Ti. 1. 9; Tit. 2. 11;—and not of works, Ro. 11. 6; Ep. 2.9; 2 Ti.1.9; Tit.3.5;—is through faith in Christ, Mar. 16.16; Ac.16.31; Ro.10.9; Ep.2.8; 1 Pe.1.5. *See* SAVIOUR.

Samaria, sa-mā'rï-a [watch-height], in Heb. *Shomerôn*, corrupted by the Greeks into *Samaria*, (1) The capital city of the Ephraimites, situated about 42 miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B.C. 925, by Omri the sixth king of Israel, 1 Ki. 16.24;—a grievous famine there, 2 Ki.6.24; —relieved by the flight of the enemy, 7.6; —a mixture of different nations settled in it, 2 Ki.17.24; Ezr.4.9,10. For two centuries it was the capital of the kingdom of Israel till the carrying away of the ten tribes by Shalmaneser (B.C. 720), 2 Ki. 18. 3,5. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebustieh*, a corruption of the Greek *Sebaste*, comp. Mi. 1. 6; Ho. 13.16.—(2) The country of the Ephraimites, 1 Ki. 13.32;—in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh, Lu. 17. 11; Jn. 4. 4;—Christians were scattered through, by persecution, Ac.8.1;—Philip preached Christ to its inhabitants, 5;—they received the Word, 14.

Samaritans, sa-măr'ï-tans, inhabitants of the country of Samaria. After Shalmaneser, king of Assyria, had carried away captive the ten tribes of Israel, he repeopled Samaria with a colony of Babylonians, Cuthians, and other idolaters, 2 Ki.17.24. These, after a time, quitted the worship of idols, embraced the Jewish religion, and built a temple on Mount Gerizim; and their offspring, mixed with apostate Jews, are called Samaritans;—their enmity to the Jews, Lu.9.52,53; Jn. 4.9;—their name used by the Jews as a reproach, 8.48. At present the Samaritans are only about 200 in number, they reside in *Nâblous*, the ancient Shechem, and still with scrupulous minuteness observe the passover on a sacred spot on Mount Gerizim.

Samos, sā'mos, an island in the east of the Mediterranean, about 9 miles from the coast of Asia Minor, a few miles south of Ephesus, Ac. 20. 15. It is about 72 miles in circumference. It contains about 12,000 inhabitants.

Samothracia, sam-o-thrā'shï-a, a small island in the north-east part of the Ægean Sea, about 30 miles distant from the coast of Thracia. It is 17 miles in circumference;—here Paul visited on his way from Troas, Ac. 16. 11. It is now called *Samothraki*, and contains only a single village.

Samson, săm'son [sun], the son of Manoah, born, Ju.13.24;—marries a Philistine, 14.1; —his riddle, 12;—kills thirty Philistines, 19;—burns their corn, 15.3;—kills a thousand men with a jaw-bone, 14;—escapes from Gaza, 16.1;—seduced by Delilah, 4, &c.;—taken by the Philistines, and his eyes put out, 21;—recovers his strength before his death, and destroys many of the Philistines, 22, &c.;—was for twenty years a judge of Israel.

Samuel, săm'u-el [asked of, and lent to God], the son of Elkanah, by Hannah, born, 1 Sa. 1. 20;—devoted to God, 24;—who speaks to him when very young, 3. 1, &c.;—was the first of a series of prophets that continued in unbroken succession till the close of the Old Testament, Ac.3.24;—was early known as 'the seer,' 1 Sa.9.18;—persuades the Israelites to abandon idolatry, at Mizpeh, 7.3;—his sons misbehave, 8.1;—explains the customs of kings, 10;—receives Saul, 9.11;—anoints him, 10.1; —asserts his own integrity, 12.1;—reproves Saul, 13.11; 15.12, &c.;—deserts him, 35;—anoints David, 16. 11, &c.;—dies, 25. 1;—appears to Saul after his death, 28.9, &c.

Sanballat, san-băl'lat [strength, heroic courage], a native of Horonaim beyond Jordan, Ne.2.10;—was probably governor over the Samaritans;—was grieved that the city and temple of Jerusalem were to be rebuilt, Ne.2.10;—opposes the Jews, 6. 1, &c.

Sanctification, the progressive conformity of the heart and life to the will of God, 1 Th. 5. 23;—it includes both dying to sin, and living in holiness, 1 Pe.2.24;—in its *nature* it is a *divine* work, Tit.3.5; 1 Pe. 1.2;—referred to the Father, 1 Th. 5. 23; He.13.20,21;—to the Son, Ep.5.25,26; Tit. 2.14;—to the Holy Ghost, 1 Co.6.11; 2 Th. 2.13;—a *progressive* work, Job 17.9; Pr.4. 18;—an *internal* work, Ep.4.23;—a work always *visible* in its effects, Ac.11.23; Ro. 7. 4;—a work which is *never left* till it be perfected, Phi. 1.6;—a work *necessary* to our peace, usefulness, and eternal happiness, Ro.6.20–22; Ep.5.26,27; He.12.24; —accomplished through Christ's sufferings, He.10.10; 13.12;—by instrumentality of the Word, Jn. 17.17,19; Ep. 5. 26;—its *evidences* are, freedom from sin, Ro.6.2,6, 18;—the love and practice of holiness, Ps. 51.7,10; Ro. 6. 22;—humility, Job 42. 5, 6; —growing desires after heaven, 2 Co.5.4–8; Phi. 1.23.

Sanctify, to make holy, to treat as holy, or to set apart for holy services, Ex.19.10; 22.23; 30.29; De.5.12; Is.8.13; 29.23; Ep.5. 26; 1 Th.5.23.

Sanctuary, the Holy of Holies, Le.4.6;—the temple at large, 2 Ch.20.8;—the one place of national worship for the Israelites, De.12.5;—David longs to attend it, Ps.42. 2; 63.1; lxxxiv.;—its place after the restoration of the Jews, Eze.48.8;—heaven, He. 8. 2;—a place of refuge and shelter so called, Is.8.14; Eze.11.16.

Sandals, at first, were only soles of leather or wood, fastened on the feet with strings or thongs; afterwards they were covered like shoes by the richer, but the Hebrew slaves went barefoot, Mar.6.9; Ac.12.8;—commonly rendered 'shoe,' Mat.3.11; 10. 10; Mar. 1. 7; Lu. 3. 16; 10. 4, &c. *See* WASHING.

Sanhedrim, or SENATE, san'he-drim, the supreme council of the Jewish nation, composed of seventy or seventy-two judges, and said to have taken its rise from the seventy elders appointed to assist Moses;—Christ was brought before it, Mat.27 1; Jn. 11.47;—Stephen, Ac. 6.12,15;—Peter and John, 4.5-7;—the apostles, 5.21,27.

Sapphire, a precious stone, second only to the diamond in lustre, hardness, and value; and of a pure blue, or deep azure colour, Ex.24.10; 28.18; Job 28.16; La.4.7; Eze.1. 26; Re.21.19.

Sarah, sā'rah [lady, or princess], the wife of Abraham, Ge. 11. 29; 12. 5;—her name changed from Sarai [my princess], 17.15; —bare Isaac when she was above ninety years, 21. 2;—died at Hebron, aged 127 years, 23.2;—buried, 19. Isaiah 51.2 is the only prophet who makes mention of her. *See* ABRAHAM.

Sardine, or SARDIUS, a gem of a deep red, or bloody colour, of the chalcedony family, Ex.28.17; Eze.28.13; Re.4.3; 21.20.

Sardis, săr'dis, capital of the ancient kingdom of Lydia in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Here was one of the 'seven churches' to which John addressed an apocalyptic message, Re.3.1. Its modern name is *Sert-Kalessi*, consisting of only a few miserable cottages amid the ruins of former grandeur.

Sardonyx. *See* ONYX.

Sarepta, sa-rĕp'tah, Lu. 4. 26, a Gentile town on the shores of the Mediterranean between Tyre and Sidon. *See* ZAREPHATH.

Sargon, săr'gon, a King of Assyria, Is.20.1.

Satan, sā'tan [an enemy], the devil, appears in the presence of God, Job 1. 6; 2. 1;—tempts Joshua the high-priest, Zec.3.1;—tempts Jesus, Mat.4.1; Mar.1.13; Lu.4.2; —the prince of the demons, Mat. 9. 34;—Judas so called, Jn.6.70;—Peter so called, Mar.8.33;—seen by Jesus as lightning falling from heaven, Lu. 10. 18;—his synagogue, Re. 2. 9;—bound for a thousand years, 20.2. *See* DEVIL.

Satiate, to satisfy, to fill, or to glut, Je.31. 14,25; 46.10.

Satisfying, contenting, Ps.103.5; Pr.13.25; Col.2.23.

Satyr, a fabulous being, a hairy shaggy monster, half man, half goat, a species of demon, Is.13.21; 34.14; rendered 'devils,' Le.17.7; 2 Chr 11.15: 'goat,' 4.24; 16.8.

Saul [asked], (1) The son of Kish, of the tribe of Benjamin, and first King of Israel; sent to find his father's asses, 1 Sa. 9. 1;—applies to Samuel, 18;—prophesies, 10. 9; —chosen king, 17;—the restriction under which he held the sovereignty, 25;—delivers the inhabitants of Jabesh-gilead, 11. 11;—arms the people against the Philistines, 13. 3;—defeats them, 14. 20;—makes a rash vow, 24;—sacrifices without waiting for Samuel, 13.8;—his success against the enemies of Israel, 14.47;—his family, 49;—deserted by Samuel, 15. 35;—sends for David, 16.19;—endeavours to kill him, 18. 10; 19.10,11;—prophesies, 19.22; —pursues David, 22. 6;—orders the execution of the priests of Nob, 11;—spared by David in the cave, 24.1, &c.;—also at Hachilah, 26. 4;—consults a witch at Endor, 28.7;—slain, 31.2; 1 Ch.10.2;—seven of his sons put to death by the Gibeonites, 2 Sa. 21. 8;—buried by David, 12;—his descendants, 1 Ch.8.33; 9.39.—(2) Of Tarsus. *See* PAUL.

Saviour, one who delivers from danger and misery, as *God* does by his providential care, Ps.106.21; Is.45.15,21; Je.14.8; 1 Ti. 4.10.

————, *our Lord Jesus Christ*, Lu.2.11; Jn.4.42; Ac.5.31; 13.23; Ep.5.23; Phi.3.20; —he saves from sin, Mat.1.21;—from the thraldom of Satan, He. 2. 14; 1 Jn. 3. 8;—from the world, Ga.1.4;—from the sting of death, 1 Co.15.55–57;—from the grave, Ho. 13. 14; 1 Co. 15. 22, 23; Phi. 3. 20, 21;—from hell, 1 Th. 1. 10;—and brings to the enjoyment of eternal bliss in heaven, Mat. 25. 34; 1 Pe.1.3,4; 2 Pe.1.11.

————, *Christ is, able* to save to the uttermost, He. 7. 25;—and he is *willing* to save all who come to him, Mat.11.28; Jn. 6.37.

Savour, scent, odour, or smell, Le. 26. 31. Nu.15.3; 28.13; Ec.10.1; Joel 2. 20; 2 Co.2. 15; Ep.5.2.

Saws, for cutting wood or stones, 1 Ki 7 9. Is.10.15;—the Ammonites tortured under, 2 Sa. 12. 31; 1 Ch. 20. 3;—ancient worthies put to death by, He.11.37.

Scabbard, the sheath of a sword, Je.47.6.

Scaffold, a temporary gallery, 2 Ch.6.13

Scales, the covering of fishes, Le.11 9,10, De.14.9,10;—a skin or film on the eye, Ac. 9.18;—balances for weighing, Is 40.12.

Scall, a disease incident to the hairy parts of the body, as the head or beard, Le 13. 30–36.

Scalp, the top or crown of the head, where the hair divides itself, Ps. 68.21.

Scape-goat, a type of Christ, Le.16.22; Is. 53.4; 1 Pe.2.24.

Scarcely, hardly, Ro.5.7; 1 Pe.4.18.

Scare, to affright or terrify, Job 7.14.

Scarlet, a beautiful bright red, much worn by great men, 2 Sa.1.24; Pr.31.21; La.4.5; Da. 5. 7;—*figuratively*, sins of deep enormity, Is.1.18;—emblem of luxury, Re.17. 3,4;—of honour or prosperity, Pr.31.21.

Scatter, to disperse or drive into different places, Ge.11.9; 49.7; Le.26. 33;—to overthrow or destroy, Ps.68.14; 89.10; 92.9.

Scent, smell, odour, Job 14.9; Je.48.11; Ho. 14.7.

Sceptre, a rod or staff of authority in the hands of kings, governors, or rulers, Ge. 49.10; Nu.24.17; Es.5.2;—a 'right sceptre' = just government, Ps.45.6.

Sceva, sē'vah, a Jew who resided at Ephesus, of the priestly order, whose seven sons went about pretending to exorcise or cast out devils, Ac.19.14–16.

Schism, a breach, rupture, or division in the Christian church, 1 Co.1.10; 3.3; 11.18; 12.25; 2 Co.13.11.

Schoolmaster, the law a, or pedagogue, or tutor, to bring to Christ, Ga.3.24.

Schools, or colleges of prophets, instituted by Samuel, the great reformer and organizer of the prophetical order, at Ramah, 1 Sa. 19. 19;—Bethel, 2 Ki. 2. 3;—Jericho, 5;—Gilgal, 4. 38. In these institutions young men were trained for the prophetical office. School of Tyrannus, Ac.19.9.

Scorpion, a venomous reptile, somewhat resembling a lobster, with eight legs, and a long slender tail, armed with a sting; and it is generally about 3 or 4 inches in length, though in very hot countries it is much larger. They are of diverse colours, De.8.15; 1 Ki.12.11; Eze.2.6; Lu.10. 19; 11.12; Re.9.3,5,10.

Scourging, a punishment among the Jews, who were prohibited to give above forty stripes at once, Le.19.20; De.25.2; 2 Co.11. 24;—by the Romans, Mat. 10. 17; 27. 26; Ac.5.40;—no Roman citizen could be subjected to, Ac.22.25,26.

Scribe, an officer of state, who wrote the king's letters, and drew up his decrees, &c., 2 Ki. 12. 10; 25.19; 2 Ch. 24. 11; Is.33. 18;—after the exile this name was given to those who copied the law, and were skilled in its interpretation, Je.8.8; Ezr.7.6,12;—Ezra organized a body of such men, of whom he was chief, Ne.8.1,4,9,13; 12.26;—to this order belonged Jonathan, David's uncle, 1 Ch.27.32;—Baruch, the secretary of Jeremiah, Je. 36. 26;—and those who lived in the days of Christ, Mat. 5. 20; 7. 29; 16. 21; 17. 10; 20. 18; 23. 2; 13. 14; 26. 3, &c.

Scrip, a small bag or wallet; and it was used for food or for money, 1 Sa. 17. 40; Mat.10.10; Mar.6.8; Lu.22.35,36.

Scriptures [writings], applied by way of eminence to those which are contained in the Bible, and which are given by inspiration, 2 Ti. 3. 16 *see* INSPIRATION; ought to be read and studied by all men, Mat. 21.42; Jn.5.39; Ac. 17. 11; Ro. 15.4; 16. 2[illegible] 1 Co. 10. 11;—should be read and studied with holy reverence, Ps. 85. 8;—with faith in their divine authority, 110. 66;—with meek and humble docility of mind, 33. Ja. 1.21;—with prayer for the teaching of the Holy Spirit, Job 34.32; Ps. 25 4, 5; 110. 1[illegible] 18;—various important ends for which they are given, 2 Ti. 3.10;—promote the sanctification, edification, and comfort of believers, Jn. 17.17,19; Ac. 20. 32; Ro 15 4;—producing illumination, Ps.119 130;—spiritual cleansing, Ps.119.9; Jn.15.3. Ep 5 [illegible]; —yielding joy, Ps. 19. 8; 119. 111, 16[illegible];—making wise, 19 7;—danger of rejecting them, Mar 16. 16. Lu 10 16 Jn 3 36, 12 48; He 2 3; 10 28, 12 25;—to be frequently meditated upon, De 6 6; 11 18

Ps.1.2; 119.97; Jn.5.39; 2 Pe.3.2;—a privilege of the Jews, Ro.3.2;—the advantage of the study of them, Ps.19.7; 119.9,72,98, 103; Ro.15.4; Ep.6.17, 2 Ti.3.15; Ja.1.25; —to be preserved entire, De.4.2; Pr.30.6; Re.22.18.

Scriptures of the Old Testament quoted or referred to in the New, Mat.1.23; 2.5,6, 15; 3.3; 4.14; and in above 300 other places.

Scroll, a writing rolled up, Is.34.4; Re.6.14

Scum, the wicked, Eze.24.6,11,12.

Scurvy, a disease, scabbed, Le.21.20; 22.22.

Scythians, syth'ĭ-ans, a nomad people who dwelt near the Euxine and Caspian seas. They were probably descendants of Magog. In Col.3.11 the name is used as a general term for the rude, ignorant, degraded.

Sea. The Heb. word *yâm*) rendered 'sea' is applied to the ocean, Ge.1.2,10;—lakes, Job 14.11;—great rivers as the Nile, Na. 3.8; Is.19.5; Am.8.8;—the Euphrates, Je. 51.36;—the Sea of Gennesareth or Galilee, Mat.4.18;—the sea of Jazer, beyond Jordan, near the city of Jazer, Je.48.32;—the Dead or Salt Sea, Ge.14.3;—the *Great Sea* called also the '*hinder*,' *i.e.* the western sea, Da.11.24; Joel 2.20, the Mediterranean, which washes the whole western shore of Canaan, Ps.104.25;—the molten laver, in the temple, 1 Ki.7.23; 2 Ch.4.2;—the whole mighty ocean, which shall give up its dead, Re.20.13;—none in the new earth, 21

Sealing, or marking with a stamp wax on letters or deeds, the antiquity and use of it, Ge.38.18; Ex.28.11; 1 Ki.21.8; Ne.9.38; Es.3.12; Da.6.17; Mat.27.66;—*figuratively*, the stamping of the divine image on the soul, by the Holy Spirit, 2 Co.1.22; Ep.1.13, 4.30.

Seals SEVEN, opened, Re.6.1.

Search, to examine carefully, as we are commanded to do the Scriptures, Jn.5.39; —as God does the hearts of men, 1 Ch.28.9; Je.17.10.

Seared, burned or cauterized, and thus rendered hard, callous, and unfeeling, 1 Ti.4.2.

Seasons, the lights of heaven appointed for, Ge.1.14; Ps.104.19;—certainty of their regular succession, Ge.8.22;—one given for every lawful purpose, Ec.3.1–8.

Seat, the scribes and Pharisees sat in Moses', Mat.23.2;—loved the uppermost, in the synagogues, Lu.11.43.

Seba, sē'bah [man], a son of Cush, Ge.10.7; whose descendants formed a nation in the distant south, Ps.72.10. In Is.45.14 they are called Sabeans.

Sebat, sē'bat [shoot], the fifth month of the Jewish civil year, and the eleventh of their sacred, from the new moon in Feb. to the new moon in March, the month when trees begin to shoot, Zec.1.7.

Secacah, sĕk'a-kah [inclosure], a city of the wilderness of Judah, near the western shore of the Dead Sea, Jos.15.61.

Secret, what is hidden; actions will be discovered, Ec.12.14; Mat.10.26; Lu.8.17; 12.2; 1 Co.4.5.

Secretly, privately, Ge.31.27; De.13.6; Ps 10.9; 13.10; Jn.11.28.

Secrets, of a lawful kind, not to be revealed, Pr.17.9; 25.9; Mi.7.5;—Samson's betrayed, Ju.16.5,18.

Sect, a party distinguished by some peculiar tenets; such as the *Pharisees*, *Sadducees*, and *Herodians*, Ac.5.17; 15.5; 24.5;—rendered 'heresy' in Ac.24.24.

Security, from evil, how to be attained, Ps.15.1–5; Pr.1.33; 10.9; 2 Pe.1.10.

Sedition, rebellious tumult or insurrection against lawful government; condemned, Ac.24.5; Ga.5.20;—rendered 'insurrection,' Mar.15.7; 'dissension,' Ac.15.2.

Seducers, tempters or corrupters, not to be regarded, Pr.28.10; Mat.5.19; 23.15; 24.4, 11; 2 Ti.3.13.

Seeds of different kinds not to be sown together, De.22.9.

Seer, a prophet, who had a foresight of the future, 1 Sa.9.9.

Seethe, to prepare food in hot or boiling water, &c., forbidden to be done on Sabbath, Ex.16.23;—a kid not to be thus prepared in its mother's milk, 23.19; 34.26; De.14.21.

Segub, sē'gub [elevated], (1) A son of Hezron, 1 Ch.2.21.—(2) A son of Hiel, 1 Ki.16.34.

Seir, sē'ir [rough, bristly], (1) The father of the ancient Horites, Ge.36.20.—(2) The name of the mountain district on the east of Arabah where his posterity dwelt, 14.6; De.2.12;—was afterwards the possession of Esau and his posterity, Ge.32.3; 33.14,16; 36.8,9. Hence Seir is often put for Edom or the Edomites, Eze.25.8. It extended from the Dead Sea to the Elanitic Gulf.—(3) A mountain named as one of the landmarks on the north boundary of Judah, Jos.15.10.

Sela, or SELAH, sē'lah [a rock], the capital of Idumea, situated near the base of Mount Hor in the *Wady Musa*. It was taken by Amaziah, king of Judah, and named by him Joktheel [God-subdued], 2 Ki.14.7; 2 Ch.25.11,12. This remarkable city is usually known by the name *Petra*, which is the Greek equivalent of *Sela*. It consists of dwellings cut out of the rock. It is now a loneiy deserted ruin, according to the words of the prophets, Is.34.5–15; Je.49.7–10,15–18; Eze.xxxv.; Joel 3.19.

Selah, sē'lah, a term used seventy-one times in the book of Psalms, the import of which is not well known; though it is most generally believed to denote a *pause* in singing, or to excite and quicken attention, Ps. 3.2, 4, 8; 4.2,4; 7.5; 9.16,20; 32.5, &c.; Hab.3.3,9,13.

Seleucia, se-lū'shĭ-a, a city of Syria, situated on the shores of the Mediterranean, about 5 miles north of the river Orontes, and about 16 west of Antioch;—here Paul and Barnabas embarked for Cyprus, Ac. 13.4.

Self-deception, the deceit which many practise on themselves by judging favourably of their state and character, 1 Co.3.18; Ga.6.3; Ja.1.22,26;—sinners often given up to, Ps.81.11,12; Ho.4.17; 2 Th.2.10,11.

Self-dedication. *See* DEDICATION.

Self-denial, a Christian duty, Mat.16.24; Mar.8.34; Lu.9.23;—must be exercised in regard to every forbidden indulgence, how pleasant soever, or presently profitable, Mat.5.29,30; 18.8,9; Tit.2.12;—sometimes in things lawful, 1 Co.8.13; 9.20; 10.23;—in respect of our own righteousness, Is.64.6; Phi.3.7–9;—our own wisdom, 1 Co.3.18–20; —our own strength, 2 Co.12.10;—our own will, Mat.6.10; 26.39;—and our own life, 16.24,25; Mar.8.34,35; Lu.9.23,24;—a test of devotedness to Christ, Mat.10.37,38; Lu. 14.27,33;—becomes pilgrims and strangers, He.11.13–15; 1 Pe.2.11.

————, *motives* to excite us to the practice of: the express command of Christ, Mat.16.24;—his eminent example, 2 Co.8.9; Phi.2.5–8;—the encouragement he gives, Mat.16.25; 19.29;—the example of the saints, particularly Abraham, Moses, and Paul, He.11.8,17,24–26; 2 Co.11.23–27; Re. 12.11.

Self-examination. *See* EXAMINATION.

Self-interest, or SELFISHNESS, how it discovers itself, Mi.3.11; Mal.1.10; Mat.20.21; Ro.15.1; 1 Co.10.33; Phi.2.21; 2 Ti.3.2; 1 Jn. 3.17;—characteristic of the natural man, Phi.2.21;—not to make us disregard the interests of others, 1 Co.10.24; Phi.2.21; 2 Ti.4.10;—of Nabal, 1 Sa.25.10.

Selling, frauds to be avoided in, Le.19.13, 36; 25.14; Pr.11.1; 16.11; 20.10,23.

Selvedge, the edge of a web of cloth, Ex. 26.4; 36.11.

Senate, the chief court of the Jews, consisting of the 'elders of Israel,' Ac.4.8; 5.21. *See* SANHEDRIM.

Senators, members of the Sanhedrim, Ps. 105.22.

Seneh, sen'eh [thorn-rock], the name of a rock, the scene of Jonathan's remarkable adventure against the Philistines, 1 Sa. 14.8.

Sennacherib, sen-năk'e-rib [appearing like a lion], king of Assyria, invades Judah, 2 Ki.18.13; 2 Ch.32.1; Is.36.1;—in one night his vast army was destroyed by 'the angel of the Lord,' 2 Ki.19.35; 2 Ch.32.21; Is.37.36;—himself slain, Is.37.37; 2 Ki.19.37.

Sense, (1) The meaning or signification of Scripture, Ne.8.8.—(2) Any one of our bodily organs of perception; namely, seeing, hearing, smelling, tasting, and feeling, He.5.14.

Sensual, carnal, as opposed to spiritual, Ja. 3.15; Jude 19.

Sensuality, or devotedness to bodily pleasures, censured, Am.6.4; Lu.16.19, &c.; 1 Co.15.32; Ja.5.5.

Sentence, the decision of a judge, acquitting or condemning, De.17.9, 10; Ps.17.2; Lu.23.24;—God's, pronounced against sin, not speedily executed, Ec.8.11;—that which shall finally be passed on the righteous, Mat.25.34;—on the wicked, 41.

Separate, to divide, or put asunder, Ge.13.9; Je.27.12; Lu.6.22; Ro.8.35,39;—from the wicked, our duty, 2 Co.6.17.

Sepharvaim, sef-ar-vā'im [the two Sipparas], a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates, above Babylon, on both sides of the river, 2 Ki.17.24; 18.34; 19.13; Is.36.19; 37.13.

Septuagint, an ancient Greek version of the Old Testament; an old but questionable tradition states that it was thus named because translated by seventy, or rather seventy-two Jews in the time of Ptolemy Philadelphus, king of Egypt, about the year 285 before Christ; and from which both our Lord and his apostles frequently quote texts, rather than from the Hebrew, De.8.3, in Mat.4.4; De.6.16, in Mat.6.7; Ho.6.6, in Mat.9.13; Le.19.18, in Mat.19.19; Ps.8.2, in Mat.21.16; Ps.118.22,23, in Mat.21.42; Ex.3.6, in Mat.22.32; Ps.110.1, in Mat.22.44; Zec.13.7, in Mat.26.31, &c. &c.

Sepulchres, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Ge.23.6; Ju.8.32; 1 Sa.10.2; 2 Sa.2.32; Is.22.16; Mat. 27.60. *See* GRAVE.

Serah, sē'rah [abundance], a daughter of Asher, the only female mentioned among those that went down into Egypt, Ge.46.17.

Seraiah, ser-ī'ah [warrior of Jehovah], (1) A high-priest of the Jews, was taken captive, and, along with seventy others, put to death at Riblah, Je.52.24–27.—(2) The scribe or secretary of David, 2 Sa.8.17. There were several others of the same name.

Seraphim, ser'ra-fim [brilliant ones], the plural of seraph, seen by Isaiah, Is.6.1–4.

Sergius Paulus, ser'gĭ-us paul'us, the deputy-governor of Cyprus, converted by Paul, Ac.13.12.

Serjeants, officers of the Romans, called *lictors*, who carried a bundle of rods before the magistrates, for whipping malefactors, Ac.16.35,38.

Serpent, deceives Eve, Ge.3.1;—fiery ones destroy many of the Israelites, Nu.21.4, &c.;—a brazen one made by Moses, 8;—abused to superstition, 2 Ki.18.4;—the erection of it declared to be typical of the crucifixion of Christ, Jn.3.14;—the devil called 'the serpent,' Re.12.9, 14, 15;—an emblem of wickedness, Mat.23.33;—of cruelty, Ps.58.4;—of treachery, Ge.49.17.

Serug, sē'rug [shoot, tendril], the father of Nahor, and the grandfather of Abraham, Ge.11.22–26; Lu.3.35.

Servants, properly *slaves*, Ge.9.25; 27.37; Jn.8.34; Ro.6.19;—among the Hebrews there were two kinds: the first were foreigners taken captive in war, or purchased; and these their masters kept, exchanged, or sold according to their pleasure, Le.25.44–46;—the second were Hebrews, who from poverty had sold themselves, or were delivered up by their parents, in a time of dire necessity, to satisfy the demands of an unfeeling creditor; and this class might either be redeemed at any time, or otherwise were bound to continue in servitude only till the seventh year, or the year of jubilee, when they were free if they chose, Ex.21.2–6; Le.25.47–55;—law respecting daughters sold to be, Ex.21.7–11;—fugitive, not to be delivered up, De.23.15;—not to be oppressed, 24.14.

————, their duty to be diligent and obedient, Ep.6.5–7; Col.3.22; 1 Ti.6.1; Tit. 2.9; 1 Pe.2.18;—to be faithful, Lu.16.10–12; 1 Co.4.2; Tit.2.10;—not to purloin, Tit.2.10; —not to be slothful or wasteful, Pr.18.9; Jn.6.12;—should be content with their situation, 1 Co.7.20,21;—compassionate to their fellows, Mat.18.33. Examples of good servants: *Eliezer*, Ge.xxiv.;—*Jacob*, 31.36–40;—*Joseph*, 39.3; Ac.7.10;—*David's servants*, 2 Sa.12.18;—*servants of Naaman*, 2 Ki.5.2–4,13;—*others*, Mat. 8.9; Ac.10.7.

Servitor, an old word, meaning a *servant*, 2 Ki.4.43.

Seth, or SHETH [compensation, appointed], the third son of Adam, Ge.4.25; 5.3;—the father of Enos, 6;—his age and death, 8.

Settle, fix, 1 Ch.17.14; Eze.36.11; Lu.21.14; 1 Pe.5.10.

Seven, regarded by the Jews as a number of perfection, because God rested on the seventh day, Ge.2.2;—their land rested from tillage every seventh year, Le.25.4,5; —used as a round number for many, 1 Sa. 2.5; Job 5.19; Ps.12.6; 119.164; Pr.26.16, 25; Is.4.1; Je.15.9; Mat.12.45; 18.21.

Seventy ELDERS, appointed to relieve Moses, Ex.18.25; Nu.11.16;—called up to the mount, Ex.24.1.

———— DISCIPLES sent out by Jesus, Lu. 10.1;—their return, 17.

———— WEEKS, Daniel's prophecy so called, Da.9.24.

Several, one by itself, 2 Ch.11.12; 26.21.

Severity of God, his *discarding* one from a family in righteous judgment, Ro.11.22; —manifested to Sodom, Ge.19.24;—to the sons of Aaron, Le.10.1, &c.;—to Miriam, Nu.12.10;—to the man who gathered sticks on the Sabbath-day, 15.32;—to Korah, &c., 16.31;—to Uzzah, 2 Sa.6.6;—to Ananias and Sapphira, Ac.5.1;—to Herod, 12.23.

Sewed, joined, Ge.3.7; Job 16.15.

Sexes, male and female, to be distinguished by their dress, De.22.5.

Shaalabbin, sha-al-ăb'bin [city of foxes], a city of Dan, Jos.19.42; Ju.1.35;—called Shaalbim, Ju.1.35.

Shaashgaz, sha-ăsh'gaz [servant of the beautiful], a Persian eunuch in the court of Ahasuerus, Es.2.14.

Shadow, the law was, of gospel blessings, He.10.1;—our days on earth compared to, Job 14.2; 17.7;—*of death*, means the gloomy darkness with which it is often attended, 3.5; 10.21; 12.22; 16.16; 24.17; 34.22; Ps. 23.4; 44.19; 107.10,14; Is.9.2; Mat.4.16; Lu.1.79.

Shadrach, shā'drak [a royal one], the Chaldee name of Hananiah, who, with his companions *Meshach* and *Abednego*, were accused to Nebuchadnezzar, Da.3.12;—brought before him, and charged to serve his idol, 13–15;—their bold and firm resolution, 16–18;—were cast into the fiery furnace, 19–23;—were miraculously preserved and called forth by the king, 24–26.

Shaft, a spire, an arrow, Ex.25.31; Is.49.2.

Shaharaim, shā-har-ā'im [morning and evening dawn], a descendant of Benjamin, who resided in Moab, whose numerous posterity, by his two wives, is mentioned, 1 Ch.8.8–28.

Shahazimath, sha-hăz'ĭ-math, a city in the tribe of Issachar, Jos.19.22.

Shallum, shăl'lum [retribution], (1) A son of Naphtali, and father of the Shillemites, Ge.46.24; Nu.26.49; 1 Ch.7.13.—(2) The fifteenth king of Israel, the son of Jabesh, who murdered and succeeded Zechariah, 2 Ki.15.10;—after one month slain, 14.—(3) King of Judah, son of Josiah, Je.22.11.

Shalmaneser, shăl-ma-nē'zer, king of Assyria, subdued the kingdom of Israel, and obliged their king to pay tribute, 2 Ki.17.3;—imprisoned their king for conspiracy, 4;—after three years' siege, took Samaria, ravaged the fenced cities of Israel, massacred the inhabitants, and carried the remainder captive (B.C. 721), 5,6; 18.9–12.

Shambles, the flesh-market, 1 Co.10.25.

Shame, the offspring of sin, Ge.3.7;—just cause of it, Ps.25.3; Is.1.29; 42.17;—unreasonable, Mat.10.32; Mar.8.38; Lu.9.26; Ro.1.16; 2 Ti.1.8;—from guilt, Ge.38.26; Ezr.9.6; Pr.13.5; Je.2.26; 3.25; Jn.3.20;—from disgrace, 2 Sa.10.5; Lu.13.17; 16.3;—from bashfulness, 2 Ki.2.17.

Shamefacedness, modesty, 1 Ti.2.9.

Shamgar, shăm'gar, the third judge of Israel, delivers the Israelites from the Philistines, Ju.3.31.

Shammah, shăm'mah [astonishment], (1) The third of David's mighty men, who, along with Eleazar, routed the Philistines, 2 Sa.23.11,12;—one of the three who broke through the host of the Philistines and brought water to David, 13–17.—(2) A brother of David, 1 Sa.16.9;—called Shimeah, 2 Sa.13.3, and Shimma, 1 Ch.2.13.—(3) Another of David's thirty champions, 2 Sa.23.33.—(4) A third champion of the same name, called also Shammoth and Shamhuth, 1 Ch.11.27; 27.8.

Shaphan, shā'fan [sly, or prudent one], secretary of the temple in the time of Josiah, 2 Ki.22.8,9;—informed that king that the book of the law was found, 10,11; 2 Ch. 34.14–18.

Shaphat, shā'fat [judge], (1) One of those sent to spy the Land of Promise, Nu.13.5. —(2) The father of Elisha, 1 Ki.19.16.—

(3) Several others so named, 1 Ch. 3.22; 5. 12; 27.29.

Sharon, shā'ron [a plain], or SARON, Ac.9. 35, (1) The fertile plain extending from Joppa to Cesarea, rich in pasture, 1 Ch.27. 29; 33. 9;—and celebrated for its roses, Ca. 2.1.—(2) A place in Gad on the other side of Jordan, 1 Ch.5.16.

Shashak, shā'shak [assaulter, runner], one of Simeon's posterity, 1 Ch.8.14.

Shaveh, sha'veh [a plain], a valley where dwelt the Emims, called also 'The King's Dale,' Ge.14.5; 2 Sa.18.18.

Shaving, a rite of purification, Le.14.8;—by the Nazarites, Nu.6.9;—by Paul, Ac. 18.18; 21.24;—a token of humiliation, Job 1.20;—forbidden with respect to the corners of the beard, Le. 19. 27; 21. 5;—of David's ambassadors by Hanun, 2 Sa.10. 4;—the head, a disgrace to a woman, 1 Co. 11.6;—customary with the Egyptians, Ge. 41.14.

Sheaf, of the first-fruits to be presented to the Lord, Le.23.10,11;—bringing home of, on Sabbath, reproved, Ne.13.15.

Shealtiel, she-ăl'tï-el [asked of God], father of Zerubbabel, Ezr.3.2,8; Ne.12.1.

Shearers, those who clip the fleece from sheep with shears, Ge.38.12; 1 Sa.25.7,11; 2 Sa.13.23; Is.53.7.

Shear-Jashub, shē'ar-ja'shub [the remnant shall return], a son of the prophet Isaiah, Is.7.3. It is conjectured that it is a symbolical name like that of his brother Maher-shalal-hash-baz.

Sheath, scabbard of a sword, 1 Sa. 17. 51; 1 Ch.21.27; Jn.18.11.

Sheba, shē'bah [covenant], or SEBA, the name of several persons, (1) A son and also a grandson of Cush, Ge.10.7; 1 Ch.1.9.—(2) A son of Joktan, Ge.10.28; 1 Ch.1.22. His descendants inhabited south of Arabia.—(3) A son of Jokshan, and grandson of Abraham, Ge.25.3; 1 Ch.1.32.—(4) From the Sheba peopled by descendants of Joktan the queen came who visited Solomon, 1 Ki. 10. 1; 2 Ch. 9. 1;—incense from, and merchants of, mentioned, Je.6.20; Eze.27. 22; 38.13; Mat. 12.42. The kingdom of, comprehended the greater part of Arabia Felix—the *Saba* of profane history.—(5) A man who excited rebels against David, 2 Sa.20.1;—slain, 22.

Shebnah, shĕb'nah [youth], a treasurer and secretary to Hezekiah, 2 Ki. 18. 18;—his death foretold, Is.22.15–19.

Shechem, shē'kem [shoulder, ridge], (1) A son of Hamor and prince of Shechem, debauches the daughter of Jacob, Ge. 34. 2;—made honourable proposals to marry her, 4. 12;—murdered by Simeon and Levi, 25.—(2) A town of the Canaanites, called also Sichem, Ge. 12. 6; and Sychem, Ac. 7. 16. It was situated in the valley between Mounts Ebal and Gerizim, about 34 miles north of Jerusalem, and 7 south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablûs;*—near it Jacob bought a piece of ground, in which Joseph was buried, Ge. 33. 19; 50. 13;—here Joshua assembled the Israelites before his death, Jos.24.1, &c.;—it became the capital of Samaria, and was called *Sychar*, Jn.4.5;—it has about 8000 inhabitants, but only some 15 or 20 Samaritan families.

Sheep, a well-known animal, of which some of the ancients had vast flocks, Job 1. 3; 42. 12;—appointed to be offered in sacrifice, Le. 1. 10; 22. 19, &c.;—*figuratively*, the people of God, Ps.79.13; 95.7; 100.3; Jn.10.2–4, &c.

Shehariah, she-ha-rī'ah [Jehovah is the shining one], one of the posterity of Benjamin, 1 Ch.8.26.

Shekel, (1) A weight among the Hebrews, = ½ oz. avoirdupois, Ge. 24.22; Ex.30.23; 2 Sa.14.26; Eze.4.10.—(2) A piece of money of the above weight, valued in *gold* about £1, 5*s.*, Nu.7.14,20,26,32, &c.; Ju. 8. 26; 1 Ki. 10. 16;—in *silver* about 2*s.* 1*d.*, Ge. 23. 15; Ex. 30. 13, 15; De. 22.19,29; 2 Ki.15.20.

Shelemiah, shĕl-e-mī'ah [Jehovah is recompenser], a porter of the temple, 1 Ch. 26.14.

Sheleph, shē'lef [drawing out], the second son of Joktan, Ge.10.26; 1 Ch.1.20.

Shelomith, shel'o-mith, [peacefulness], a daughter of Zerubbabel, 1 Ch. 3. 19;—the name also of several men, 1 Ch.23.18; 26. 25; Ezr.8.10.

Shelumiel, she-lū'mï-el [peace of God], a prince of the tribe of Simeon, Nu.1.6.

Shem [name], the eldest son of Noah, Ge. 5.32;—he, with Japheth, modestly covered their father's nakedness, 9.23;—his age, 11.10;—his descendants, 10.21 (the word 'elder' in this verse refers to Shem, and not to Japheth): 1 Ch.1.17.

Shema, shē'ma [rumour], a city in the south of Judah, Jos.15.26.

Shemaiah, shĕm-ī'ah [whom Jehovah hears], (1) The prophet applies to Rehoboam, 2 Ch. 11. 3; 12. 5.—(2) Many others of this name, Ezr.8.13; Ne.3.29; Je.36.12, &c.

Shemida, she-mi'da [fame of the wise one], a son of Gilead, Nu.26.32.

Sheminith, shem'ï-nith [the eight], probably denotes a musical instrument with eight cords, 1 Ch.15.21; Ps.vi.xii. title.

Shenir, shē'ner [coat of mail], a name of Mount Hermon, De.3.9.

Shepham, shĕf'am [a bare region], a place mentioned in the description Moses gives of the eastern boundary of Canaan, Nu. 34.10,11.

Shephatiah, shĕf-a-tī'ah [the Lord judgeth], (1) A son of David, 2 Sa.3.4.—(2) A son of king Jehoshaphat, 2 Ch. 21. 22.—(3) Others so named, 1 Ch.9.8; 27.16; Je.38.1.

Shepherd, Christ is, to his flock; he purchased them with his blood, Jn. 10. 11;—seeks them out and gathers them into his fold, Eze. 34. 11–13;—feeds them in his green pastures, Is. 40. 11; Eze.34.14,15;—leads and guides them, Jn. 10. 4;—heals their diseases, Eze. 34 16; Lu. 4. 18;—protects them from enemies, Jn.10.12,13,27, 28;—brings them at last to his heavenly fold, Re.7.16,17.

Shepherds, representing prophets, reproved for their negligence, Eze.34.1, &c.; Zec. 11.3,15; 13.7.

Sheriffs, officers in the Chaldean empire, whose particular powers and functions we know not, Da.3.2,3.

Sheshack, shē'shak [thy flax, thy joy], a name given to Babylon, Je.25.26; 51.41.

Sheshbazzar, shĕsh-baz'zar [joy of the vintage, or joy in adversity], a prince of Judah, generally believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels sent back to Jerusalem, Ezr. 1. 8, 11; 5.14, 16, compared with Zec. 4.9.

Shether-Boznai, shē'ther-boz'nī [shining star], one of the Persian governors of Syria, who came to Jerusalem along with Tatnai, Ezr.5.3; 6.6.

Shew, or SHOW, an appearance, a public sight, 1 Co.11.26; Col.2.15; Ga.6.12.

Shew-bread [bread of face, or of the presence], twelve loaves which the priests placed anew every Sabbath on the golden table, before the Lord, Ex.25.30; Le. 24. 5–8;—to be eaten afterwards by the priests only, 9.

Shibboleth, shib'bo-leth [a stream], the Ephraimites were not able to pronounce this word, but called it SIBBOLETH, in consequence of which they were detected, and 42,000 of them slain, Ju.12.1–6.

Shield, a piece of defensive armour, made of wood, and covered with leather, brass, or gold, 1 Ki. 10. 17; 14. 27; 2 Ch. 14. 8;—God is, to his people, Ge.15.1; De.33.29; Ps.33.20; 84.11;—faith so called, Ep.6.16.

Shiggaion, shig-ga'yon [a song or hymn], according to some a dithyrambic song, according to others a plaintive song or elegy, Ps. vii. title. In Hab. 3. 1 the plur. form SHIGIONOTH is used.

Shihon, shī'hon [a ruin], a city of the tribe of Issachar, Jos.19.19.

Shiloah, shi-lō'ah [a sending], waters of, said to be the same as Gihon, Is.8.6. *See* GIHON and SILOAM.

Shiloh, shī'lo [peace], (1) A name of the Messiah, Ge. 49. 10; comp. Mi.5.2,5, with Mat. 2. 6.—(2) A city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem: here Joshua divided that portion of Canaan westward of Jordan to the nine and a half tribes, Jos.18. 1,8,10;—here he fixed the tabernacle of God, and here it continued from the days of Joshua to the death of Eli, 18.1; 19.51; Ju.18.31; 21.19; 1 Sa.1.3,24; 1 Ki.2.27; 14. 2,4. *See* TABERNACLE. The modern name of Shiloh is *Seilûn*.

Shimeah, shim'e-ah [fame, rumour], a brother of king David, 2 Sa. 13. 3; called Shimma, 1 Ch. 2. 13; Shammah, 16. 9; Shammuah, 2 Sa.5.14.

Shimei, shim'e-ī [renowned, hearer], a Benjamite and a kinsman of Saul, curses David, 2 Sa. 16. 5; pardoned, 19.18;—put to death by Solomon for breach of engagement, 1 Ki.2.36–46.

Shimshai, shim'shī [Jehovah is splendour], a scribe in the time of Ezra, Ezr.4. 17,23.

Shinar, shī'nar [perhaps, country of the two rivers], the extensive and fertile plain through which the Euphrates and Tigris flow, Ge.10.10; 11.23; 14.1,9; Is.11.11;—to it Nebuchadnezzar carried the sacred vessels of the temple, Da.1.2.

Shiphrah, shif'rah [beauty], one of the Egyptian midwives who saved the Hebrew children, Ex.1.15.

Shipmaster, the captain or owner of a ship, Jn.1.6; Re.18.17.

Ships, probably originated from Noah's ark, and were early employed in trade by the tribes of Zebulun and Dan, Ge. 49. 13; Ju. 5. 17;—Solomon built a navy of, 1 Ki. 9 26;—Jehoshaphat, 22.48; 2 Ch.20.36,37.

Shipwreck, the destruction of a ship by rocks, shallows, &c., 2 Co. 11. 25;—renouncement of a religious profession, and exposure to ruin, 1 Ti.1.19.

Shishak, shī'shak, king of Egypt, plunders Jerusalem, 1 Ki.14.25; 2 Ch.12. 2–9. Probably the Sesostris of profane history.

Shitrai, shit'rī [Jehovah is a decider], one set over David's cattle, 1 Ch.27.29.

Shittim, shit'tim [acacias], (1) A place in the plains of Moab opposite Jericho, where the Israelites encamped for the last time before crossing the Jordan, Nu.25.1. From thence Joshua sent the spies, Jos.2. 1.—(2) A valley west of Jordan and near Jerusalem, Joel 3.18.

Shittim-wood, used in making the tabernacle and its furniture, was durable, incorruptible in water, and became black, Ex.25.5,10,13,23; 26.15,26,32; 27.1.

Shivers, small broken pieces, Re.2.27.

Shobach, shō'bak [expansion], a general of the king of Syria whom David slew, and routed his mighty army of 700 chariots and 40,000 cavalry, 2 Sa.10.16–18.

Shock of corn, sheaves set up in the field for winnowing, Ju.15.5; Job 5.26.

Shocoh, shō'ko [branches, hedge], (1) A city in the low country of Judah, 2 Ch.28.18;—called Socoh, Jos.15.35;—Shoco, 2 Ch.11. 7;—Shochoh, 1 Sa.17.1. It was about 13½ miles south-west of Jerusalem; near it David killed Goliath, 1 Sa. 17. 1.—(2) A town in the mountains of Judah about 10 miles south-west of Hebron, Jos.15.48.

Shoe. The Hebrews used sandals (*see* SANDALS) or shoes which covered their feet and legs when abroad; and women of quality wore shoes or gaiters of costly texture;—to put off, a mark of reverence, Ex.3.5; Jos.5.15;—taken off and given to another, a token of a surrender of one's rights, De.25.9; Ru.4.7;—removed, a token of subjection, 2 Sa.15 30: Is. 20. 2–4; Eze. 24.17;—hence 'cast over' a country, a sign of its subjection, Ps. 60.8; 108.9;—to bear or unloose, the meanest office, Mat.3.11; Mar.1.7.

Shophan, shō'fan [extension], a city of Gad, Nu.32.35. *See* ZAPHON.

Shoshannim, shosh'a-nim [lilies], the title of Ps. xlv. lxix. and lxxx. Probably refers to a musical instrument.

Shoulder, a burden on, means servitude and oppression, Ge.49.15: Is.10.27;—to pull away, to rebel, Ne.9.29; Zec.7.11;—to be carried on, honour, Is.49.22.

Shovels, instruments for digging, Ex.27.3; Nu.4.14.

Shred, to cut in pieces, 2 Ki.4.39.

Shrines, small models of the temple and image of Diana, Ac.19.24.

Shroud, a shelter, Eze.31.3.

Shubael, shū'ba-el [captive of God], one of the posterity of Levi, 1 Ch. 24. 20; called Shebuel, 23.16; 26.24.

Shulamite, shū'lam-ite, the feminine form of the Hebrew word rendered Solomon, a name given to the spouse, Ca.6.13.

Shunamite, shū'nam-ite, (1) A native of Shunem, Abishag so called, 1 Ki.1.2.—(2) The hostess of Elisha, 2 Ki.4.12;—her son raised to life by Elisha, 32;—brought to the king, 8.1.

Shunem, shū'nem [the two resting-places], a city of the tribe of Issachar, about 3 miles north of Jezreel, where the Philistines encamped before Saul's last battle, Jos. 19. 18; 1 Sa. 28. 4;—visited by Elisha, 2 Ki. 4. 8;—Abishag, David's last wife, belonged to, 1 Ki.1.3.

Shur, shūr [a wall], a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert, Ge.16.7; Ex.15.22; 1 Sa. 15.7; 27.8.

Shushan, shū'shan [a lily], called Susa by the Greeks, a city in the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Dizful*, Ne.1.1; Es.2.8; 3.15; 8.15; Da.8.2.

Shuthelah, shū'the-lah [noise of breaking], a son of Ephraim, 1 Ch.7.20.

Shuttle, shortness of life compared to the swiftness of its flight, Job 7.6.

Sibbecai, sib'be-kī [thicket of Jehovah], one of David's mighty men, 1 Ch.27.11.

Sibmah, sib'mah [coolness], a town occupied by the Reubenites on the east of the Dead Sea, Nu. 32. 38; Jos. 13. 19;—famous for its vines, Is. 16.8;—it was destroyed by the Assyrians and Chaldeans, Is.16.8; Je. 48. 32;—called Shebam, Nu. 32. 3;—Shibmah, 38.

Sick, to be visited, 2 Ki.8.29; Job 2.11; Mat. 25.36;—to be prayed for and anointed with oil, as the token of miraculous recovery, Ja.5.14,15.

Sickle, an instrument for cutting down corn, De. 16.9; 23.25; Je. 50.16; Joel 3.13; Mar. 4.29.

Sickness, why permitted, De.28.22; Job 2. 7, &c.; 5. 17; Ps. 94.12; Jn. 9. 3; 11.4; 1 Co. 11. 30;—threatened in punishment of sin, Le. 26. 14–16; 2 Ch. 21. 12–15;—how to behave under it, Ge.50.24; 2 Ki.20.1; Ja.5.14.

Siddim, sid'dim [open fields, plains], the broad plain in which Sodom and Gomorrah lay. It was 'full of slime pits,' Ge.14. 10.

Sidon, sī'don, the Greek form of Zidon [a fishery], a renowned city, the capital of Phœnicia, situated on the shore of the Mediterranean, about 20 miles north of Tyre, and about 20 south of Beirût; it was founded by Sidon, the eldest son of Canaan, Ge. 10. 15, 19;—judgments against, predicted, Eze. 28. 10;—frequently mentioned in the gospel history, Mat.11.21,22; 15.21; Mar. 3.8; 7.24,31; Lu.4.26; 6.17; 10. 13, 14;—Paul, in his voyage to Rome, touched at, and found Christians there, Ac. 27.3. It is now called *Saida*, a poor town, having a population of about 7000 Moslems and 500 Jews.

Sign, a mark, token, or proof, Ex.3.12; 31. 13; Ro. 4. 11;—a miracle, Ex. 4. 8, 9, 17, 28; Jn.2.18; 20.30.

Signet, a seal, often set on a ring, Ge.38. 18; Ex.28.11,21,36; Da.6.17; Hag.2.23.

Signification, a meaning, 1 Co.14.10.

Signify, to mean, or declare, Ac.21.26; 23. 15; 1 Pe.1.11.

Signs, requested and given, Ge.9.13; 15.8; 24.14; Ex.4.1; Jos.2.12; Ju.6.36; 1 Sa.10.2; 14.8; 1 Ki.13.3; 2 Ki.20.8; Is.7.14; Mat.12. 38; 16.1; Mar.8.11; Lu.11.16; Jn.2.18; 6.30.

Sihon, sī'hon [sweeping away], the king of the Amorites, conquered, Nu.21.21, &c.; De.2.26.

Sihor, sī'hor [black], a name for the river Nile, so called from the black deposit of mud it leaves after the inundation, Is.23.3: Je.2.18; Jos.13.3; 1 Ch.13.5.

Silas, sī'las (contracted for Silvanus, 2 Co 1.19), one of the most active primitive preachers, exhorts the Christians at Antioch, Ac. 15. 23;—accompanies Paul in his progress, 40;—imprisoned with him at Philippi, 16.19.

Silence, or refraining from speaking, sometimes commendable, Ps.39.2; Pr.11.12; 17. 28; 26.4; Mi.7.5; 1 Ti.2.11; Ja.1.19;—*figuratively*, utter destruction, Is.15.1;—death and the grave, Ps.94.17; 115.17.

Silk is not mentioned in the Bible except in Eze. 16. 10, 13;—it probably means *finest linen*, for silk was not then known.

Silly, weak, harmless, Job 5.2; Ho. 7.11; 2 Ti.3.6.

Siloam, si-lō'am [sent, sending], (1) A fountain of water rising in the southern part of the Tyropœan valley between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah, called a 'pool,' Ne. 3. 15 (SILOAH); Jn. 9. 7–11;—spoken of as running 'waters,' Is. 8. 6. There were probably two pools, the *upper*, Is.7.3 (called also the *king's pool*, Ne.2 14), and the *lower pool*, Is.22.9.—(2) A tower or high wall near the 'pool,' Lu.8.4

Silvanus, sil-vā'nus, a faithful preacher with Paul, 2 Co 1.19. 1 Th 1.1; 2 Th 1.1; 1 Pe 5.12. *See* SILAS

Silver not mentioned before the flood, but used in traffic in the time of Abraham, Ge. 23.15,16; so abundant in the days of Solomon, that it was little valued, 1 Ki.10.21; thirty pieces of, promised to Judas, Mat. 26.15; 27.3-6,9;—were probably *shekels*, comp. Ex.21.32.

Silverlings, pieces of silver, shekels, Is. 7.23.

Silversmith, one who works in silver, Ac. 19.24.

Simeon, sim'e-on [hearing], 1 The second son of Jacob, Ge.29.33;—he and Levi murder the Shechemites, Ge. 34.25;—detained in Egypt, 42.24;—his inheritance, Jos.19.1; his descendants, 1 Ch 4.24;—his tribe conquers Gedor and the Amalekites, 39;—on the journey through the wilderness the tribe of, marched and encamped under the standard of Reuben, Nu.2.12; 10.18.—2 A pious old man at Jerusalem who earnestly waited for the coming of Messiah, Lu 2.25;—it was revealed to him that he should see Christ, 26;—took Christ in his arms and blessed God, 28;—foretold Mary how she should be tried by witnessing the death of Jesus, 34, 35.—3 An eminent teacher of the church, called *Niger*, or the Black, from his swarthy complexion, Ac. 13.1.

Similitude, a likeness or resemblance, 2 Ch 4.3,—none of God seen, and none to be made, De 4.12,15,16;—a comparison or simile in speech, Ho.12.10.

Simon, si'mon [that hears], 1 The son of Mary and Cleophas, and the brother or cousin-german of Jesus, Mat.13.55; Mar. 6.4.—2 *The Canaanite*, Mat.10.4. This name is not to be interpreted as denoting his nationality, but is an Aramaic word meaning *zeal*, and therefore is of the same signification as *Zelotes*, Mar.3.18; Lu.6.15; Ac.1.13.—3 *Surnamed Peter*, the apostle, Mat 10.2. *See* PETER.—4 *The Pharisee*, Lu. 7. 36, &c.—5 *The leper*, entertains Jesus at Bethany, Mat. 26.7; Mar. 14.3.—(6) *The father of Judas Iscariot*, Jn.6.71; 12.4.—(7) *The Cyrenian*, carries the cross of Jesus, Mat.27.32; Mar.15.21; Lu.23.26. (8) *The tanner*, with whom Peter lodged at Joppa, Ac.9.43; 10.6,17,32.—(9) *Magus*, at Samaria professes to believe the gospel, Ac. 8.9,13;—desires to purchase the gift of the Holy Spirit, 18.

Simony, the crime of buying or selling church preferment; or of presenting any one to an ecclesiastical benefice for money, gift, or reward: so called from its resemblance to the sin of Simon Magus, Ac. 8.18.

Simplicity, signifying meekness and innocence, Ps.19.7; 116.6; Pr.9.4;—ignorance and inexperience, Pr.1.22; 7.7; Ro.16.18;—folly and wickedness, Pr.1.32.

Sin, moral offence against God, wherein it consists, Jn.15.22; Ro.3.20; 4.15; 1 Co.15.56; Ja 1.15; 1 Jn.3.4; 5.17;—incident to all men, 1 Ki.8.46; Job 15.14; 25.4; Ps.130.3; Pr.20.9; 24.16, Ec.7.20; Ja.3.2; 1 Jn.1.8;—comes from the heart, Mat. 15.19; Ja.1.14;—how it should be dealt with: *confessed*, Le.5.5; Ju.10.10; Job 33.27; Pr.28.13; Ps. 51.4;—*hated*, Ps. 97.10; 119.163; Pr. 8.13; Am. 5.15; Ro. 12.9;—*mourned*, Ps. 38.18; Je. 3.21; 2 Co. 7.9,10;—*guarded against*, Ps.4.4; 39.1; 1 Co.10.12; He. 12.1;—*mortified*, Ro.8.13; Col.3.5.

——, *presumptuous*, the danger of, Nu.15.30; Ps.19.13; 59.5; Lu.12.47;Ro.1.32; He. 10.26.

—— *against the Holy Ghost*, or the malicious ascription of Christ's miracles, by those who saw them, to Satanic agency, unpardonable, Mat. 12.31; Mar. 3.28; Lu. 12.10.

——, meaning *sin-offering*, Ho.4.8; 2 Co.5.21; He.9.26,28; 13.11.

Sin [mire, clay], called 'the strength of Egypt,' 1 A city in the land of Egypt, the Pelusium [marsh town] of the Greeks, now called Damietta, Eze.30.15.—2 *The wilderness of*, into which the Hebrews entered as soon as they passed the Red Sea. Here the manna was first gathered, Ex.16.1; 17.1. It is now called *el-Kaa*.

Sinai, sin'i [bush of the Lord], a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula of Sinai is about 11,500 square miles. It lies between the Gulf of Suez on the west and the Gulf of Akabah *Sinus Aelaniticus* on the east. 'It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel, and boulders; of gaunt mountain gorges and arid valleys and plateaus.' The Israelites come thither, Ex. 19. 1;—the ten commandments delivered from it, 20. 1, &c.; De.5.4, &c.;—represents the law, Ga.4.24;—the terrors of it not affecting Christians, He. 12. 18, &c. Horeb was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the peak of Sufsâfeh, which rises abruptly from the plain of Râhah, answers most fully to the descriptions of Moses, and is in all probability the true 'Mount of the Law.' In the library of the famous 'convent of Mount Sinai,' Tischendorf found 4th Feb. 1859 the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered. According to him it was written in the fourth century by four different but contemporary scribes.

Sincere, pure and unmixed with error, 1 Pe.2.2;—single, candid, and upright, Phi 1.10.

Sincerity, singleness of heart, opposed to dissimulation or hypocrisy, required; Jos. 24.14; 1 Sa.12.24; 16.7; 1 Ch.28.9; 29.17; Ps.32.2; 73.1; Mat.5.8; Ro.12.9; Phi.1.10; Col.3.22.

Sinews, tendons, muscles, or nerves, Ge. 32.32; Job 10.11; 30.17; Eze.37.6.

Singers appointed by David, 1 Ch.25.1.

Singing in divine worship, 1 Ch.6.32; 13.8; Ne. 12.28; Mat. 26. 30; Ac. 16.25;—recommended, Ps.95.1; 96.1; xcviii.; 100.1; 1 Co. 14.15,&c.; Ep.5.19; Col.3.16; Ja.5.13. *See* PRAISE.

Sinim, sī'nim, Is. 49. 12, a distant eastern land, probably China.

Sin-offering, rules relating to, Le. 5.1, &c.; 6.24;—for wilful offences, 6.1, &c.

Sion, sī'on [lofty], one of the names of Mount Hermon, De. 4. 48;—it was called *Sirion* by the Sidonians, and *Shenir* by the Amorites, 3.9. *See* ZION.

Siphmoth, sif'moth [fruitful place], a city of Judah to which David sent his costly spoils, 1 Sa.30.28.

Sirion, sir'yon [breast-plate], the Sidonian name of Mount Hermon, De.3.9; Ps.29.6.

Sisera, sis'e-ra [battle array], the general of the army of Jabin, king of Hazor, Ju. 4.2;—killed by Jael, 18, &c.

Sister, a term used by the Hebrews to all near female relations, Ge. 12. 13; 20. 12; Mat.12.50; 13.56.

Sith, an obsolete word, meaning since or because, Je.15.7; 23.38; Eze.35.6.

Situation, a position, a place, 2 Ki. 2. 19; Ps.48.2.

Sivan, si'van, the third month of the Jewish sacred year, and the ninth of their civil, from the new moon in June to the new moon in July, Es.8.9.

Skilful, knowing, 1 Ch.5.18; 15.22; Da.1.4; Am.5.16.

Skipped, passed with a leap, Ps.114.4; Je. 48.27.

Skirt, a part of the garment below the waist, De.22.30; Ru.3.9.

Slack, or inactive, God is not, concerning his promise, 2 Pe.3.9.

Slander, false or invective reproach; censured, Ex. 23.1; De. 22. 13; Ps.15. 3; 50.19, 20; 64.3; 101.5; Pr.10.18; Ro.1.30; 2 Co.12. 20; Tit. 3. 2; Ja. 4. 11;—includes bearing false witness, Ex.20.16; De.5.20; Lu.3.14;—tale-bearing, Le. 19. 16;—judging uncharitably, Ja.4.11,12;—a characteristic of the devil, Re.12.10.

Slaughter, in battle of great numbers, Jos. 8.25; Ju.1.4;11.29, &c.;12.6;20.21,25,35,44; 1 Sa. 4. 10; 2 Sa.8.5; 10.18; 1 Ki.20.29,30; 2 Ki.14.7; 1 Ch.18.12; 2 Ch.13.17; 25.11; 28. 6; Es.9.16.

Slave, a female captive; how to be treated, De.21.10;—a runaway not to be delivered, 23.15. *See* SERVANTS.

Sleep, sweet to a labouring man, but oft withheld from the rich, Ec.5.12;—not to be indulged in too much, Pr.6.4,9; 20.13; 23. 21; 24.33;—spiritual indolence and security, Ep.5.14;—death, or the rest of the body, 1 Th.4.14.

Slime, or BITUMEN, a kind of clayey pitch, used in building Babel, Ge.11.3;—the vale of Siddim abounded with, 14. 10;—the ark in which Moses was put was daubed with, Ex.2.3.

Sling, an instrument formed of cords for throwing stones with the hand to a great distance, and with great force, Ju.20.16; 1 Sa.17.40,50; 2 Ki.3.25; 2 Ch.26.14.

Slippery, unstable, ready to fall, Ps. 35. 6; 73.18; Je.23.12.

Slothfulness, laziness or indolence, censured, Pr. 12. 24, 27; 15. 19; 18. 9; 19. 15, 24; 21. 25; 22. 13; 24. 30; Ec. 10. 18; Ro. 12. 11; He.6.12.

Sluggard, a lazy and idle person, reproved and instructed, Pr.6.6,9,10; 10.26; 13.4; 20. 4; 26.16.

Sluices, dams for catching fish, Is.19.10.

Slumber, light and imperfect sleep, Ps.121. 3, 4; 132. 4; Pr. 6 4;—spiritual negligence and insensibility, Ro.11.8.

Smart, to suffer pain and loss, Pr.11.15.

Smith, a worker in metal, iron, copper, silver, gold, &c.; 1 Sa. 13. 19; 2 Ki. 24.14; Is. 44.12; 54.16; Ac.19.24; 2 Ti.4.14.

Smoke, of Sodom, Ge. 19. 28;—on Mount Sinai, Ex. 19. 18;—anger of God, or his judgments compared to, Ps.18.8; Is.14.31; Joel 2.30.

Smyrna, smir'nah [myrrh], a city of Ionia in Asia Minor, on the east shore of the Archipelago, or Egean Sea, and about 50 miles north of Ephesus;—Christ's message to the church there, Re. 2. 8. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

Snare, TRAP, or GIN, a device for catching fowls, beasts, &c., Ps.91.3; 124.7; Pr.7.23; Am. 3. 5;—whatever catches or entangles one to his hurt, Ex.23.33; 34.12; Lu.21.35; 1 Co.7.35; 1 Ti.3.7; 6.9.

Snatch, to seize hastily, Is.9.20.

Snorting, blowing through the nose, as a high-mettled horse, Je.8.16.

Snow, vapours frozen in the air, 2 Sa.23.20; Job 9. 30; 37. 6; Ps. 147. 16; 148. 8;—things compared to the whiteness of, Ex.4.6; Nu. 12. 10; Ps. 51. 7; Is. 1. 18; La. 4. 7; Da. 7. 9; Mat.28.3; Mar.9.3; Re.1.14.

Snuffers, an instrument for snuffing lamps, Ex.37.23; 2 Ki.12.13.

So, a king of Egypt, of Ethiopian descent, reigned about 728 B.C.;—joins Hoshea against the Assyrians, 2 Ki.17.4.

Soap, used for washing, Je.2.22; Mal.3.2.

Sobriety, or a decent Christian conduct, commended, 1 Th.5.6,8; Tit. 2. 2,4,6; 1 Pe. 1.13; 4.7; 5.8.

Socho, sō'ko [branches], one of the posterity of Judah, 1 Ch.4.18;—also a city of Judah, Jos.15.48. *See* SHOCOH.

Socket, a kind of base or foot with a cavity in it, in which the end of a pillar rested, Ex.26.19,25,37; 27.10,12, &c.

Sodden, seethed, or prepared for food in warm or boiling water, Ge.25.29; Ex.12.9; Le.6.28; 1 Sa.2.15; La.4.10.

Soder, or SOLDER, to cement or join pieces of metal, Is.41.7.

Sodom, sod'om [burning], a city in the 'plain of Jordan,' near by, or on the ground now covered with, the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants it was consumed with fire from heaven, and swallowed up by an earthquake, Ge.13.10,13; 14. 11, 12, 17; 18. 20–25; 19. 1–29; De.29.23; Is.1.9; Je.23.14; Mat. 10. 15; Lu.17. 29; 2 Pe. 2. 6; Jude 7;—used *metaphorically*, Re. 11. 8. *Sodoma*, the Greek form, Ro.9.29.

Sodomites, persons who practised the sin of Sodom in the time of Rehoboam, 1 Ki. 14.24;—banished by Jehoshaphat, 22.46.

Sodomy, the sin of Sodom, forbidden, and laws to punish it, Le.18.22; 20.13; De.23. 17; Ro.1.27; 1 Co.6.9; 1 Ti.1.10.

Sojourn, to dwell in a foreign country without any fixed abode or possession, Ge. 12. 10; 19. 9; 26. 3; Ex. 12. 48; Le.17.8, &c.

Solace, to comfort or delight, Pr.7.18.

Soldiers, warriors engaged to preserve the peace of a country, and to fight with its enemies, 2 Ch. 25. 13; Ezr.8.22; Is.15.4;—truly pious ones, Lu. 7. 1–9; Ac. 10. 1, 2;—their duty, Lu. 3. 14;—Christian ministers so called, 2 Ti.3.3,4.

Solemn, awful, Nu.10.10; Ps.92.3; Is.1.13; La.2.22.

Solitary, remote from company, retired, gloomy, and desolate, Job 3.7; 30.3; Ps.68. 6; 107.4; Is.35.1; Mar.1.35.

Solitude, or retirement, used for devotion, Mat.6.6; 14.23; Mar.1.35; Lu.5.16; 9.28.

Solomon, sol'o-mon [peaceable], the tenth son of David; his mother was Bathsheba, who had been the wife of Uriah, 2 Sa.5.14; 12. 24;—made king, 1 Ki.1.38; 1 Ch. 23.1; 29. 29;—sacrifices at Gibeon, 2 Ch. 1. 3; 1 Ki.3.4;—chooses wisdom in preference to riches, &c., 1 Ki.3.5; 2 Ch.1. 7;—his application to wisdom, Ec. 1. 13;—judges between two harlots, 1 Ki. 3. 16;—his power and wealth, 2 Ch. 1. 13;—his gold, 9. 13; 1 Ki. 10. 23;—his targets, 2 Ch. 9. 15; his throne of ivory, 17; 1 Ki. 10. 18;—his magnificence in several respects, 23; 2 Ch. 9. 20, &c.;—his science, 1 Ki. 4. 29;—congratulated by Hiram, king of Tyre, 5 1;—his preparations for the building of the temple, 13;—applies to Hiram for assistance, 2 Ch. 2. 3;—builds the temple, 1 Ki. 6.1, &c.; 2 Ch.2.1; 3.1, &c.;—the offerings of the heads of the tribes towards it, 1 Ch. 29. 6;—his prayer at the dedication of it, 2 Ch. 6. 12; 1 Ki. 8. 22;—the sacrifices on that occasion, 2 Ch.7.4;—the glory of God fills it, 5.13;—God appears to him, and gives him a solemn warning, 7. 12; 1 Ki.6. 11;—his covenant with him, 9.1;—his other buildings, 2 Ch.8.1;—his own house, 1 Ki. 7. 1;—builds the house of Lebanon for Pharaoh's daughter, 8;—appoints the courses of the priests, 2 Ch. 8. 14;—sends ships to Ophir, 17; 9.21, &c.; 1 Ki.9.26;—receives the queen of Sheba, 2 Ch. 9. 1; 1 Ki. 10. 1;—gives some cities to Hiram, 9. 11;—his wives and concubines, 11. 1;—his idolatry, 4;—threatened for it, 9;—opposed by Hadad the Edomite, 14;—by Rezon the Syrian, 23;—and by Jeroboam, 26;—his acts and death, 41; 2 Ch. 9. 29;—a prayer for him, Ps.lxxii.;—a song for him, cxxvii. *Song of Solomon*, sets forth the union between Christ and his church under the symbol of the nuptial relation.

Solomon's Porch, Jn. 10. 23; Ac.3. 11; the range of cloisters on the east side of the outer court of the temple.

Son, a disobedient one to be stoned, De. 21. 18;—not to be punished for the sin of his father, Eze.18.2, &c. *See* CHILDREN.

Son of God, a title given to Adam, Lu. 3. 38;—in the *plural*, to angels, Job 38. 7;—to professing believers, Ge.6.2,4;—to genuine saints, Ho. 1. 10; Jn. 1. 12; Ro.8.14,19; Phi.2.15; 1 Jn.3.1,2. *See* ADOPTION.

————, *Christ* emphatically so called, Mar. 1. 1; 3. 11; Lu. 4. 41; Jn.1.34; 3. 18; 5. 25;—in relation to his mission, 10. 36;—his incarnation, Lu. 1. 35;—his resurrection as the first-born from the dead, Ac. 13. 32, 33;—his possession, as heir of all things, He. 1.2,5;—his claim to divine honour equally with the Father, Mat.28.19; He.1.6. Only on a few occasions did Christ take to himself this title, Mat. 11. 27; Jn. 5. 25; 9. 35; 11.4.

Son of Man, a title which Daniel gives to Messiah, Da. 7. 13;—used of Christ in the N. T. about eighty times, in sixty-one of which Christ applies it to himself, expressive of his being the *promised seed*, the Messiah, and *truly* a partaker of our nature, Mat. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, &c.;—but though Christ takes this name to himself thus often in the gospel history, it is worthy of notice that none of his apostles give it to him, except John, in *two instances*, Re.1.13; 14.14;—and *Stephen* the deacon *once*, Ac. 7. 56;—they speak of him by names more directly expressive of his divine dignity; such as *the Son of God*, *Jesus*, *Christ*, *Lord*, *Saviour*, *Redeemer*, &c.

————, a name of the prophet Ezekiel, used about ninety times in his book of prophecies.

Songs sung in time of feasting and rejoicing, Ge.31.27; Pr.25.20; Eze.26.13.

———, *spiritual*, recommended, Ep. 5. 19; Col. 3. 16; Ja. 5. 13;—of Moses, Ex. 15. 1, &c.; De. 32.1, &c.;—of the Israelites on finding water, Nu.21.17;—of Deborah, Ju. 5. 1, &c.;—of Hannah, 1 Sa. 2. 1, &c.;—of David, 22.1, &c.;—of Mary, Lu. 1. 46;—of Zacharias, 1.68.

Soothsayer, one who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds, or magical arts, Is. 2. 6; Da. 2. 27; 5. 7,11; Mi.5.12; Ac.16.16.

Sop, a piece of bread put into sauce or liquor, Jn.13.26,27,30.

Sorcerer, a magician, or enchanter, who pretended to perform wonders by charms, Ex.7.11; Is.57.3; Je.27.9; Da.2.2; Mal.3.5; Re.21.8; 22.15.

Sorek, sō'rek [choice vine], a valley in which Delilah lived, not far from Zorah, Samson's native place, Ju.16.4;—its choice vines, or *yellowish grapes*, Ge.49.11; Is.5. 12; Je.2.21.

Sorrow, just causes of, Ps. 119. 136, 158;

Phi. 2. 27;—good effects of, Ps. 51. 17; 126. 6; Ec. 7. 3; 2 Co. 7. 10;—bad effects of, Pr. 12. 25; 15. 13, 15; 17. 22;—not to be indulged in for the death of pious friends, 1 Th. 4. 13;—none in heaven, Is. 33. 24; Re. 7. 17.

Sorrow, *godly*, springs from views of the dishonour done to God by sin, Ps. 51. 4; 2 Co. 7. 10. *See* REPENTANCE.

Sosipater, so-sĭp'a-ter, a native of Berea, Paul's kinsman, to whom he sent his salutations, Ro. 16. 21;—thought to be the same person called *Sopater*, who accompanied Paul into Asia Minor from Greece, Ac. 20. 4.

Sosthenes, sŏs'then-es, the chief ruler of the Jewish synagogue at Corinth, when Paul was in that city on his second journey into Greece, and one of the earliest converts in that city, Ac. 18. 17;—he appears to have left that city and accompanied Paul, 1 Co. 1. 1.

Sottish, dull, stupid, and addicted to liquor, Je. 4. 22.

Soul, the spiritual, reasonable, and immortal part of man, which distinguishes him from beasts, and fits him for moral and religious duties, Ge. 2. 7; 35. 18; Le. 17. 11; De. 11. 13; 13. 3; 1 Ki. 8. 48; 17. 21; 1 Ch. 22. 19; 2 Ch. 15. 12; Ps. 19. 7; 49. 8; 57. 1; 62. 1, 5; 63. 1; Is. 55. 3; 61. 10; Je. 31. 12; La. 3. 25; Mi. 6. 7; Mat. 10. 28; 16. 26; Mar. 12. 33; 1 Th. 5. 23; He. 6. 19; 10. 39; 1 Pe. 2. 11;—exists after death in a state of happiness or misery, Ec. 3. 21; 12. 7; Mat. 10. 28; 22. 32; Lu. 16. 22; 23. 43; 2 Co. 5. 6, 8; Phi. 1. 23; Re. 6. 9; 20. 4;—used for the whole *person*, soul and body, Ge. 12. 5; 46. 15, 18, 25, 27; Ex. 12 4; Le. 4. 2; 18. 29; 22. 11; 23. 30; Nu. 9. 13; 19. 15; Pr. 11. 25; 27. 7; Ho. 9. 4; Ac. 2. 41, 43; 3. 23; 27. 37; Ro. 2. 9; 13. 1; Re. 16. 3;—human life, 1 Sa. 25. 29; Job 33. 22; Ps. 33. 19; 40. 14; 78. 50; 107. 26; Pr. 14. 25; 22. 23; Je. 51. 6; La. 1. 11; Eze. 13. 18; 1 Th. 2. 8;—affection, desire, appetite, Ge. 34. 3; 1 Sa. 18. 1; 2 Sa. 13. 39; Job 33. 20; Pr. 13. 4; 27. 7; Is. 29. 8; 66. 3; Re. 18. 14.

Sound, wholesome doctrine, 1 Ti. 1. 10.

Sovereignty of God, his supreme right to dispose of his creatures and favours, according to his pleasure, Ps. 103. 19; Pr. 19. 21; 21. 30; Is. 46. 10;—is manifested in *creation*, Re. 4. 11;—in *providence*, Da. 4. 34, 35;—and in dispensing the *blessings of his grace*, Ex. 33. 19; Ro. 8. 28–30; Ep. 1. 5, 9; 3. 11; 2 Ti. 1. 9;—is essentially different from his *justice*, though often ignorantly or designedly confounded with it;—*justice*, and not sovereignty, gives what is *merited*, as is the future punishment of the wicked, Ro. 2. 6–11; Ga. 6. 7, 8; 2 Th. 1. 8, 9;—but *sovereignty*, and not justice, gives or withholds what is *undeserved* and wholly of *grace*, Mat. 11. 25, 26; Ep. 1. 3–7.

Sow, to scatter seed in the earth for growth, Ge. 47. 23; Ex. 23. 10; Le. 19. 19; Is. 28. 24;—*figuratively*, to perform actions good or bad, Job 4. 8; Pr. 11. 18; 22. 8; Ho. 10. 12; Ga. 6. 7, 8.

Sower, one who sows, the parable of the, Mat. 13. 3.

Spain, a large country in the south-west of Europe, which anciently included Portugal, and is surrounded by the sea except on part of the north, where it is joined to France. It is 700 miles long and 500 miles broad. In the time of the apostles it belonged to Rome. Paul intended to visit it, but it is uncertain whether his purpose was ever carried into effect, Ro. 15. 24, 28.

Span, usually reckoned 9 inches, Ex. 28. 16; 39. 9;—God meteth out heaven with his, Is. 40. 12; 48. 13.

Sparingly, scantily, 2 Co. 9. 6.

Sparrow, a well-known bird, which seems to have been sold for common food among the Jews, Ps. 84. 3; Mat. 10. 29, 31; Lu. 12. 6, 7. In Ps. 102. 7 the word 'sparrow' denotes probably a species of thrush which is often seen 'alone on the house-tops warbling its sweet and plaintive strains.'

Spear, a long weapon armed with a sharp point of metal, anciently much used in war, and still the ordinary weapon of the wandering Arabs, Jos. 8. 18; 1 Sa. 17. 7; 26. 7; 2 Ch. 11. 12; Jn. 19. 34.

Special, particular, De. 7. 6; Ac. 10. 11.

Speckled, spotted with various colours, Ge. 30. 32; 31. 8; Je. 12. 9; Zec. 1. 8.

Spectacle, a public show, or gazing-stock, 1 Co. 4. 9.

Speech, the proper government of, Ps. 34. 11; Pr. 4. 24; 15. 4; 17. 20; 18. 6, 7, 21; Ec. 10. 12, 13; Mat. 12. 36; Ja. 1. 26; 3. 2; 1 Pe. 3. 10;—not to be profane, Ep. 4. 29; 5. 3; Col. 3. 8;—not hasty or passionate, Pr. 18. 13; Mat. 5. 22; Tit. 3. 2;—not trifling, Pr. 10. 10, 19; 18. 2;—should be edifying, Ep. 4. 29; Col. 4. 6; 1 Th. 5. 11;—the benefit of it when seasonable, Pr. 12. 25; 15. 23; 16. 24; 25. 11, 15.

Speedily, with haste, 1 Sa. 21. 1; Ps. 31. 2; 79. 8; Ec. 8. 11; Lu. 18. 8.

Spices, vegetables or drugs fragrant to the smell, and hot or pungent to the taste; Ishmaelites traded in, Ge. 37. 25;—Jacob sent a present of, 43. 11;—the ancients perfumed their women, beds, and clothes with, Es. 2. 12; Pr. 7. 17; Ps. 45. 8;—embalmed their dead with, 2 Ch. 16. 14; Mar. 16. 1; Lu. 23. 56; Jn. 19. 40.

Spider, a venomous, cruel, and crafty insect, Job 8. 14; Is. 59. 5; Pr. 30. 28;—in warm countries it is very large; one kind often measuring above 3 inches from the head to the extremity of the abdomen.

Spies, sent to view the land of Canaan, Nu. 13. 2; De. 1. 22;—those of them who brought an evil report punished, Nu. 14. 36;—sent by Joshua, Jos. 2. 1, &c.

Spikenard, a plant of a very fragrant smell and strong taste, Ca. 1. 12; 4. 14; Mar. 14. 5; Jn. 12. 3.

Spindle, an instrument turned with the hand, in spinning with the distaff, Pr. 31. 19.

Spirit (HOLY), the third person of the Trinity, Ro. 8. 26, 27; Ep. 4. 30; 1 Co. 2. 10. *See* GHOST.

—— IN MAN, his immortal soul, Pr. 20. 27; Lu. 23. 46; 1 Co. 5. 5; 6. 20; 7. 34; Ac. 7. 59;—the temper of his mind, Pr. 14. 29; 16. 18; Ec. 10. 4; Je. 51. 11; Hag. 1. 14; Lu. 9. 55.

Spirits, signifying *pretenders to spiritual gifts*, to be tried, Mat. 7. 15; 1 Jn. 4. 1; Re. 2. 2.

——, *familiar*, evil spirits or devils, with which some persons pretended to be familiar; and by whose assistance they professed to reveal secrets, and foretell future events;—such persons were to be put to death, Le. 20. 27;—threatenings against those who consult them, 19. 31; 20. 6; De. 18. 9–12;—put away by Saul, 1 Sa. 28. 3, 9;—by Josiah, 2 Ki. 23. 24;—were consulted by Saul, 1 Sa. 28. 7, 8; 1 Ch. 10. 13;—by Manasseh, 2 Ki. 21. 6; 2 Ch. 33. 6;—by the Egyptians, Is. 19. 3.

Spiritual Body, the body purified, refined, divested of all sensual and animal appetite, and brought into perfect harmony with the sanctified spirit, 1 Co. 15. 44.

Spiritual Gifts, or extraordinary and miraculous endowments bestowed on many during the first age of Christianity, are carefully to be distinguished from the saving operations and fruits of the Spirit;—the *former* consisted in gifts of tongues, working of miracles, &c., 1 Co. 12. 7–10; but the *latter* are love, joy, peace, &c., Ga. 5. 22, 23;—the *former* were sometimes bestowed on unbelievers, 1 Co. 13. 1, 2; but the *latter* are produced in genuine believers only, Ro. 8. 15, 16; Ga. 4. 6;—the *former* were intended to continue in the church only for a time, and then to cease, 1 Co. 13. 8; but the *latter* shall be given to the children of God in every age till the end of time, Is. 59. 20, 21; He. 8. 10, 11.

Spiritual-mindedness, consists in a mind habitually impressed with the reality and importance of spiritual things, 2 Co. 4. 18;—in having the heart and affections set on them, Col. 3. 1, 2;—in making them the theme of frequent meditation, Ro. 8. 5;—and in delighting in those exercises which are calculated to promote spiritual improvement, Ps. 84. 1, 2; 119. 97.

Spitefully, maliciously, with rancour and hatred, Mat. 22. 6; Lu. 18. 32.

Spitting upon one, an expression of the highest contempt, Nu. 12. 14; De. 25. 9; Job 30. 10; Is. 50. 6; Mat. 26. 67; 27. 30.

Spoil, plunder or booty; how much taken from the Moabites, Nu. 31. 32;—from the Hagarites, 1 Ch. 5. 21;—from the Ammonites, &c., 2 Ch. 20. 25.

——, how to be divided, Nu. 31. 27.

Spokesman, one who speaks for another, Ex. 4. 16.

Sport, diversion, Ju. 16. 25, 27; Pr. 10. 23; 26. 10.

Spouse, a husband or wife, Ca. 4. 8, 9; 5. 1; Ho. 4. 13, 14.

Spouts. *See* WATER-SPOUTS.

Sprinkling, of blood, blood and water, oil, &c., much used in ceremonial purifications, Le 14. 7, 16; 16 14; Nu. 8 7. 19. 18, 19;—the purifying operations of the blood and Spirit of Christ, Is. 52. 15; He. 9 13, 14; 12. 24; 1 Pe. 1. 2.

Spue, to vomit or cast out, Le. 18. 28; Je. 25. 27; Re. 3. 16.

Spunge, a submarine substance, produced by insects which inhabit it; and it is soft and porous, remarkable for sucking up water, Mat. 27. 48; Mar. 15. 36; Jn. 19 29.

Stability recommended, Ps. 17. 4; Pr. 24 21; Mat. 7. 21; Mar. 13 13; 1 Co. 15. 58; Ep. 4. 14; 1 Th. 5. 21; He. 10. 23; 13. 9; Ja. 1. 6.

Stachys, sta'kēs, a disciple at Rome mentioned by Paul, Ro. 16. 9.

Stacte, a valuable and fragrant gum, one of the ingredients of the sacred incense, Ex. 30. 33. The word in the original means a *drop* comp. Job 36. 7; and this gum is so called, from its flowing out freely from the tree without the necessity of perforating the bark, as in the case of the common myrrh.

Stadium, a space of 600 feet, one-eighth part of a Roman mile. It is rendered *furlong*, Lu. 24. 13; Jn. 6. 19; 11. 18; Re. 14. 20; 21. 16.

Stagger, to reel like one drunk, Job 12. 25; Ps. 107. 27; Is. 19. 14; 29. 9;—to hesitate in doubt, Ro. 4. 20.

Stalls for horses or oxen, Solomon had 40,000, 1 Ki. 4. 26; 2 Ch. 9. 25;—Hezekiah had them for all kinds of beasts, 32. 28;—Habakkuk's song though no flock be in, Hab. 3. 17.

Stammering, speaking with hesitation and stuttering, Is. 28. 11; 32. 4; 33. 19.

Stanched, stopped from running, Lu. 8. 44.

Standard, an ensign or flag, Nu. 1. 52; 2. 3, 10, 18, 25; Is. 49. 22; 59. 19.

Stare, to gaze upon one as a spectacle, Ps. 22. 17.

Stars, properly the fixed luminaries of heaven, distinct from the planets; though the Hebrews styled all the heavenly bodies *stars*, except the sun and moon *see* SUN and PLANETS; Ge. 1. 16; Ps. 8. 3; 136. 9; 148. 3; Je. 31. 35;—a remarkable one directs the wise men, Mat. 2. 2, 7, 9, 10;—*figuratively*, rulers or conquerors, Nu. 24 17; Da. 8. 10;—ministers of the gospel, Re. 1. 20;—wicked apostates, Jude 13;—Rome papal, Re. 8. 10, 11;—Christ the 'morning star,' 22. 16.

Stately, pompous, Eze. 23. 41.

Stature, height or measure, Nu. 13. 32; 1 Sa. 16. 7; 2 Sa. 21. 20; Mat. 6. 27; Ep. 4. 13.

Statute, a law, Ex. 15. 25; 29. 9; Le. 3. 17.

Statutes, used not only for laws and ordinances, but also for the whole word of God, Ps. 19. 8; 119. 12, 16, 23, 48, 54, &c.

Staves, plural of *Staff*, a word seldom now used, Ex. 25. 13; Nu. 4. 6; Mat. 10. 10; 26. 47, 55.

Steadfast, fixed or constant, Job 11. 15; Ps. 78. 8; Da. 6. 26; 1 Co. 15. 58; He. 6. 19; 1 Pe. 5. 9.

Stealing, taking away unjustly what belongs to others, forbidden, Ex. 20. 15; Le. 19. 11; Ps. 50. 18; Zec. 5. 4; Mat. 15. 19; 1 Co. 6. 10; Ep. 4. 28; 1 Pe. 4. 15.

Steel, iron combined with carbon. It is doubtful, however, if the Hebrews were acquainted with the process of making steel. The word so rendered properly means *copper*. The Chalybes, near the Euxine, far north of Palestine, mixed copper with brass, and thus formed a hard metal like our steel; alluded to, Je. 15. 12;—bows made of, 2 Sa. 22. 35; Job 20. 24; Ps. 18. 34.

Stem OF JESSE, the royal family of David his son, Is. 11. 1.

Stephanas, stĕf'a-nas [crowned], one of the first converts at Corinth, who, along with his family, was baptized by Paul, 1 Co. 1. 16;—he and others visited Paul at Ephesus, 16. 17.

Stephen, stēf'en [a crown], one of the first seven *deacons*, Ac. 6. 5;—is accused, 11;—defends himself, 7. 1, &c.;—is stoned, and commits his soul to Christ, 59;—prays for his murderers, 60. Was the 'first martyr.'

Stern, the hindmost part of a ship, Ac. 27. 29.

Steward, one who manages the affairs of a superior's family, particularly with respect to money, Ge. 15. 2; 43. 19; Lu. 8. 3;—ministers of Christ so called, 1 Co 4. 1, 2; Tit. 1. 7, 1 Pe. 4. 10.

Stiff-necked, obstinate, stubborn, Ex. 32. 9; 33. 3; De. 10. 16; Ac. 7 51.

Stocks, an instrument of punishment, a bar of wood to which prisoners were chained by the feet, Ac 16 24

Stoics, a sect of heathen philosophers, who received their name from the *Stoa*, or porch at Athens, where they were taught by Zeno born B.C. 360. They were severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the deity; and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue,' Ac. 17 18

Stomacher, a piece of dress, worn either as an upper garment, or a kind of girdle, Is. 3. 24.

Stone, Christ called the *tried*, &c., Is 28. 16;—cut out without hands, Da. 2. 34;—*a living*, 1 Pe. 2 4;—*a heart* of, meaning one which is unfeeling and obdurate, Eze 11. 19; Zec. 7. 12;—*a white one*, given as the symbol of pardon or acquittal, Re 2. 17.

Stones taken out of the river Jordan, as a memorial of the Israelites having passed through it, Jos. 4. 1, &c.;—the law written on stone, 8. 32;—heaps of, raised as a witness or memorial, Jos. 7. 26; 8 29; 2 Sa. 18. 17;—used as knives, Ex. 4. 25; Jos 5. 2.

——, *precious*, in the ephod, Ex. 28. 17, &c.;—in the foundation of the new Jerusalem, Re. 21. 19;—in the possession of the Tyrians, Eze. 28. 13.

Stoning to death, a common punishment among the Jews, Le. 20. 2, 27; 24. 14, 16, 23; Nu. 15. 35; De. 13. 10; 22. 21, 24; 1 Ki. 21. 13; Ac. 7. 58.

Stoop, to bow down, Ge. 49. 9; 1 Sa 24 8; 28. 14; Jn. 8. 6.

Store-cities, built by Solomon, in which food, clothing, armour, and other necessary things were laid up, 1 Ki. 9. 19; 2 Ch. 8. 4, 6.

Stork, a bird of passage, Je. 8 7, about the size of a crane; both white and black are found in Palestine. Its legs raise it to the height of from 3 to 4 feet, Le. 11. 19; De. 14. 18;—builds its nest in trees, Ps. 104 17.

Storms, tempests of wind or rain, or of both mixed, Ac. 27. 18, 20;—remarkable and judicial ones in the destruction of Sodom, Ge. 19. 24;—in the plagues of Egypt, Ex. 9. 23;—in the battle against the five kings, Jos. 10. 11. *See* WIND.

Story, a history or account of events, 2 Ch. 13. 22; 24. 27;—the floor of a building, where one room is above another, Ge. 6. 16; Eze. 41. 16; 42. 3; Am. 9. 6.

Straight, even, plain, right forward, Jos. 6. 5; 1 Sa. 6. 12; Ps. 5 8; Is. 40. 3; Mat. 3. 3.

Strait, narrow, difficult, 2 Ki. 6. 1; Is. 49. 20; Mat. 7. 13, 14; Lu. 13. 24.

Strangers, persons in a foreign country, Ge. 23. 4;—foreigners resident among the Jews, Ex. 20. 10; Is. 14. 1;—laws for the protection and comfort of, Ex. 22. 21; 23 9; Le. 19. 34;—promises to, De. 10. 18; Ps. 146. 9.

Strangled Animals, or those choked or killed without the blood being discharged, not to be eaten, Ac. 15. 20.

Stratagems, or imposing artifices, practised at the taking of Ai, Jos. 8. 3, &c.;—of the Gibeonites, 9. 2, &c.;—by Gideon, Ju. 7. 16;—practised against Gibeah, 20. 29;—of Michal to save David, 1 Sa. 19 13;—of David among the Philistines, 21. 12;—by Jehu to decoy the priests of Baal, 2 Ki. 10. 18.

Straw, to scatter or spread abroad, Ex. 32. 20; 2 Ch. 34. 4; Mat. 21. 8; 25. 24;—the stalk on which corn grows, Ge. 24. 25; Ex. 5. 7, 11; Is. 11. 7.

Stream, a running water, or brook, Nu. 21. 15; Job 6. 15; Lu. 6. 48;—of Egypt, Is. 27 12.

Streets, the broad ways in cities and towns between the rows of houses, Ge. 19. 2; De. 13. 16; 2 Sa. 1. 20; Mat. 6. 2, 5.

Strength and stature, remarkable instances of: in Samson, Ju. xiv., &c.;—Saul, 1 Sa 9. 2;—Ishbi-benob, 2 Sa. 21. 16;—a brother of Goliath, 19;—David's mighty men, 1 Ch. 11. 10, &c.

—— continued to old age, in Moses, De. 34. 7;—in Caleb, Jos 14. 11.

——, or ability for duty, and support under trials, promised, Job 17 9; Ps 27 14; 20. 11; 41. 3; Is 40. 29, 31; 41 10; 2 Co 12 9

Stretcheth, extendeth, Job 15. 25; Ps 31. 20; Is. 40 22; 44. 13.

Strife, contention or quarrelling, Ge 13 7; De. 1. 12; Lu. 22. 24; 1 Co 3. 3; Ga 5 20;—to be avoided, Pr 17. 1, 14. 20 3. 26 17 Ro 13; 13, Ja. 3. 16;—whence it proceeds, Pr 20 1; 22 10; 20 20; 23 29, 30. 26 21; 28 25; 1 Ti 4; 2 Ti 23; Ja 4 1;—what it may lead to, Le 24 10, 11. Ex 21 18, 22. Hab 1 3, 4 Ga 5 15, Ja. 3. 16 Examples mentioned, Ge.

13.7; 26.20; 31.30. Ex 2.13; Ju.12.2; 2 Sa. 10.41-43; Ac 15.2; 1 Co.1.11; 6.6.

Strike, to give a heavy and violent blow, De 21.4; Job 20.24; Mar.14.65;—to touch gently, 2 Ki.5.11.

Striker, or one easily excited to come to blows: a minister of Christ must not be, 1 Ti.3.3; Tit.1.7.

Striking, laws against it, Ex.21.18.

Stripes, inflicted with a scourge, not to exceed forty, De.25.1-3;—the Jews, lest they should transgress this law, inflicted only thirty-nine, 2 Co.11.24.

Stripling, a young man, 1 Sa.17.56.

Striving, or exerting with vigorous effort, required in the business of salvation, Lu. 13.24; Ro.15.30; Phi.1.27; Col.1.29; He. 12.4

Struggling, earnestly exerting, Ge.25.22.

Stubble, the short part of the straw, attached to the root, which is left on the field after the corn is reaped, Ex.5.12;—wicked men compared to, Job 21.18; Ps. 83.13; Is.40.24; Mal.4.1;—false doctrine, 1 Co 3.12

Stubborn, obstinate and incorrigible, De. 21.18; Ju.2.19; Ps.78.8; Pr.7.11.

Study, diligent application to books and learning, Ec. 12. 12;—earnestly to endeavour, Pr.15.28; 1 Th.4.11; 2 Ti.2.15.

Stuff, household furniture or property, Ge. 31.37; 45 20; Lu.17.31;—material for work, Ex.36.7,—corn or provision, 1 Sa.10.22.

Stumbling-block, anything which may cause another to stumble or fall, Is. 57.14; Eze.7.19; Ro.11.9; 14.13; 1 Co.1.23; 8.9; Re.2.14;—not to be put in the way of the blind, Le.19.14.

Stumbling-stone, Christ was to the Jews, the humbleness of his appearance being so different from their false expectations, Is. 8.14; Ro.9.32,33; 1 Pe.2.8.

Stump, the part of any solid body which remains after the rest is taken away, 1 Sa. 5.4; Da.4.15,23,26.

Subdue, to conquer or bring into subjection, Ge. 1.28; 1 Ch. 17.10; Ps. 47.3; Phi. 3.21.

Subject to, to be under, Lu.2.51; 10.17,20; Ro.8.7; 13.1,5; Ep.5.24; Tit.3.1; 1 Pe.2.18; 3.22; 5.5.

Submission TO THE WILL OF GOD, or the yielding up of ourselves wholly to his disposal; our duty, Ja. 3.18; Job 1.21; 2.10; Ps.39.9; Mat.26.42; Mar.14.36; Lu 22.42; Ac 21.14;—it includes acquiescence in his sovereign right to give or withhold his favours, Job 1.21;—an acknowledgment of his unerring wisdom, Ro. 11.33;—persuasion of his love and care, Ps.103.13; 1 Jn.4. 10;—diligent endeavour to know his will, Ro.12.2; Ep.5.10;—guarding against impatience and despondency, He. 10. 36;—fully surrendering ourselves to his disposal, 2 Sa.15.26;—for *motives* to this duty, *see* RESIGNATION.

———— to spiritual guides, 1 Co. 16. 16; He.13.7,17;—to rulers, Ro.13.1, &c.; Tit. 3.1; 1 Pe.2.13, &c.

————, in some measure, to all men, Ro.12.10; Ep.5.21; Phi.2.3; 1 Pe.5.5.

Submit, to yield to the will and authority of another, Ge.16.9; 2 Sa.22.45; Ps.66.3; 68.30; Ep.5.22.

Suborning, procuring by secret fraud or lire, Ac.6.11.

Subscribe, to write the name under, for confirmation, Is.44.5; Je.32.10,12,44.

Substance, that of which a person or thing consists, Ps.139.15,16;—a person's wealth, Ge.12.5; 13.6; De.11.6.

Subtilty, craftiness or cunning; of the serpent, Ge.3.1;—of Rebekah, 27.6;—of Laban, 29.23;—of Rachel, 31.34;—of Joseph, 44.7;—of Elymas, Ac.13.10.

Suburbs, among the Jews, included both the buildings without the walls of a city, belonging to it, and the pasture grounds, Le 25.34; Nu.35.3,7; Jos.14.4.

Subvert, to overturn, or to turn away from truth, La.3.36; Ac.15.24; 2 Ti.2.14; Tit.1. 11; 3.11.

Succeed, to come into the place of another after he is dead or removed, De. 2.12,21; 12.29; 25.6.

Success, or worldly prosperity, Jos.1.8.

Succoth, suk'koth [booths], 1 A place in Egypt, where the Hebrews first encamped after their emancipation, Ex. 12. 37.—2 The name of a city or valley on the east of Jordan, and south of the Sea of Galilee, where Jacob pitched his tents, Ge. 33. 17; Ps.60.6;—it belonged to the tribe of Gad, Jos.13.27. Opposite the mouth of *Wady Jâbes*, on the west bank of the Jordan, are ruins called *Sakût*, which probably mark the site of Succoth.

Succoth-Benoth, suk'koth-bē'noth [the tabernacles of daughters], an obscene deity which the Babylonians set up in Samaria, 2 Ki.17.30.

Succour, to relieve in distress, 2 Sa.8.5; 18. 3; 21.17; 2 Co.6.2; He.2.18.

Succourer, a helper, Ro.16.2.

Suckling, an infant who sucks his mother's breasts, De.32.25; 1 Sa.15.3; 22.19; Je.44. 7;—praise to be perfected from, Ps. 8. 2; Mat.21.16.

Sudden, hasty and unexpected; the final ruin of the wicked shall be, 1 Th.5.3.

Sue, to prosecute by law, Mat.5.40.

Sufferings, or afflictions, how to be borne, 2 Co. 1.4; 4.8,16; Ja. 1.12; 1 Pe. 2.19; 3.14; 4.12, &c. *See* AFFLICTION.

———— OF CHRIST, for our redemption, included the persecutions of his infancy, Mat.2.13-15;—the poverty of his life, 8.20; —the reproach of his character, 11.19;—the pains of his body, 26.67; 27.27-35;—the desertion of his friends, 26.56;—the assaults of devils, Jn.14.30; Col.2.15;—the weight of his people's sins, Is.53.6; 1 Pe.2. 24;—his agony of soul, and the hidings of his Father's face, Lu.22.44; Mat.27.46. *See* DEATH OF CHRIST.

Suffice, to be enough or sufficient, Nu.11. 22; De. 3.26; 1 Ki.20.10; Ru. 2.14,18; 1 Pe. 4.3.

Sufficiency, or competency, what is deemed such, Ge.28.20; Pr.30.8; 1 Ti.6.8.

Suit, a set of clothes, Ju.17.10; Is.3.22;—a petition, Job 11. 19;—a controversy to be decided, 2 Sa.15.4.

Sukkiims, suk'ki-ims [dwellers in tents], one of the three great nations of which the army of Shishak was composed, 2 Ch.12.3.

Summer, that season of the year in which the days are longest and warmest; and during which, in Canaan, the days are intensely hot, and even the nights so warm that the inhabitants often slept on the house-tops in the open air, Ge.8.22; Ps.32. 4; 74.17; Pr.6.8; 10.5;—-fruits, a prophetical emblem, Am.8.1.

Sumptuously, expensively and with delicacy and splendour, Lu.16.9.

Sun, the great source of light and heat. Its diameter is about 883,000 miles. Its distance from our earth is 92 millions of miles; so that light, which flies at the swiftness of 2000 miles in a second, requires 8 minutes to reach our earth. Spots often appear in the sun, sometimes so large as to be visible to the naked eye; and their motions prove that it revolves on its own axis, in the course of about twenty-five days;—it and the moon created, Ge.1.14;—described, Ps. 19.5;—not to be worshipped, De.4.19; 17.3; Job 31.26; Eze. 8.16, 18;—stood still, Jos. 10.12;—went back, 2 Ki. 20.9;—darkened, Lu.23.44;—outshone by a greater brightness, Ac.26.13;—*figuratively*, the civil and ecclesiastical state of the Jews, Joel 2.31. *See* PLANETS and STARS.

Sundry, several, various, He.1.1.

Superfluity of Naughtiness, overflowing of malignant passions, Ja.1.21.

Superfluous, unnecessary, or more than enough, Le.21.18; 22.23; 2 Co.9.1.

Superscription, a writing placed above, or on the outside; as the motto above the head on a coin, Mat.22.20; Mar.12.16; Lu. 20.24;—or the crime for which anyone was crucified, which was written on a label, and placed above his head, on the cross, Mar.15.26; Lu.23.38.

Superstition, usually means the practice of religious rites not required, or abstaining from what is not forbidden; censured, Ec.7.16; 11.4; Je.10.2; Mar.7.3; Ga.4.10;—but in the New Testament it has a milder sense, and denotes simply *religion*, Ac. 25.19;—and *superstitious* means *religious*, 17.22.

Superstitious, or weak-minded and partially informed persons, to be treated gently, Ro.14.1; 15.1; 1 Co.9.20-22.

Supper, the last meal of the day, and commonly the principal one among the Jews as well as the Romans, Mar.6.21; Lu.14.12, 16; Jn.12.2;—the *Lord's Supper*, so called because instituted immediately after Christ and his apostles had eaten the paschal supper, Jn.13.2; 1 Co.11.20;—*of the great God*, the destruction of the enemies of the church, Re.19.17;—*marriage supper of the Lamb*, the happiness of the church during the millennium, 9.

Supplant, to trip up the heels of another, or to get into his place by stratagem, Ge. 27.36; Je.9.4.

Suppliants, humble petitioners, Zep.3.10.

Supplication, a petition or prayer humbly presented, 1 Sa.13.12; 1 Ki.8.28,30,33, &c.; Ac. 1.14; Ep. 6.18; Phi. 4.6; 1 Ti.2.1; 5.5; He.5.7.

Supply, to furnish what is wanting, 1 Co. 16.17; 2 Co.11.9; Phi.2.30; 4.19.

Support, to uphold or assist, Ac. 20. 35; 1 Th.5.14.

Suppose, to imagine or take for granted, without examination or proof, 2 Sa. 13. 32; Lu.12.51; 13.2; Ac.2.15.

Supreme, the chief or highest, 1 Pe.2.13.

Sur [a turning, yielding], the name of one of the gates of Solomon's temple, 2 Ki. 11. 6;—called 'gate of the foundation,' 2 Ch. 23.5.

Surety, one who is bail or security for another, Ge. 43.9; 44.32; Ps.119.122;—Jesus was, of the new covenant, He.7.22.

Suretyship, the office of a surety; the danger of it, Pr.6.1; 11.15; 17.18; 20.16; 27.13.

Surfeiting, eating to excess, Lu.21.34.

Surmisings, suspicions of something bad, 1 Ti.6.4.

Surname, the after name, or name which a person commonly takes from his family, Mat.10.3; Mar.3.16; Lu.22.3; Ac.1.23; 12. 12.

Surprise, to take unawares, Is.33.14; Je. 48.41; 51.41.

Susannah, su-săn'nah, a pious woman who ministered to Christ, Lu.8.3.

Susi, sū'si [a horseman], the father of Gaddi, one of the twelve spies, Nu.13.11.

Sustain, to uphold, or to supply with provision, Ge.27.37; 1 Ki.17.9; Ne 9.21; Ps.55. 22; Pr.18.14.

Sustenance, support or provision, Ju.6.4; 2 Sa.19.32; Ac.7.11.

Swaddle, to put on the dress of new-born infants, La.2.22; Eze.16.4; Lu.2.7.

Swallow, a well known bird of passage; knows its time of migration, Je. 8. 7;—its twittering alluded to, Is.38.14.

Swan, a large water-bird, frequents lakes and rivers; was unclean according to the law, Le.11.18; De.14.16.

Swarm, a great number of flies, one of the plagues of Egypt, Ex.8.21;—of bees in the carcass of a lion, Ju.14.8.

Swearing Rashly and Unlawfully, censured and forbidden, Le.19.12; Mat.5.34; Ja. 5. 12;—hateful to God, Zec. 8. 17;—saints abstain from, Jos. 9. 20; Ps. 15. 4;—punishment for, Ps.59.12,13; 109.17,18.

Swearing Lawfully, before a court of justice, ought always to be with solemn awe of the name of God, by which we swear, De.6.13;—in truth, judgment, and righteousness, Je.4.2;—and that some important end may be served, He.6.16. *See* OATHS.

Sweat, man to earn his subsistence by, Ge. 3.9;—Christ's, as of blood, Lu.22.44.

Sweep with the besom of destruction, with hail, &c., completely to ruin, Pr. 28. 3; Is. 14.23; 28.17.

Swerve, to wander, to deviate, 1 Ti.1.6.

Swine, a well known animal, the use of which was forbidden to the Hebrews, Le. 11.7; De.14.8;—devils permitted by Christ to possess a herd of them, and to destroy them, Mat. 8.30; Mar. 5.11; Lu.8.32;—to 'cast pearls before swine,' Mat.7.6.

Swoon, to faint, La.2.11.

Sword, a well known instrument of war, Ge.34.25; Ju.8.10;—the symbol of war and judgment, Le. 26. 25, 33; Je. 42. 16;—the word of God, Ep.6.17; He.4.12.

Sycamine, a tree common in Syria and Egypt, the black mulberry, Lu.17.6.

Sycamore, the *fig mulberry*, Ps.78.47; Is. 9.10. Its fruit resembled the fig, but was woody and indigestible. It is lofty and shady, Lu. 19.4;—its wood of little value, 1 Ki.10.27; 2 Ch.1.15;—to be distinguished from the English sycamore, which is a species of maple.

Sychar, sī'kar [falsehood], Jn. 4. 5. The Shechem of the O. T.

Syene, sī-ē'ne [opening or key], an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about 500 miles south of Alexandria, Eze.29.10. The modern city of *Aswan* stands near its ruins.

Sympathy, or fellow-feeling and compassion, recommended, Ec.7.2,4; Ro.12.15; 1 Co.12.26; Ga.6.2; He.13.3; 1 Pe.3.8.

Synagogues, places in which the Jews assembled for religious worship; namely, for prayer, reading the Scriptures, and for teaching and exhortation. They were built in every place where a sufficient number of persons could be found to form a congregation; and, to preserve order in them, every one of them had its stated governors and presidents, Ps.74.8; Mat.4. 23; 6.2,5; 10.17; 12.9; 13.54; 23.6, &c.

Syntyche, sin'tī-ke, a woman of note mentioned by Paul, Phi.4.2.

Syracuse, sir'a-kuse, a noted city on the south-east coast of the island of Sicily; here Paul tarried three days, Ac. 28. 12. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

Syria, sir'ī-a, an ancient kingdom, situated on the north frontiers of Canaan; and of which Damascus, for a long time, and afterwards Antioch, was the capital. It was known to the Hebrews under the name of *Aram*;—conquered by David, 2 Sa.8.3,6; 10.6,16;—its king distresses Ahaz, 2 Ch.28.5;—Christ's fame spread through, Mat.4.24;—letters sent to the brethren in, Ac.15.23;—Paul went through, 41; 18.18; 21. 3; Ga. 1. 21;—prophecies regarding it which have been fulfilled, Is.7.8-16; 8.4-7; 17.1-3; Je. 49. 23-27; Am.1.3-5; Zec.9.1. The Euphrates, Orontes, Barrady, &c., rendered it a delightful country.

Syro-Phenician, sī-ro-fī-nish'ī-an. The Phœnicians of Syria are distinguished from those of Africa, the Carthaginians. The woman commended for her faith is called in Mar.7.26 a Syro-Phenician, and in Mat. 15.22 a Canaanitish woman.

T.

Taanach, tā-a'nak [sandy soil], a royal city of the Canaanites, Jos. 17. 11; 21. 25;—Barak's victory gained near, Ju.5.19;—it was situated on the south-west border of the plain of Jezreel (=Esdraelon), 4 miles south of Megiddo, Ju.1.27; 5.19.

Taanath-Shiloh, tā-a'nath-shī'loh [approach to Shiloh], a place mentioned in Jos.16.6; probably identical with Shiloh.

Tabeal, ta-bē'al [God is good], a person mentioned by Isaiah, Is.7.6.

Taberah, ta-bē'rah [a burning], an encampment of the Israelites in the wilderness, where judgment by 'the fire of the Lord' was inflicted on the Israelites for their murmuring, Nu.11.3; De.9.22.

Tabering, beating the breast, as one does a drum, Na.2.7.

Tabernacle, a movable tent or lodging, formed of poles covered with cloth or skins, Nu.24.5; Job 11.14; 12.6; Mat.17.4;—*figuratively*, the *body* in which the soul lodges, as in a tabernacle, 2 Co.5.1,4; 2 Pe.1.13, 14.

————, that beautiful and costly tent erected for the worship of God, while Israel were in the wilderness; ordered to be built, Ex.25.2;—its curtains, 26.1;—its boards, 15; 36.20;—its vail, 26.31; 36.35;—its door, 26. 36; 36. 37;—its courts, 27. 9; 38.9;—free gifts for, 35.5, &c.;—the sum offered by the heads of the tribes for, 38.21;—set up, 40.1;—the ark of the covenant put in it, 3;—anointed, 9;—a cloud covers, 34;—the offerings at its dedication, Nu. 7. 1, &c.;—of *testimony*, Ex. 38. 21;—of *witness*, Nu. 17. 7, 8, *i.e.* the law which was laid up in the tabernacle, and testified to God's holiness, &c. The tabernacle continued at Shiloh all the period of the judges; became again movable after it had lost the ark of God; under Saul was settled at Nob, 1 Sa. 21. 1-6;—found its way to Gibeon, 1 Ch.16.39;—after erection of a new tabernacle at Jerusalem, in which was the ark, 2 Sa.6.17; 1 Ch.21.9, the old tabernacle still remained at Gibeon, where Zadok the high-priest officiated, 1 Ch. 16. 39. The two tabernacles continued all the days of David, and till the temple was built, when they were either taken down, or left to natural decay.

Tabernacles FEAST OF, Le.23.33; De.16. 13;—lasted for seven days, but was followed by a day of holy convocation; during this feast the Jews dwelt in booths formed of the boughs of trees, &c.—offerings on, Nu. 29.12, &c.;—kept after the captivity, Ne.8.16;—to be observed by all nations in

future time, Zec. 14. 16:—called the 'feast of ingathering,' Ex.23.16: 34.22.

Tabitha, tab'i-tha [gazelle], the Aramean name of a female disciple at Joppa;—called Dorcas in Greek, Ac.9.36,42.

Tables, for meals, the posture of the ancients at, was not that of sitting, as with us, but of *reclining*, by resting on the left elbow on a couch, Lu. 7. 36, 38; Jn. 13. 12, 13.

——— **of Show-bread**, a part of the furniture of the tabernacle, on which the showbread was placed, Ex.25.23. *See* SHOW-BREAD.

——— **of Stone**, containing the ten commandments, Ex. 31. 18; De. 10. 1;—broken, Ex.32.19;—renewed, 34.1.

Tablets, valuable ornaments, or boxes for perfume, or tippets, Ex. 35. 22; Nu. 31. 50; Is.3.20.

Tabor, tā'bor [mound, quarry], (1) A celebrated mountain in Palestine, on the confines of Zebulun and Issachar, and 6 miles east of Nazareth. It rises on the northern side of the plain of Esdraelon, and has a graceful rounded summit. Its height above the sea is 1865 feet. Here Barak assembled his army, and defeated Jabin, Ju.4.6,14,15;—supposed, but probably on insufficient grounds, to be that on which Christ was transfigured, and which is called by Peter (2 Pe.1.18) *the holy mount*, Mat. 17.1; Mar. 9.2; Lu.9.28.—(2) A city of the Levites in Zebulun, at the foot of the mountain, 1 Ch. 6. 77;—probably identical with Chisloth-Tabor.—(3) An oak or grove of oaks in Benjamin, 1 Sa.10.3.

Tabret, a kind of small drum usually beat on as an accompaniment to the pipe, &c., Ge.31.27; 1 Sa.10.5; 18.6; Job 17.6; Is.5.12; 24.8; 30.32.

Tabrimon, tab'rĭ-mon [pleasing to Rimmon], the father of Benhadad, king of Syria, 1 Ki.15.18.

Taches, hooks, clasps, or loops and buttons, Ex.26.6,11,33; 36.13; 39.33.

Tachmonite, tach'mo-nite, chief among the captains, 2 Sa. 23. 8:—called 'Jashobeam the Hachmonite,' 1 Ch.11.11.

Tackling, the ropes of a ship, Is.33.23; Ac. 27.19.

Tadmor, tăd'mor [palm-tree], a city once in great renown, built by Solomon, in the midst of a desert, about half-way between Damascus and the Euphrates, at the foot of a range of chalky hills, 1 Ki.9.18; 2 Ch. 8.4. It retained this name till the conquest of Alexander the Great, when it was changed to *Palmyra*. Its ruins, which have been visited by several travellers, exhibit innumerable and most magnificent specimens of architecture, covering several miles. The natives give to the place the name of *Tadmor*.

Tahapanes, ta-hăp'a-nēs, an ancient city of Lower Egypt, to which the rebellious Jews under Johanan, retired; and which Nebuchadnezzar soon after took, Je.2.16;—called Tehaphnehes, Eze.30.18;—Tahpanhes, Je. 43.7; 44.1; 46.14:—and Hanes, Is.30.4.

Tale-bearing, or officious or malignant carrying of stories from house to house, censured, Le.19.16; Pr.11.13; 17.9; 18.8; 20.19; 26.20,22; 1 Ti.5.13; 1 Pe.4.15.

Talent, a weight among the Jews equal to 3000 shekels, 93 lbs. 12 oz. avoirdupois; and consequently the value of a talent of silver, at 2*s.* 1*d.* a shekel, will be £312, 10*s.* sterling; and one of gold twelve times as much, or £3750, Ex.25.39; 38.24,27; 2 Sa. 12. 30; 1 Ki. 16. 24; 20. 39; Mat. 18. 24; 25. 15.

Talitha Cumi, tal'i-thah kū'mi, two words in the Syriac or Aramaic language then spoken in Palestine, meaning 'Damsel, arise,' Mar.5.4.

Talkers, praters, Eze.36.3; Tit.1.10.

Talmai, tăl'mī [full of furrows], (1) Son of Anak, of the race of giants, destroyed by the Israelites, Nu.13.22; Jos.15.14.—(2) King of Geshur, was the father of Maacah, whom David married, and by whom he had Absalom and Tamar, 2 Sa.3.3.

Tamar, tā'mar [a palm-tree], (1) The daughter-in-law of Judah, by whom she had Pharez and Zarah, Ge. 38. 6–30.—(2) *The daughter of David*, ravished by Amnon, 2 Sa.13.1, &c.—(3) *The daughter of Absalom*, of great beauty, 2 Sa. 14. 27.—(4) A city of Judea, about the southern point of the Dead Sea, Eze.47.19; 48.28;—thought to be the same with *Engedi*.

Tammuz, tam'muz, (1) A Syrian idol, the same with the Phœnician Adonis;—mourning for him, Eze. 8. 14.—(2) The fourth month of the Jewish sacred year, and the tenth of their civil, beginning with the new moon in July.

Tanhumeth, tăn-hū'meth [comfort], father of Seraiah, 2 Ki.25.23.

Tanner, one who prepares hides for use, Ac.9.43; 10.6,32.

Tapestry, cloth beautifully figured in the loom, or with the needle, used to cover beds, to hang rooms, &c., Pr.7.16; 31.22.

Taphath, ta'fath [ornament], the daughter of Solomon, 1 Ki.4.11.

Tappuah, tap'pu-ah [an apple], (1) A city on the frontiers of the tribe of Manasseh, though it belonged to that of Ephraim, Jos.17.8.—(2) A town in the tribe of Judah, not far from Hebron, now called *Teffûh*, Jos.15.34.

Taralah, tăr'a-lah [reeling], a city of Benjamin, Jos.18.27.

Tares, a kind of pulse or darnel, hurtful to corn;—the parable of, Mat.13.24–30.

Target, a kind of buckler, less than a shield, worn in war for defence on the left arm, 1 Sa.17.6; 1 Ki.10.16; 2 Ch.14.8.

Tarpelites, tăr'pel-ites, a people of Assyria sent to colonize Samaria, Ezr.4.9.

Tarry, to abide, or stay behind, Ge.19.2; 45.9;—God and his salvation do not, Ps. 40.17; 70.5; Is.46.13; He.10.37.

Tarshish, tăr'shish [hard], (1) The second son of Javan, and supposed to have founded Tarshish, or Tarsus, Ge.10.4; 1 Ch. 1. 7.—(2) 'An old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean, and with the seaports of Syria.' This was probably the city of Tartessus in Spain, a Phœnician colony, Ps. 72. 10; Jonah 1. 3; 4. 2;—Solomon sent fleets to, 1 Ki.10.22; 2 Ch.9.21; 20.36,37.

Tarsus, tăr'sus, the capital of Cilicia in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Ac.21. 39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

Tartak, tăr'tak [hero of darkness], an idol of the Avites, introduced by them into Samaria, 2 Ki.17.31.

Tartan, tăr'tan [commander-in-chief], an Assyrian general who stood in rank next to the king, and commanded the army in his absence, comp. Is.20.1; 2 Ki.18.17.

Task-masters, overseers who appoint to others their *task*, or the work required of them, Ex.1.11; 3.7; 5.6–14.

Tatlers, idle and foolish talkers, reproved, 1 Ti.5.15.

Tatnai, tat'nī [gift], a governor of Samaria; obstructs the rebuilding of the temple, Ezr. 5.3;—writes to Darius against the Jews, 6.

Taunt, a common byword, scoff, or reproach, Je.24.9; Eze.5.15; Hab.2.6.

Taverns (THE THREE), a place on the Appian Way about 33 Roman miles south of Rome;—some of the 'brethren' came thither from Rome to meet Paul, Ac.28.13–15.

Tax, money or goods exacted from subjects by their governors, 2 Ki.23.35; Da.11.20;—the *telos*, a tax on merchandise and travellers, Mat. 17. 25;—*phoros*, the annual tax on property, Lu.20.22; 23 2;—*kēnsos*, the poll-tax, Mat.17.25; 22.17; Mar.12.14;—and the temple-tax, the *didrachma* = ½ shekel paid by every male of twenty years old and upward, Mat. 17.24–27, comp. Ex. 30. 13,14.

Teach, how God does his people. *See* INSTRUCT.

Teacher, a tutor, master, or instructor, 1 Ch.25.8;—a minister of the gospel, Ep.4. 11; 1 Ti.2.7; 2 Ti.1.11.

Teachers, *false*, foretold, Mat. 24. 11, 24; Ac. 20. 29; 1 Ti. 4. 1; 2 Pe. 2. 1; 1 Jn. 2. 18; Jude 17:—their character described, and Christians warned against them, Mat.7.15; 24.4; Ro.16.17; 2 Co.11.13; Ga.1.7; Col.2.8, 18; 1 Ti.1.7; 4.2; 6.3; 2 Ti.3.2–5,13; Phi.3. 2; He.13.9; 2 Pe.2.1, &c.

Teaching OF THE HOLY SPIRIT, may be distinguished from all merely human instruction;—it humbles the heart, 2 Sa. 7. 18–21; Job 40.4,5; Is.6.5;—transforms the soul into the divine image, 2 Co. 3. 18;—powerfully and abidingly influences the practice, Ja. 1. 22–25;—produces a desire after a greater acquaintance with divine things, Ps. 119. 18–20;—awakens concern for the spiritual instruction of others, 34.8; Jn.4.29.

Tear in pieces, or utterly destroy, Ps.7.2; 50 22; Ho.5.14.

Tears, the couch watered with, Ps. 6. 6;—put into God's bottle, 56.8;—they who sow in, shall reap in joy, 126.5;—none in heaven, Re.7.17; 21.4.

Teats, breasts or paps, Eze.23.3,21;—*figuratively*, prosperity, Is.32.12.

Tebaliah, tĕb-a-lī'ah [Jehovah is protector], one of the porters of the temple, 1 Ch.26.11.

Tebeth, tē'beth [winter, the cold month], the tenth month of the Jewish sacred year, and the fourth of their civil, commencing with the full moon in December, Es.2.16.

Tedious, wearisome, Ac.24.4.

Teil-tree, the same as the lime or *linden*. Its leaves resemble the laurel, and it has flowers like the olive, Is. 6. 13;—rendered 'elm,' Ho.4.13; 'oak,' Ge.35.21.

Tekoa, or TEKOAH, te-kō'ah [a pitching of tents], a city of the tribe of Judah about 6 miles south of Bethlehem;—a widow from, persuaded David to recall Absalom, 2 Sa. 14.2;—repaired and fortified by Rehoboam, 2 Ch.11.6;—near it Jehoshaphat's enemies massacred one another, 20.20;—Amos the prophet was a herdsman of, Am. 1. 1;—its ruins bear the name of *Tekû'a*.

Tel-abib, tel-a'bib [a heap of grain], a city of Chaldea on the river Chebar, where the Jews were kept prisoners, Eze.3.15.

Telassar, te-lăs'sar [the hill of Asshur], a city of Asia, conquered by the Assyrians, 2 Ki.19.12; Is.37.12.

Tel-harsa, tel-hăr'sah [forest-hill], a city of Chaldea, Ezr.2.59; Ne.7.61.

Tema, tē'mah [south], (1) A son of Ishmael, Ge.25.15; 1 Ch.1.30.—(2) The place where his descendants lived, called after his name, Job 6.19; Is.21.14; Je.25.23.

Teman, tē'man [on the right, the south], (1) The grandson of Esau, by his son Eliphaz, and parent of the Temanites, Ge.36. 11,15; 1 Ch.1.53.—(2) The land of Edom thus called, Je. 49. 20; Eze. 25. 13; Am. 1. 12.

Temanite, an inhabitant of Teman, as was Eliphaz, Job's friend, Job 4.1; 15.1; 42.9.

Temper, to mix properly, Ex. 29. 2; 30. 35; 1 Co.12.24; Eze.46.14.

Temperance, moderation in eating and drinking, and the restraint of our affections and passions, recommended, Pr.23.1; 1 Co.9.25; Ga.5.23; Ep. 5.18; Tit.1.8; 2.2; 2 Pe.1.6;—it is conducive to health of body, Pr.3.2,8;—advantageous to the powers of the mind, 1 Pe. 2. 11;—profitable to the worldly estate, Ps. 112. 3; Pr. 3.16;—a defence against many temptations and evils, Pr.23.29–35.

Tempest, violent wind, either with or without rain, hail, or snow, Jonah 1.4; Mat.8.24; Ac. 27. 18, 20;—*figuratively*, heavy affliction, Job 9. 17; Is. 54. 11;—terrible judgments on the wicked, Ps. 11. 6; 83.15; Is. 30.30.

Tempestuous, boisterous, Ps. 50. 3; Jonah 1.11; Ac.27.14.

Temple, that magnificent house for the worship of God, built in Jerusalem on Mount Moriah, 2 Ch. 3. 1; Ps. 132. 13, 14. The preparations for it were immense. David and his princes contributed 108,000 talents of gold and 1,017,000 talents of silver. About 184,600 men were employed seven years in building it: proposed to be built by David, 1 Ch.17.1;—his preparations for it, 22.3;—built by Solomon, 1 Ki.6.1, &c.;—the dedication of it, 8.1;—at what time from leaving Egypt, 6. 1;—repaired by Joash, 2 Ki. 12. 4;—burned by the Chaldeans B.C. 588, after it had stood for 424 years, 25.9; 2 Ch.36.19;—the foundation of a new, laid after the captivity, Ezr.3.8;—finished B.C. 515, Ezr.6.15;—the dedication and feast on the occasion, 16;—the treasure in it weighed, 8. 33;—the chambers in it cleansed, Ne. 13. 9;—the people reproved for neglecting to build it, Hag.1.2, &c.;—encouraged in building it by Zechariah, Zec. 8. 9;—its glory to exceed that of the former, Hag.2.9;—a future one described in vision to Ezekiel, Eze.xl.;—in the vision of John, Re.11.1;—the tabernacle so called, 1 Sa.1.9; Ps.27.4; 29.9. The second temple, after it had stood for about 500 years, was repaired by Herod the Great. The whole work of the repair occupied forty-six years, Jn. 2. 20. Was destroyed by the Romans A.D. 70–71, Je.26.18; Mat.24.2. Its site is occupied by a Turkish mosque.

———, *figuratively*, Christ's body, Jn.2. 19,21;—the church, Ep.2.21;—heaven, Ps. 11.4; Re.7.15.

Temporal, not eternal, 2 Co.4 18.

Tempt, to try for their *improvement*, as God does his people, Ge.22.1;—to try for their *hurt*, as Satan does mankind, 1 Ch. 21.1; 1 Th.3.5;—to try the patience of God, as men do by sinning boldly, Ex.17 2; Nu. 14.22; De.6.16; Ps.78.18; 95.9; 106 14; Is. 7.12; Mat.4.7; 1 Co.10.9.

Temptation, or TRIAL, the remarkable one of Jesus, Mat.4.1; Mar.1.13; Lu.4.1.

Temptations, whence they arise, Ja.1.13, 14; Pr.28.20; 1 Ti.6.9;—Satan the author of, 1 Ch.21.1; Mat.4.1; 1 Th.3.5;—presented by poverty or prosperity, Pr. 30. 9—saints enabled to bear, 1 Co.10.13;—to be guarded against, Mat.6.13; 26.41; Ep.6 10, &c.; 1 Pe.5.9.

Tempter, one of the names of Satan, Mat. 4.3; 1 Th.3.5.

Tender hearted, easily affected, 2 Ch.13.7; Ep.4.32.

Tenons, the ends of pieces of timber cut to be fitted into others, Ex.26.17,19; 36.22,24.

Tenor, or TENOUR, sense or purport of a speech, Ge.43.7; Ex.34.27.

Tent. *See* TABERNACLE.

Tenth-deal, a tenth part of an ephah, the same as an omer, Le.23.17.

Terah, tē'rah [turning or wandering], the father of Haran, Nahor, and Abraham, Ge. 11. 24, 26, 27;—though originally an idolater, yet, when God called his son Abraham, he accompanied him to Haran in Mesopotamia, where he died (B.C. 1921), aged 205 years, Ge.11.31,32.

Teraphim, tĕr'a-fim [maintainers, nourishers], a kind of tutelary deities, *penates*, or household gods, objects of idolatrous worship: of Laban, Ge.31.34;—of Micah, Ju. 17.5; 18.14;—used to favour the escape of David, 1 Sa.19.13.

Terraces, flat roofs, or raised ascents, balustrades, 2 Ch.9.11. *See* HOUSES.

Terrestrial, belonging to the earth, 1 Co. 15.40.

Terrible, dreadful, frightful, Ex.34.10; De. 1.19; 7.21; Job 37.22; Hab.1.7; He.12.21.

Terrify, to make afraid, Job 3.5; 9.34; 31. 34; Lu.24.37; 2 Co.10.9.

Terror, great fear, or dread, Ge. 35. 5; Ps. 91.5; Ro.13.3; 2 Co.5.11.

Tertius, ter'shĭ-us [the third], the name of the person who wrote, from Paul's dictation, the epistle to the Romans, thought to be the same as Silas, Ro.16.22.

Tertullus, ter-tul'lus, a Roman lawyer or 'orator,' employed by the Jews to conduct the prosecution of Paul before Felix, Ac. 24.1,2.

Testament, the deed or *will* of a person, by which he determines how his property shall be disposed after his death. The original word, thus rendered several times in the New Testament, occurs very frequently, and is commonly translated *covenant*, Mat. 26. 28; Mar. 14. 24; Lu.22.20; 1 Co. 11. 25; 2 Co. 3. 6–14; He. 7. 22; 9.15–20; Re.11.19. It ought to have been always thus translated (understanding by the word arrangement, economy, or order of things). Thus translated the appropriate name of the Bible is, the *Old and the New Covenants;* namely, the Mosaic and the Christian, Mat. 26. 28; Mar. 14. 24; Lu. 22. 20; 1 Co.11.25; He.7.22; 9.15–20; Re.11.10.

Testator, one who leaves a *will;* but the original term, thus rendered, ought to have been translated *victim*, or *appointed sacrifice*, He.9.16,17. *See* TESTAMENT.

Testify, to witness or certify, Nu. 35. 50; Lu.16.28; Ep.4.17; Re.22.16.

Testimony, evidence or proof, Ac. 14 3;—the ten commandments, and the book of the law, which testify of God's will and man's duty, Ex.25.16,21; 2 Ki.11.12;—the ark in which the law was deposited, Ex. 16.34; 30.6;—the whole Scriptures, Ps. 19. 7; 119.2,14,22.24,36,46,59,78,88;—the gospel of Christ, 1 Co.1.6; 2.1; 2 Ti.1.8; Re 1. 2,9.

Tetrarch, a person who has the fourth part of a province or state committed to his government, without wearing the diadem or assuming the title of king. There are three to whom this title is applied in the N. T., Herod Antipas, Mat 14.1; Lu. 3.1,10; 4.7; Ac.13.1;—Philip and Lysanias, Lu 3.1

Thaddeus, thad'eus, a surname of the apostle Jude, also called Lebbeus, Mat.10.3; Mar. 3.18; Lu.6.16.

Thankfulness, a state of being thankful, Ac.24.3.

Thank-offerings. *See* OFFERINGS.

Thanksgiving to God for his mercies to us and others, a duty, De 8 10, Ps [illegible] 14 [illegible] 30. [illegible].1, 1[illegible].14, 147 1; Is.25.1, &c Col 3

17, 1 Th. 5 18; 1 Ti. 4.4; He. 13.15; 1 Pe. 2.9, &c

Theatre, the only mention of, is in connection with the popular outbreak at Ephesus, Ac 19.29,31;—a place of amusement where public assemblies were held

Thebez, the'bez [brightness], or THEBES, a city of the tribe of Ephraim, situated near to Shechem and 13 miles south-west of Bethshan;—at the siege of which Abimelech was killed by a woman, Ju. 9. 50–54. It is represented by the modern village of *Tubâs*.

Theft, or the act of stealing, forbidden, Ex. 20.15; De. 5.19; Ep. 4.28;—laws relating to, Ex 22 1; Nu. 5.5.

Theophilus, the-off'ī-lus [lover of God], an eminent Christian to whom Luke addresses his Gospel history, and the Acts of the Apostles, Lu. 1. 3; Ac. 1. 1; styled 'most excellent,' probably as denoting official dignity, Ac. 23.26; 24.3.

Thessalonica, thes-a-lo-nī'ka, the capital city of Macedonia, situated on the Thermaic Gulf Gulf of Saloniki. It was anciently called *Therma*. Here Paul, Silas, and Timothy planted a church, Ac. 17.1–5;—to the Christians here Paul sent two epistles, 1 Th. 1. 1; 2 Th. 1. 1. Its modern name is *Saloniki*, with a population of about 70,000.

Theudas, theu'das, an impostor, who, along with 400 followers, were put to death, Ac. 5.36.

Thimnathah, thim'na-tha [a thing allotted, a possession], a city in the tribe of Dan, Jos. 19 43.

Thirst, to feel want of drink, Jn. 4.13;—ardently to desire, Ps. 42. 2; 63.1; Is. 55. 1; Mat 5.6; Jn. 7. 37.

Thistles, well-known weeds, a part of the curse, Ge. 3. 18;—parable of one, 2 Ki. 14.9; 2 Ch. 25. 18;—an emblem of wicked men, Mat 7.16; Lu. 6.43.

Thomas, tom'as [a twin], called *Didymus*, one of the twelve, Mat. 10. 3;—his observation on the sickness of Lazarus, Jn. 11. 16;—asks the way to the Father, 14. 5;—his disbelief of the resurrection of Jesus, 20. 24,25;—his subsequent confession and adoration, 28,—sees Jesus at the Sea of Galilee, 21. 2.

Thorns, a general name for many kinds of prickly shrubs, Ge 3.18; in Ps. 58.9 it denotes the *Rhamnus* or buckthorn;—used to inflict punishment, Ju. 8. 7, 16;—*figuratively*, great difficulties and impediments, Ho 2.6;—the 'thorn in the flesh,' 2 Co. 12. 7–9, was some corporeal infliction sent to keep the apostle from spiritual pride.

Thoughts, of men, known to Christ, Mat. 9 4; 12. 25; Lu. 5. 22; 6. 8; 9. 47; 11. 17;—govern the actions, and therefore to be attended to, Pr. 4.23; 23.7; Mat. 5.28, &c.; 15.18; Ac. 26.9; Ro. 2.15; 2 Co. 10.5; 1 Ti. 1. 13.

Thousands, TEN THOUSANDS, &c., are sometimes put for great numbers in general, Le. 26.8; De. 32.30; Ps. 68.17; Is. 30. 17; 60.22; 2 Pe. 3.8.

Threatenings OF MEN, or denouncements of evil against persons, Ac. 4. 17,29; 9.1;—to be forborne, Ep. 6.9; 1 Pe. 2.23.

———— OF GOD, though averted when men turn from sin, yet certainly executed against the impenitent, Is. 46.11; Je. 1. 12; 39. 16; 51. 29; La. 2. 17; Eze. 12. 25; 2 Pe. 3.4–10.

Three-Taverns, a place on the Appian Way, about 33 miles south of Rome, where some brethren from the city met Paul, Ac. 28.15.

Thresh, to beat out corn from the ear or pod, Is. 41.15;—to punish, Je. 51.33.

Threshold, an entrance or gate, Ju. 19.27; 1 Sa. 5.4; Eze. 9.3; Zep. 1.9.

Throne, that chair of state, richly adorned, and covered with a canopy, on which sovereign princes usually sit to receive the homage of their subjects, to give audience to ambassadors, and to dispense justice, 1 Ki. 2.19; 10.18,20;—heaven is God's, Ps. 11.4; Is. 66.1; Ac. 7.49;—Christ is set down in, Re. 3.21.

Throng, a crowd, Mar. 3.9; Lu. 8.45.

Throughly, exactly, fully, Ex. 21. 19; Job 6 2; Mat. 3.12; 2 Co. 11.6.

Thrust, to push, drive, Ex. 11. 1; Ju. 3. 21; Is. 13.15; He. 12.20.

Thummim. *See* URIM.

Thunder, the noise occasioned by the discharge of electricity from a cloud *positively* charged, or which has more than its natural share of it, into one which is *negatively* charged, or has less than its natural share; the flash is called *lightning*, and the report *thunder*. Remarkable, in the plagues of Egypt, Ex. 9. 23; Ps. 78.48;—at Mount Sinai, Ex. 19.16; 20.18;—at the defeat of the Philistines, 1 Sa. 7. 10;—*seven*, in the vision of John, Re. 10.3,—called the voice of the Lord, 2 Sa. 22.14; Job 37.5; Ps. 18.13; 104.7;—its awful majesty, and powerful effects, 29.3–9.

Thyatira, thi-a-tī'rah, a city of Lydia, in Asia Minor, about 27 miles north of Sardis, and 56 north-east of Smyrna;—Lydia was from, Ac. 16.14;—Christ's message to the church there, Re. 2. 18. Its modern name is *Ak-Hissar* [white castle], with a population about 15,000, between 300 and 400 of whom are nominal Christians.

Thyine-wood, the wood of an evergreen resembling the cypress, the *citrus* or citron-wood of the Romans; is aromatic, and very hard, Re. 18.12.

Tiberias, tī-bē'ri-as, (1) A city on the western shore of the Lake of Gennesareth. It was built by Herod Antipas, the murderer of John the Baptist, in honour of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh*. In 1837 it was nearly destroyed by an earthquake, 600 of the inhabitants perishing in the ruins. It contains about 2000 inhabitants, of whom a few are Christians, 800 Jews, and the rest Mahommedans. It is one of the four *holy cities* of the Jews the others being Jerusalem, Hebron, and Safed, in which prayers are offered for the world twice every day.—(2) The lake, called the 'Sea of Tiberias,' Jn. 6.1,23.

Tiberius, tī-bē'rī-us, CÆSAR, the third Roman emperor, stepson and successor of Augustus, Lu. 2. 1;—John the Baptist preaches in his reign, 3.1.

Tibhath, tib'hath [extension, level], a city of Syria, 1 Ch. 18.8. *See* BETAH.

Tibni, tib'ni [an intelligent one], son of Ginath, proposed for king in a time of civil war, 1 Ki. 16.21,22.

Tidal, tī'dal [splendour, renown], one of the allied kings whom Abraham conquered, Ge. 14.1.

Tidings, news or reports, Ex. 33.4; 1 Sa. 4. 19; 11.4;—*glad*, the gospel, Lu. 1.19; 2. 10; 8.1; Ro. 10.15.

Tiglath-Pileser, tig'lath-pi-lē'zer [mighty prince of the Tigris], king of Assyria, invades Israel, 2 Ki. 15. 29;—called Tilgath-Pilneser, 2 Ch. 28.20.

Tiles, used to cover houses, were broad stones or bricks, Eze. 4.1; Lu. 5.19.

Till, to turn over or plough the ground, Ge. 2.5; 3.23; 2 Sa. 9.10.

Tillage, the act of ploughing and manuring land, 1 Ch. 27.26; Ne. 10.37; Pr. 13.33.

Timbrel, a musical instrument resembling the modern tambourine, Ex. 15.20.

Time, to us is short, Job 14.1; Ps. 89.47; 102. 3, 11;—uncertain, Pr. 27.1; Ja. 4.14;—to be improved, Ec. 12.1; Mat. 5. 25; Lu. 19. 42; Jn. 9.4; 12.35; Ro. 13.11; 2 Co. 6. 2; Ga. 6. 9; Ep. 5. 16; Col. 4. 5;—for several purposes, Ec 3.1.

Times, *and seasons*, respecting the Messiah's kingdom, not to be curiously inquired into, Ac. 1. 7;—*of the restitution* (regulation, or consummation) *of all things*, at the end of the world, 3.21.

Timnath, tim'nath [portion assigned], a city of the tribe of Judah, called also Timnah, Jos. 15. 10, 57. In the time of King Ahaz it was occupied by the Philistines, 2 Ch. 28.18. It is represented by the modern village of *Tibneh*, about 2 miles west of Bethshemesh.—The residence of Samson's wife, Jos. 14.1.

Timnath-Serah, tim'nath-sē'rah [a portion of abundance]; called also TIMNATH-HERES [portion of the sun], a city of the Ephraimites, where Joshua was buried, Jos. 19.50; 24.30; Ju. 2.9.

Timon, tī'mon [honourable], one of the first seven deacons of the church, Ac. 6.5.

Timothy, tim'oth-y [honoured of God], a noted evangelist, whose father was a Greek and his mother Ennice a Jewess, born at Derbe or Lystra, Ac. 16.1;—circumcised, 3;—sent by Paul to Philippi, Phi. 2.19;—exhorted to diligence, 1 Ti. 4.13; 6.11; 2 Ti. 1.6;—advised to drink wine for his health, 1 Ti. 5.23;—his mother and grandmother (Lois) commended, 2 Ti. 1.5;—two epistles addressed to him by Paul, 1 Ti. 1.2; 2 Ti. 1.2.

Tin, a white metal, harder than lead, lighter than almost any other metal;—an article of Tyrian commerce, Eze. 27.12;—first mentioned, Nu. 31.22. In Zec. 4.10 the same Heb. word denotes an instrument for measuring, a *plummet*.

Tingling, feeling in the ear, a sharp pain, 1 Sa. 3.11; 2 Ki. 21.12; Is. 3.16; 1 Co. 13.1.

Tiphsah, tif'sah [a passing over], (1) A city of the tribe of Ephraim, which shut its gates against Menahem; but was taken and put to the sword, 2 Ki. 15.16.—(2) A large and opulent city on the west bank of the river Euphrates. It is identical with the Thapsacus of the Greeks and Romans, which is probably marked by the modern *Suriyeh*, 165 miles above *Deïr*. It was the frontier of Solomon's kingdom, 1 Ki. 4.24.

Tire, a dress for the head, 2 Ki. 9.30; Is. 3. 18; Eze. 24.17,23.

Tirhakah, tir-ha'kah, a king of Cush or Ethiopia, came to assist Hezekiah, but was defeated by Sennacherib, 2 Ki. 19.9.

Tirshatha, tir'sha-tha [august], an officer of state, a Persian title borne by Nehemiah and Zerubbabel, Ezr. 2.63; Ne. 7.65,70; 8.9. In Ne. 5.14,18; 12.26 the title 'governor' is a translation of the Heb. *pecha*, a word also of Persian origin represented by the modern *pasha*.

Tirzah, tir'zah [delight], (1) An ancient royal city of the Canaanites, Jos. 12.24;—the principal residence of Jeroboam, 1 Ki. 14.17;—its site was noted for its beauty, Ca. 6.4. Has been identified with *Tell-uzah*, a town 6 miles north-east of *Nablûs*.—(2) A daughter of Zelophehad, Nu. 27.1.

Tishbite, tish'bite, an inhabitant of Tishbe, a city of Naphtali, which is supposed to have been the birth-place of Elijah, 1 Ki. 17.1.

Tisri, or TIZRI, the first month of the Jewish civil year, and the seventh of their sacred, answering to our September–October. In 1 Ki. 8.2 it is called Ethanim, *i.e.* the month of streaming rivers.

Tithes, or *tenth parts* from the produce of their fields, gardens, vineyards, and herds, to be given to religious purposes;—given by Abraham to Melchizedec, Ge. 14.20;—vowed to God by Jacob, 28. 22;—the Mosaic laws concerning them, Le. 27. 32; Nu. 18.26; De. 12.6.

———— *of the third year*, De. 14.28;—to be eaten at the place of public concourse, 22;—dedication to be made at the presentation of it, 26.12.

————, were to be conscientiously paid when due, De. 14.22; Ne. 10.37; 13.10; Mal. 3.8; Mat. 23.23; Lu. 11.42;—no law respecting them in the Christian church, 1 Co. 9.14.

Title, a name, character, or inscription, 2 Ki. 23.17; Job 32.21,22; Jn. 19.19,20.

Tittle, the least part or point, Mat. 5. 18; Lu. 16.17.

Titus, tī'tus, an eminent evangelist, a Gentile by birth, and Paul's assistant, 2 Co. 8. 23;—left in Crete, Tit. 1. 5;—not circumcised, Ga. 2. 3;—exhorted to be diligent, Tit. 2. 1;—his affection for the Corinthian Christians, 2 Co. 7. 13; 8. 16;—equally disinterested with Paul, 12.18;—Paul sent an epistle to him, Tit. 1.4.

Tob [good], a small district in the south-east of Syria, to which Jephthah withdrew when expelled from Gilead, Ju. 11. 3, 5;—called Ish-Tob, 2 Sa. 10.6,8.

Tobiah, to-bī'ah [the Lord is good], a Samaritan, strenuously opposed the Jews in their attempts to rebuild the temple, Ne. 2.10; 4.7; 6.1,12,19.

Tochen, tō'ken [a measure], a place in the tribe of Simeon, 1 Ch. 4.32.

Togarmah, to-gär'mah, the third son of Gomer, and grandson of Japheth, Ge. 10.3; 1 Ch. 1.6;—his descendants traded with Tyre, Eze. 27.14.

Tohu, tō'hū [humility, modesty], an ancestor of the prophet Samuel, 1 Sa. 1.1.

Toi, tō'ī [error, erroneous way], the king of Hamath in Syria, sent his son with presents to David, 2 Sa. 8.9–11.

Toil, labour or fatigue, Ge. 5.29; 41.41.

Token, a sign or mark, or memorial, Ge. 9. 12; 17. 11; Ex. 3. 12; 12. 13; Ps. 86. 17; Mar. 14.44; 2 Th. 3.17.

Tola, tō'lah [worm], (1) The eldest son of Issachar, Ge. 46. 13; 1 Ch. 7. 1.—(2) The tenth judge of Israel, Ju. 10.1.

Tolerable, what may be borne or endured, Mat. 10.15; 11.22; Mar. 6.11; Lu. 10.12,14.

Toll, a tax paid for passage, or liberty to sell goods in a market or fair, Ezr. 4.13,20; 7.24.

Tomb, a grave, or place for depositing the dead, Job 21. 32; Mat. 8. 28; 23. 29; 27. 60; Mar. 5.2,3; 6.29.

Tongue, the importance of governing it, Ps. 39. 1; Ja. 3. 2, &c.;—*double*, censured, 1 Ti. 3.8.

Tongues, confusion of, at Babel, Ge. 11.1, &c.;—gift of, foretold, Ps. 28.11; Mar. 16. 17; —conferred, Ac. 2. 4; 10. 46; 19. 6;—not to be exercised in public worship, 1 Co. 14. 2.

Tooth *for tooth*, the law of retaliation, Ex. 21. 24;—'cleanness of teeth,' famine, Am. 4. 6;—children's 'teeth set on edge,' children suffering for the sins of their father, Eze. 18.2.

Topaz, a precious and transparent jewel, third in value to the diamond, Ex. 28.17; 39.10; Job 28.19; Eze. 28.13; Re. 21.20;—the cairngorm is a species of.

Tophel, tō'fel [plaster, mortar], a place supposed to be in the country of Moab, De. 1.1.

Tophet, tō'fet, or more correctly TOPHETH, 2 Ki. 23. 10;—a place on the south-east of Jerusalem, in the 'valley of the son of Hinnom' by 'the entry of the east gate,' Je. 7.31,32; 19.2. It became in later times the scene of sacrifices to Baal. It received its name from *toph*, a *drum*, which was beaten to drown the cries of the victims.

Torch, a kind of flambeau, Zec. 12 6; Na. 2. 3,4; Jn. 18.3.

Torment, lasting pain or anguish, Mat. 4. 24; Lu. 16. 23,28; 1 Jn. 4. 18; Re. 9. 5; 14. 11; 18.7,10.

Tormentors, agents of the Jewish court of justice, whose duty it was to administer sentences, Mat. 18.34.

Tortoise, the sea one is not mentioned in Scripture, but that which lives on land, and which is called by some the *land crocodile*, and by others the *green frog*, a species of lizard, Le. 11.29.

Toss, to agitate violently, Is. 22.18; Je 5 22.

Tossed, deeply afflicted, Ps. 109.23; Is. 54. 11;—unsettled, Ep. 4.14; Ja. 1.6.

Tottering, shaking, feeble, Ps. 62.3.

Tow, more correctly WICK, Is. 43.17.

Towel, a cloth to wipe hands, &c., Jn. 13. 4,5.

Tower, a high and strong building, or a fortress, Ge. 11. 4, 5; 2 Sa. 22. 51; Ps. 61. 3; Pr. 18. 10;—of Siloam, Lu. 13.4;—Edar, Ge. 35.21;—Penuel, Ju. 8.17;—Shechem, 9. 46;—Thebez, 50,51;—David, Ca. 4. 4;—Lebanon, 7.4;—Jezreel, 2 Ki. 9. 17;—Hananeel, Je. 31. 38;—Syene, Eze. 29. 10.

To wit, an old expression, 'that is to say,' Ge. 24.21; Ex. 2.4; 2 Co. 5.19;—'we do you to wit,' means, we give you to understand, 2 Co. 8. 1.

Trachonitis, trăk-o-nī'tis [rugged region], a small rocky district east of Jordan, of which Philip was tetrarch, Lu. 3.1. Identified with the modern *Lejah*, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob*.

Trade, or lawful business, the duty of those concerned in it, Le. 25.14; Pr. 20.14; Eze. 28.16; Ho. 12.7;—of Tyre, Eze. 27.1, &c.

Traditions, doctrines or ceremonies handed down from age to age, as the Jews pretended, from the time of Moses, to whom they were *spoken* by God, without being committed to writing, and which they called their *oral law;* the Pharisees set them before the written law, Mat. 15. 3; Mar. 7. 9;—not to be much regarded, Mat. 15. 2, &c.; Mar. 7.5, &c.; Col. 2.8; Tit. 1.14; 1 Pe. 1.18.

Traffic, merchandise, 1 Ki. 10.15; Eze. 17.4; 28.5,18.

Train, a company of attendants, 1 Ki. 10.2; Is. 6.1;—to educate, Pr. 22.6.

Traitor, one who betrays his king, master, or friend, Lu. 6.16; 2 Ti. 3.4.

Trance, or ecstacy, a state of mind in which a person is wrapped into visions of future or distant things, while the body seems insensible, Ac. 10.10; 11.5; 22.17. The word occurs also in Nu. 24. 4,16, but only as supplied by the translators.

Tranquillity, quietness, Da. 4.27.

Transfer, to apply to one what relates to another, 1 Co. 4.6.

Transfigure, to change the figure and appearance, as Christ did on the mount, Mat. 17.2; Mar. 9.2; Lu. 9.28; 2 Pe. 1.18.

Transform, to change the form, as Satan and his ministers do, by putting on a pious appearance, 2 Co. 11. 13–15;—applied to the saving change of the mind into the divine image, Ro. 12. 2.

Transgress, to go over the limits which the law prescribes, Nu. 14. 41; Ne. 1. 8; 13. 27; Mat. 15. 3; Ro. 2. 27; 1 Jn. 3. 4;—to *disobey* is to refuse to do what the law enjoins, He. 2. 2.

Transgressors, foretold that Christ should be numbered with, Is. 53. 12;—this accomplished in his crucifixion with two thieves, Mar. 15. 27, 28; Lu. 23. 32, 33.

Translate, to remove from one place or post to another, 2 Sa. 3. 10; Col. 1. 13; He. 11. 5.

Translation, or removal from earth to heaven, of Enoch, Ge. 5. 24;—of Elijah, 2 Ki. 2. 1, &c.

Transparent, what may be seen through, clear as glass, Re. 21. 21.

Travail, labour, labour in childbirth, Ge. 38. 27; Ps. 48. 6; Jn. 16. 21; Ga. 4. 19; 1 Th. 5. 3.

Travel, a journey, labour, or toil, Ex. 18. 8; Nu. 20. 14; Ac. 19. 29; 2 Co. 8. 19; 1 Th. 2. 9.

Traverse, to go hither and thither, Je. 2. 23.

Treacherous, perfidious, false, Is. 21. 2; Je. 3. 7–11; Zep. 3. 4.

Treachery, perfidy, or breach of faith, to be guarded against, Mal. 2. 16; Je. 9. 4; 12. 6; 2 Ti. 3. 3.

———— of Simeon and Levi to the Shechemites, Ge. 34. 13;—of Ziba, 2 Sa. 16. 1, &c.;—of Ishmael to Gedaliah, Je. 40. 13; 41. 5.

Treason, disloyalty, the act of betraying a sovereign; of Absalom, 2 Sa. 15. 1; 18. 9;—Sheba, 20. 1, 22;—Adonijah, 1 Ki. 1. 5; 2. 13, 23;—Baasha, 1 Ki. 15. 27; 16. 1;—at Tirzah, 16. 9, 18;—Athaliah, 2 Ki. 11. 1, 14;—Shallum, 15. 10, 14.

Treasure, a store or collection of goods, Je. 41. 8;—a store of gold, silver, &c., Ge. 43. 23; Eze. 22. 25;—in the temple, 2 Ch. 5. 1;—in what ours should consist, Mat. 6. 19; Lu. 12. 33; Col. 3. 1.

Treasury, that in which treasures are laid up, Jos. 6. 19; Je. 38. 11; Mat. 27. 6; Mar. 12. 41.

Treaties, or covenants, of Jacob and Laban, Ge. 31. 44;—of the Gibeonites with the Israelites, Jos. 9. 15, 19.

Treatise, a written tract or book, Ac. 1. 1.

Tree, *of life* in Eden, Ge. 2. 9; 3. 22;—of knowledge, 2. 17; 3. 3;—*of life* in heaven, Re. 2. 7; 22. 2, 14;—known by its fruit, or men by their actions, Mat. 12. 33; Lu. 6. 44.

Trees, *in Canaan*, when fit for use after the conquest of the country, Le. 19. 23.

————, *fruit*, not to be cut down in war, De. 20. 19;—that are to grow near the river that is to flow from the sanctuary, Eze. 47. 7.

Trench, a ditch about a camp or city, 1 Sa. 17. 20; 26. 5; 1 Ki. 18. 32; in Lu. 19. 43, means a palisade or rampart.

Trespass, an offence or sin, a departure from duty, Ge. 31. 36; 50. 17; Mat. 6. 14; Ep. 2. 1; Col. 2. 13.

Trespass-offering, rules concerning it, Le. 7. 1.

Trial, a test of virtue by suffering, 2 Co. 8. 2; He. 11. 36; 1 Pe. 1. 7; 4. 12.

Tribe, a class of people sprung from one origin, as the descendants of each of the twelve sons of Jacob, Ex. 28. 21; 39. 14.

Tribes, blessed by Jacob, Ge. 49. 1, &c.;—by Moses, De. 33. 1, &c.;—their boundaries, Jos. 13. 15; 15. 1, &c.;—the numbers and orders of them, Nu. 1. 1; 26. 1, &c.;—twelve princes of them under David, 1 Ch. 27. 16.

Tribulation, sore vexation or distress, De. 4. 30; Ju. 10. 14; 1 Sa. 26. 24;—the lot of all saints, Jn. 16. 33; Ac. 14. 22;—awful, threatened to sinners, Ro. 2. 9.

Tribute, a tax or impost, exacted from the Canaanites by Solomon, 1 Ki. 9. 21, 22; 2 Ch. 8. 8, 9;—that imposed by the Romans on the Jews was a *civil* tax, the poll-tax payable by every one whose name was in the 'census,' Mat. 17. 25; Mar. 12. 14;—the 'tribute-money,' Mat. 17. 24; Lu. 20. 22, was an *ecclesiastical* tax, 'the double drachma,' equal to two Attic drachmas, and corresponding to the Jewish 'half-shekel,' payable for the maintenance of the temple services by every male Jew from twenty years old and upwards, Ex. 30. 13, 14; 2 Ch. 24. 6, 9.

Trickle, to run down in drops, La. 3. 49.

Trim, to fit out, to adjust, or to adorn, 2 Sa. 19. 24; Je. 2. 33; Mat. 25. 7.

Trinity, or *three in unity*, a term, though not found in Scripture, yet properly enough used to signify the three persons in the one Godhead, or divine Essence, Mat. 3. 16, 17; 28. 19; 2 Co. 13. 14; 1 Jn. 5. 7;—besides these plain texts, numerous intimations of this doctrine are given in other parts of Scripture, Ge. 1. 26; 3. 22; 11. 7; Is. 48. 16; 34. 16; Zec. 13. 7; Mat. 3. 16; Lu. 1. 35; Jn. 14. 16, 17, 26; 15. 26; Ga. 4. 6; 1 Pe. 1. 2; Jude 20, 21, &c.;—and in addition to the evidence from these passages, we have the most convincing proofs of the supreme Deity both of the Son and of the Holy Spirit. *See* CHRIST and HOLY GHOST. Salvation the work of, 2 Th. 2. 13, 14; Tit. 3. 4–6; 1 Pe. 1. 2. God himself, who alone comprehends his own mode of existence, has revealed this doctrine to us; and what he says we are bound to believe. In its nature it must be incomprehensible to us, for everything respecting *an eternal and infinite God* is so; and either to reject it on this account, or to attempt to comprehend or explain it, is alike impious and absurd, Job 11. 7–9.

Triumph, to shout with joy on account of victory over an enemy, Ex. 15. 1; 2 Sa. 1. 20; Ps. 25. 2; 47. 1; 2 Co. 2. 14; Col. 2. 15.

Troas, trō'as, a maritime city of Phrygia or Mysia, on the shores of the Archipelago, a little to the south-west of the Hellespont, and about 25 miles north of Assos;—here Paul several times visited, Ac. 16. 8; 20. 5; 2 Co. 2. 12; 2 Ti. 4. 13. Near it stood ancient *Troy*. It is represented by the modern *Eski-Stamboul*.

Trogyllium, tro-jil'le-um, a town (and promontory), at the foot of Mount Mycale, on the west coast of Asia Minor, where Paul tarried one night on his way from Troas to Miletus, Ac. 20. 15.

Troop, a band of men, especially warriors or robbers, Ge. 49. 19; 1 Sa. 30. 8; 2 Sa. 2. 25; 3. 22; Ho. 7. 1.

Trophimus, trof'i-mus, a native of Ephesus, who was converted by Paul, and became his companion, Ac. 20. 4; 21. 28, 29; 2 Ti. 4. 20.

Trouble. *See* AFFLICTION.

Trow, to imagine or think, Lu. 17. 9.

Truce-breakers, violators of engagements, 2 Ti. 3. 3.

Trump, or TRUMPET, a well-known instrument used in martial music, or to convene assemblies, Nu. 10. 1–10;—sound of, at the giving of the law on Sinai, Ex. 19. 16; 20. 18;—at the resurrection, 1 Co. 15. 52; 1 Th. 4. 16.

Trumpets (FEAST OF), Le. 23. 23;—offerings on it, Nu. 29. 1.

————, *seven*, in the vision of John, Re. 8. 6.

Trust, reliance on the care of another, laws concerning it, Ex. 22. 7; Le. 6. 1.

———— *in God*, or reliance on him, a duty, Job 38. 41; Ps. 22. 4; 31. 19; 37. 3; 56. 3; 91. 2; 104. 27; 115. 9; 118. 8; 125. 1; 147. 9; Pr. 16. 20; 28. 25; 29. 25; 30. 5; Je. 17. 5, 7; 39. 18;—ought to be, not presumptuous, but the fruit of faith in Christ, Ep. 1. 12, 13;—exercised through Christ, 2 Co. 3. 4;—with the whole heart, Pr. 3. 5, 6;—without any reserve, 1 Pe. 5. 7;—continual, Is. 26. 4;—*motives* to it are, his ability to help in every case, Is. 50. 10; Je. 32. 17, 27;—his fatherly compassion, Ps. 103. 13;—his promise, 34. 22; 125. 1, 2; Pr. 28. 25; 29. 25; Na. 1. 7;—his everlasting strength, Is. 26. 4;—his loving-kindness, Ps. 36. 7;—the richness of his bounty, 1 Ti. 6. 17;—the experience of his people, Ps. 13. 5, 6; 22. 4; 28. 7;—blessings resulting from, mercy, Ps. 32. 10;—peace, Is. 26. 3;—safety from enemies, Ps. 37. 40;—prosperity, Pr. 28. 25;—rejoicing in God, Ps. 5. 11; 33. 21;—happiness, Pr. 16. 20.

————, *declarations of it*, by Hezekiah, 2 Ki. 18. 5;—by Asa, 2 Ch. 14. 11;—by Job, Job 13. 15;—by David, Ps. 3. 6; 27. 3; 57. 1; 61. 4;—by Isaiah, Is. 12. 2;—by Paul, 2 Ti. 1. 12; 4. 18.

————, *in anything besides God*, censured, Job 31. 24; Ps. 33. 16; 44. 6; 49. 6; 52. 7; 62. 10; 118. 8; 146. 3; Is. 30. 1; 31. 1; Je. 17. 5; 1 Ti. 6. 17.

Truth, or *sincerity of speech*, Ps. 15. 2; 51. 6; Pr. 3. 3; 8. 7; 12. 17, 19; 1 Co. 5. 8; Ep. 4. 25.

————, *purity of intention*, Jos. 24. 14; 1 Sa. 12. 24; Ps. 15. 2.

————, *Christian faith*, Jn. 1. 17; Ga. 3. 1; Ja. 5. 19; 1 Jn. 2. 21; 2 Jn. 2;—how to be treated, believed, 2 Th. 2. 12, 13; 1 Ti. 4. 3;—acknowledged, 2 Ti. 2. 25;—obeyed, Ro. 2. 8; Ga. 3. 1;—loved, 2 Th. 2. 10.

Try, to examine or prove, Ju. 7. 4; 2 Ch. 32. 31; Job 7. 18; 12. 11; Ps. 11. 4; 26. 2; La. 3. 40; 1 Pe. 4. 12; 1 Jn. 4. 1.

Tryphena, trī-fē'nah, and TRYPHOSA, trī-fō'sah, two distinguished Christian women at Rome, who laboured in the cause of the gospel, Ro. 16. 12.

Tubal, tū'bal [a flowing forth], the fifth son of Japheth, Ge. 10. 2; Is. 66. 19; Eze. 27. 13; 32. 26. His descendants probably peopled the country lying between the Black Sea and the Caspian.

Tubal-Cain, tū'bal-kāne, the son of Lamech, and the inventor of the art of forging iron, Ge. 4. 22.

Tumult, a riot, or a confused and noisy rabble, 1 Sa. 4. 14; 2 Sa. 18. 29; Ps. 65. 7; 83. 2; Mat. 27. 24; Ac. 21. 34.

Turtle-dove, famed for its kind disposition and chastity, to be offered in sacrifice, Ge. 15. 9; Le. 1. 14; 5. 7; Lu. 2. 24;—is a bird of passage, Je. 8. 7; hence Ca. 2. 12.

Tutor, one who takes charge of a child, and his estate, while he is under age, Ga. 4. 2.

Twain, two, 1 Sa. 18. 21; 2 Ki. 4. 33; Is. 6. 2; Mat. 5. 41; 19. 5; 21. 31; 27. 31, 51; Ep. 2. 15.

Twilight, a dim light after sunset, or before the sunrise, 1 Sa. 30. 17; 2 Ki. 7. 5, 7; Pr. 7. 9; Eze. 12. 6, 7, 12.

Twinkling, a moment, 1 Co. 15. 52.

Twins, two brought forth at a birth, Ge. 25. 24; 38. 27; Ca. 4. 2, 5; 6. 6.

Tychicus, tik'i-kus [fortunate], one of the primitive disciples, accompanied Paul, Ac. 20. 4;—sent by Paul to Ephesus, Ep. 6. 21; 2 Ti. 4. 12;—sent by Paul to Colosse, Col. 4. 7;—to Titus, Tit. 3. 12.

Type, a figure or symbol of something future and distant, or an example designed to prefigure that distant thing;—the Mosaic institutions were *a shadow of things to come*, Col. 2. 17; He. 10. 1;—things which happened to the fathers were examples or *types*, 1 Co. 10. 11;—the lifting up of the serpent in the wilderness was a type of Christ's crucifixion, Nu. 21. 9; Jn. 3. 14, 15;—those things which were transacted in the tabernacle prefigured spiritual and heavenly things, He. 9. 11, 12, 23, 24.

Tyrannus, ty-răn'nus [reigning, prince], a teacher at Ephesus, in whose school Paul preached for two years, Ac. 19. 9.

Tyranny, or severe and cruel government, in Pharaoh, Ex. 5. 6;—in Rehoboam, 1 Ki. 12. 14.

Tyre, tīre, or TYRUS, tī'rus [rock], an ancient and flourishing city of Phœnicia, on the east coast of the Mediterranean Sea. It is called the daughter of Zidon, Is. 23. 12;—a very splendid city, 7, 8; Zec. 9. 3, 4;—Solomon brought Hiram from, 1 Ki. 7. 13, 14;—its destruction foretold, Is. 23. 1, &c.;—favour to be shown to it after seventy years, 17;—and in the latter days, 18;—threatened for insulting Jerusalem, Eze. 26. 1;—to be conquered by Nebuchadnezzar, 7;—its great commerce, 27. 1, &c.;—its ruin, 26;—God's judgments against its princes, 28. 1;—threatened, Am. 1. 9; Zec. 9. 3;—the 'coasts of Tyre' once visited by Christ, Mat. 15. 21–29; see also Mat. 11. 21, 22; Mar. 3. 8; Lu. 6. 17;—the gospel was received there, Ac. 21. 3–6;—the predictions against, have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as 'a place to spread nets upon,' Eze. 26. 14. Its modern name is *Sûr*.

U.

Ucal, eu'kal [one that has pined away, sorrowful], a person to whom Agur addressed his words, Pr. 30. 1.

Ulai, eu'lī [pure water], a river of Susiana (identical with the Eulaeus of the Greeks and Romans), on the banks of which Daniel had a vision, Da. 8. 2, 16.

Ulam, eu'lam [solitary], (1) One of the posterity of Manasseh, 1 Ch. 7. 16.—(2) Of Saul, 1 Ch. 8. 39.

Ulla, ul'la [a burden], one of the posterity of Asher, 1 Ch. 7. 39.

Unaccustomed, not used to, Je. 31. 18.

Unadvisedly, rashly, without deliberation or advice, Ps. 106. 33.

Unawares, secretly, Ge. 31. 20; Jude 4;—suddenly, not expected, Ps. 35. 8; Lu. 21. 34; He. 13. 2;—without design, Nu. 35. 11; De. 4. 42.

Unbelief, the calling in question or discrediting of the Divine veracity; or the treating of God as if he were a liar, in what he has testified, promised, or threatened, 1 Jn. 5. 10;—causes of, Jn. 5. 44; 2 Co. 4. 4; Ep. 2. 2; 2 Th. 2. 12, He. 3. 12;—consequences of, Mat. 24. 11, 12; 2 Ti. 3. 2–5; 2 Pe. 2. 12;—danger of, Mar. 16. 16, Lu. 12. 46, Jn. 8. 24; Ro. 1. 28; 2 Ti. 2. 12.

Unbelievers, infidels, or those who discredit the gospel, Christians should not marry with them, 2 Co. 6. 14, 15, 19;—to be shunned, Mat. 7. 15; Ro. 16. 17; 1 Ti. 6. 5; Phi. 3. 2; 2 Th. 3. 6, 14;—how to be distinguished in order to be avoided, 1 Th. 5. 21; 1 Jn. 4. 1–3;—threatenings of God against, Pr. 3. 34; 19. 29; Je. 14. 15; 23. 32;—obstinate, their fate, Mar. 16. 16; Lu. 12. 46; He. 3. 19; 4. 1; Re. 19. 20; 20. 10; 21. 8.

Unblamable, without blame or fault, Col. 1. 22; 1 Th. 3. 13.

Uncertain, doubtful, 1 Co. 14. 8;—changeable, 1 Ti. 6. 17.

Unchangeable, that cannot be changed, He. 7. 24.

Unchangeableness, an attribute of God only, Nu. 23. 19; 1 Sa. 15. 29; Mal. 3. 6; He. 1. 12; Ja. 1. 17.

Uncircumcised, not circumcised, Ge. 17. 14; 34. 14; Ex. 12. 48;—not fit for the service of God, Ex. 6. 12; Je 6. 10; Eze. 44. 7; Ac. 7. 51. *See* CIRCUMCISION.

Unclean PERSONS, *ceremonially*, to be removed from the camp, Nu. 5. 1;—*federally*, as the heathen and their children were, who were not God's covenant people and church, 1 Co. 7. 14;—*morally*, Ep. 5. 5;—meats that were so, Le. 11. 1, &c.; De. 14. 3, &c.;—what is so under the gospel, Mat. 23. 27; Ro. 6. 19; 2 Co. 12. 21; Ep. 4. 19; 5. 3, 5; Col. 3. 5; 1 Th. 4. 7; 2 Pe. 2. 10.

Uncleanness, want of cleanness, Le. 5. 3; 14. 19; Mat. 23. 27; Ro. 1. 24; 6. 19; Ep. 4. 19; 5. 3; Col. 3. 5; 1 Ti. 2. 3; 2 Pe. 2. 10.

Unclothed, the soul is, when the body is put off, 2 Co. 5. 4.

Uncomely, not graceful, 1 Co. 7. 36; 12. 23.

Uncondemned, not proved guilty, Ac. 16. 37; 22. 25.

Uncorruptness, freedom from error, Tit. 2. 7.

Uncover, to expose to view, or to defile, Le. 18. 6–19;—the head of a woman uncovered with a veil in an assembly of men, according to eastern manners, shameful, 1 Co. 11. 5, 13.

Unction, anointing, the grace of God bestowed on believers, 1 Jn. 2. 20.

Undefiled, perfectly pure, and free from stain, He. 7. 26; 1 Pe. 1. 4;—holy in a high degree, Ps. 119. 1; Ca. 5. 2; 6. 9.

Undergirding, encircling the ship with ropes, Ac. 27. 17.

Undersetters, supporters, or feet, 1 Ki. 7. 30.

Understanding, *natural*, not sufficient to determine in matters of religion, 1 Co. 1. 19; 3. 19;—but requires assistance, De. 4. 6; 1 Ki. 3. 9; 1 Ch. 22. 12; Pr. 2. 6; 2 Ti. 3. 15.

Understood, knew, Ge. 42. 23; Job 42. 3; Ps. 81. 5; Mat. 13. 51.

Undertake, to engage, Is. 38. 14.

Unequal, not equal, Eze. 18. 25, 29.

Unfaithful, treacherous, Pr. 25. 19; Ps. 78. 57.

Unfeigned, true, sincere, and without dissimulation, 2 Co. 6. 6; 1 Ti. 1. 5; 2 Ti. 1. 5; 1 Pe. 1. 22.

Unfruitful, barren, Mat. 13. 22; 1 Co. 14. 14; Ep. 5. 11; Tit. 3. 14; 2 Pe. 1. 8.

Ungirding, loosing of the girdle Ge. 24. 32.

Ungodly, contrary to God's will and image, 2 Sa. 22. 5; 2 Ch. 19. 2; Ps. 1. 1, 4, 6; Ro. 4. 5; 5. 6.

Unholy, common, wicked, Le. 10. 10; 1 Ti. 1. 9; 2 Ti. 3. 2; He. 10. 29.

Unicorn, an animal with one horn, as the name signifies; noted for its strength, Nu. 23. 22; 24. 8;—ferocity, Is. 34. 7;—agility, Ps. 29. 6;—wildness, Job 39. 9;—supposed to be the rhinoceros, more probably the wild buffalo.

Union to Christ, the connection between him and his people; described, by Christ being in his people, Ep. 3. 17; Col. 1. 27; his people being in him, 2 Co. 12. 2; 1 Jn. 5. 20;—it is compared to the union of the body with the head, Ep. 4. 15, 16;—a building with its foundation, 1 Pe. 2. 4, 5;—a vine and its branches, Jn. 15. 4, 5;—the conjugal union, Ep. 5. 23;—the head and members of the body, 4. 15, 16;—the union between the Father and Son, Jn. 17. 11, 21;—identity of body, 1 Co. 12. 12, 27;—identity of spirit, 6.

17;—in its *nature* it is *hidden* and invisible, Ep. 5. 32; —*honourable*, 1 Jn. 3. 1, 2;—*profitable*, 1 Co. 3. 21–23;—*spiritual*, the Holy Spirit being its actuating source and bond, 6.17; 12.13; 1 Jn.3.24;—*vital*, in that our spiritual life is sustained and actuated by the life of Christ through the indwelling of his Spirit, Jn.14.19; Ga.2.20;—*indissoluble*, Jn. 10. 28; Ro. 8. 35–37; 1 Th. 4. 14, 17. Its *evidences* are—*love* to Christ, Jn.14.21; —*attachment* to his people, 1 Jn.5.1;—*delight* in his word and ordinances, Ps.27.4; 84.1; —*imitation* of his example, 1 Jn.2.6; —and *fruitfulness* in holiness, Tit.2.14.

Unite, to join, Ps.86.11.

Unity, the being in concord, Ps.133.1; Ep. 4 3,15;—the *oneness* of the Godhead. *See* GOD.

——— *of the church*, Jn.10.16; Ro. 12. 5; 1 Co.10.17; 12.13; Ga.3.28; Ep.1.10; 2.19; 4. 13;5.23,30;Col.1.18,24;—amongChristians, recommended, Ro.12.16; 15.5; 1 Co.1.10; 2 Co 13.11; Ep.4.3; Phi.1.27; 2.2; 1 Pe.3.8.

——— *of the faith*, agreement in belief, Ep. 4.13;—*of the Spirit*, a union of judgment and affection among the members of the spiritual body, or church of Christ, 3;—is the gift of God, Je.27.39;—is to be sought after. 2 Co.13.11.

Unjust, partial, not just, Ps. 43. 1; Mat.5. 45; Lu 16.8,10; Ac.24.15.

Unlawful, contrary to law, unjust, Ac.10. 28; 2 Pe.2.8.

Unlearned, ignorant, Ac. 4. 13; 1 Co. 14.16; 2 Ti.2.23; 2 Pe. 3.16.

Unleavened. *See* LEAVEN.

Unmerciful, or unkind and cruel, threatenings against, Ps. 109.12,16; Ho. 4. 1; Mat. 23.23; Ja.2.13.

Unmindful, negligent, De.32.18.

Unmovable, fixed, Ac.27.41; 1 Co.15.58.

Unni, un'ni [depressed], a singer in the temple, 1 Ch.15.18.

Unoccupied, not possessed, Ju.5.6.

Unperfect, imperfect, Ps.139.16.

Unprepared, not ready, 2 Co.9.4.

Unprofitable, useless, tending to hurt, Job 15. 3; Mat. 25.30; Ro. 3. 12; Phile.11; He. 13.17.

Unpunished, not punished, the wicked shall not be, Pr.11.21; 16.5; 17.5; 19.5.

Unquenchable, fire that cannot be put out, Mat.3.12; Lu.3.17.

Unreasonable, without reason or common sense, Ac.25.27; 2 Th.3.2.

Unrebukable, not blamable, or not liable to censure, 1 Ti.6.14.

Unrighteous, unjust or wicked persons, Ex.23.1; Ps. 71.4; Is. 55.7;—threatenings against such, De.26.16; Ro.1.18; 2.8; 1 Co. 6.9; 2 Th.2.10,12.

Unruly, not governed, 1 Th. 5. 14; Tit. 1. 6, 10; Ja.3.8.

Unsatiable, that cannot be satisfied, Eze. 16.28.

Unsavoury, tasteless, Job 6.6.

Unsearchable, that cannot be sought out, Job 5.9; Ps.145.3; Ro.11.33; Ep.3.8.

Unseemly, indecent, Ro.1.27; 1 Co.13.5.

Unskilful, wanting knowledge, He.5.13.

Unspeakable, what cannot be uttered, 2 Co.9.15; 12.4; 1 Pe.1.8.

Unspotted, free from spot or blemish, Ja. 1 27.

Unstable, inconstant, not fixed, Ge. 49. 4; Ja.1.8; 2 Pe.2.14; 3.16.

Unstopped, opened, Is.35.5.

Untempered, not properly mixed and wrought together, Eze.13.10,11,14,15; 22. 28.

Unthankful, not disposed to acknowledge favours, Lu.6.35; 2 Ti.3.2.

Untimely, happened before proper time, Job 3.16; Ps.58.8; Re.6.13.

Untoward, perverse or rebellious, Ac.2.40.

Unwalled, without walls for defence, De. 3.5; Es 9.19.

Unwittingly, without knowing or intending, Le.22.14; Jos.20.3.

Unworthy, not meet for, not deserving of, Ac.13.46; 1 Co.6.2.

Upbraid, to reprove sharply, Mat. 11. 20; Mar. 16. 14;—to scoff and scold, Ju. 8. 15; Ja.1.5.

Uphaz, eu'faz, a place from which fine gold was brought, supposed to be identical with *Ophir*, Je.10.9; Da.10.5.

Upper, higher in place, Ex.12.7; Le.13.45; Mar.14.15; Ac.1.13, 19.1.

Uppermost, the highest in place or power, Ge.40.17; Is.17.6; Mat. 23.6; Mar. 12.39; Lu.11.43.

Upright, straight up, honest, righteous, Ge.37.7; 1 Sa 29 6; Job 1.1; Ps.11.7.

Uproar, a tumult, 1 Ki.1.41; Mat.26.5; Ac. 17.5.

Ur [fire, light], an ancient city of Chaldea, the native place of Terah and Abraham, Ge.11.28; 15.7; Ne.9.7; 1 Ch.11.35. It has been identified with *Mugheir*, desolate mounds about 6 miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf.

Urbane, ur-ba'nè, a disciple at Rome mentioned by Paul, Ro.16.9.

Urge, to entreat earnestly, Ge. 33. 11; Ju. 16.16; 19.7;—to provoke, Lu.11.53.

Uriah, eu-rī'ah [fire of the Lord], a Hittite, the husband of Bathsheba, 2 Sa.11.3;—resists David's attempts to impose on him, 6–13;—is treacherously slain, by David's orders, 14–25;—called *Urias*, Mat.1.6.

Urijah, eu-rī'jah [fire of the Lord], (1) The idolatrous high-priest, who, at Ahaz's request, formed an altar for idol-worship like one at Damascus, 2 Ki.16.10–16.—(2) The prophet, son of Shemaiah, of Kirjath-jearim, his case mentioned, Je.26.20,21.

Urim and Thummim [light, *i.e.* revelation, and truth or perfection], probably something attached to the breastplate of the high-priest, by means of which he learned the divine will on occasions of national importance, or even of private concern. Some suppose that this was done by rays of light from the Shekinah falling on the stones of the breastplate, or on some letters inscribed on it. Others that the Urim and Thummim only qualified the high-priest for presenting himself to receive answers from the mercy-seat, which were given in audible voice, Ex. 28. 30; Le.8.8; Nu.27.21; De.33.8; Ezr. 2. 63; Ne. 7.65.

Usurp, haughtily to claim power without right, 1 Ti.2.12.

Usury (the Heb. word so rendered means *biting*), the gain taken for the loan of money, corn, &c.;—the Jews, who were not a commercial people, and who borrowed only in cases of necessity, were forbidden to exact it from their brethren, Ex.22.25; Le.25.36; De. 23. 19;—censured, Pr. 28. 8; Eze. 18. 8,13,17; 22. 12;—may be taken of strangers, De.23.20.

Utterance, the act of uttering words, pronunciation, Ac.2.4; 2 Co.8.7; Ep.6.19; Col. 4.3.

Uttermost, extreme, most remote, 2 Ki. 7. 5; Mat.5.26; He.7.25.

Uz [sandy, soft soil], (1) Son of Shem, Ge. 10. 23.—(2) A country in Arabia, where Job resided, situation uncertain, but probably adjoining Bashan on the east, Job 1. 1:—first mentioned, Ge. 10. 23;—colonized by the descendants of the son of Aram, 1 Ch.1.17.

Uzal, ū'zal [a wanderer], a son of Joktan, Ge. 10. 27; 1 Ch. 1. 21, whose descendants settled in the district of Arabia called Yemen, the capital of which was called Uzal. It is now called *Sanaa*, with a population of about 15,000 Jews.

Uzzah, uz'zah [strength], and AHIO, the sons of Abinadab, smitten for touching the ark, 1 Ch.13.9; 2 Sa.6.3.

Uzzen-Sherah, uz'zen-shē'rah [ear of Shem], a small city of Ephraim, near Beth-horon, 1 Ch.7.24.

Uzziah, uz-zī'ah [strength of the Lord], reigned over Judah for fifty-two years. During his reign a great earthquake; referred to, Am. 1. 1; Zec. 14. 5. *See* AZARIAH.

Uzziel, uz'zi-el [might of God], (1) The fourth son of Kohath, Ex.6.18; Nu.3.19; 1 Ch. 6. 2.18.—(2) One of the sons of Ishi, 1 Sa.14.48; 15.7; 2 Sa.18.12.

V.

Vagabond, one who wanders about without a settled habitation, Ge. 4. 12,14; Ps. 109.10; Ac.19.13.

Vail, a covering which the Jewish women wore over their heads and faces, in token of modesty, and reverent subjection to their husbands, Ge. 24. 65; 1 Co. 11. 3, 6, 7, 10;—in Ru.3.15 means a *mantle* or *cloak*; —the curtain which divided the holy place from the holy of holies, Ex. 26.31; Le.16. 2; Mat.27.51; He.6.19;—a darkness on the mind, 2 Co.3.14–16.

Vain, unprofitable or worthless, De. 32.47; Ps. 33.17; 60.11;—proud and foolish, Job 11.11,12; Ps.39.6; Pr.12.11;—wicked, Ju. 9.4; 2 Sa.6.20; Ps.26.4.

Vainly, without effect, foolishly, Col.2.18.

Vajezatha, va-jēs'a-tha [pure, white], the youngest son of Haman, Es.9.9.

Vale. *See* VALLEY.

Valiant, brave, courageous, intrepid, 1 Sa. 14.52; 16.18; 2 Sa.2.7; 23.20; He.11.34.

Valley, low ground lying between hills;—as of Siddim, where stood Sodom and Gomorrah, Ge.14.3;—of Shaveh, or the King's dale, 17;—Eshcol, Nu.32.9;—Jezreel, Ho. 1.5;—Bochim, Ju. 2. 5;—Gad, 2 Sa. 24. 5, margin;—Jericho, De. 34. 3;—Lebanon, Jos. 11. 17;—the Passengers, or Hamongog, Eze. 39. 11;—Achor, Jos. 7. 24; Is. 65. 10; Ho.2. 15;—Ajalon, Jos. 10. 12; —Sorek, Ju. 16. 4;—Elah, 1 Sa. 21. 9;—Rephaim, or giants, Jos. 15. 8; 18.16; 2 Sa.5.18; Is.17.5; —Berachah, 2 Ch.20. 26;—Hinnom or Tophet, Jos. 18. 16; 2 Ki. 23. 10; Je. 7. 32;—Megiddo, 2 Ch.35. 22; Zec. 12. 11;—Salt, 2 Sa.8.13;—Succoth, Ps.60.6; 108.7;—Baca, Ps. 84. 6;—Gibeon, Is. 28. 21;—Jehoshaphat, or Decision, Joel 3. 2, 14;—Shittim, 18;—Moab, De. 34. 6;—Zephathah, 2 Ch. 14.10;—Zeboim, 1 Sa.13.18;—Gerar,Ge.26. 17;—Hebron, 37.14.

Valour, personal bravery, prowess, Ju.3. 29; 6.12; 11.1; 2 Ki.5.1; 2 Ch.17.17.

Value, the worth of a thing, Job 13.4;Mat. 10.31.

Vanish, to cease to be seen, to disappear, Job 6.17; 7.9; Is.51.6; He.8.13; Ja.4.14.

Vanities, heathen idols, De.32.21; 1 Ki.16. 13,26; Je.14.22; Ac.14.15.

Vanity, what is unsatisfactory and perishing, Ec.1.1, &c.;—subjects of, named, Ps. 39. 6, 11; 60. 11; 62.9; 94.11; Pr. 10. 2; 21.6; Ec.2.1,3,4–11; 4.4; 6.12; Is.57.12; Je.23.32; —or conceit and boasting, censured, De. 8. 17; 9.4; Ps.62.10; Pr. 25. 27; 26. 12; 27.2; 30.8; 1 Co.8.2; 2 Co.10.17; Re.3.17;—very common, Pr.20.6; Jn.7.18.

Vapour, moisture, like a cloud, exhaled by heat, Job 36. 27, 33; Ps.135.7; 148. 8; Ac.2. 19;—life compared to, Ja.4.14.

Variableness, inconstancy and liability to change, none with God, Ja.1.17.

Variance, discord or dissension, Mat.10. 35; Ga.5.20.

Vashni, văsh'ni [Jehovah is strong], the son of Samuel, 1 Ch. 6. 28;—called Joel, 1 Sa.8.2.

Vashti, vash'tī [beauty], the queen of Ahasuerus, refused to appear at his command, Es. 1. 12;—on this account degraded from her royalty, 19.

Vaunt, to boast, Ju.7.2; 1 Co.13.4.

Vehement, violent, eager, ardent, Ca. 8.6; Jonah 4.8; 2 Co.7.11.

Vein, the stratum or course of metal in a mine, Job 28.1.

Vengeance, punishment, or penal retribution, Ge.4.15; De. 32. 35, 41, 43; Is.34.8; 2 Th.1.8.

Venison, the flesh of deer, or of beasts of chase, Ge.25.28; 27.3,19,25,33.

Venom, poison, De.32.33.

Venomous, poisonous, Ac.28.4.

Vent, passage, outlet, Job 32.19.

Venture, a hazard or chance, 1 Ki. 22. 34; 2 Ch.18.33.

Verified, proved to be true, Ge.42.20; 1 Ki. 8.26; 2 Ch.6.17.

Verily, truly, Ge.42.21; Ex.31.13; Mat.5. 18; 6.2,5;—when doubled, as it often is by Christ, it approaches to the solemnity of an oath, Jn.1.51; 3.3,5,11; 5.19,24,25; 6.26, 32,47,53, &c.

Verity, truth, Ps.111.7; 1 Ti.2.7.

Vermilion, a lively red colour, Je. 22. 14; Eze.23.14.

Vessels *of the temple*, foretold to be carried to Babylon, Je.27.19;—used in Belshazzar's feast, Da.5.2;—restored, Ezr.1.7.

——— *of wrath*, the wicked so called, who fit themselves for destruction, Ro. 9. 22;—*of mercy*, the righteous, prepared by God for glory, 23.

Vestments, robes for the idolatrous priests, 2 Ki.10.22. *See* CLOTHES.

Vestry, the place where the robes of the priests lay, 2 Ki.10.22.

Vesture, a dress, chiefly an upper robe, Ge.41.42; De.22.12; Ps.22.18; 102.26; Mat. 27.35; He.1.12; Re.19.13,16.

Vex, to distress by provocation, frowns, wickedness, &c., Ex.22.21; Le.18.18; Nu. 25.17,18; Is.63.10; 2 Pe.2.7,8.

Vexation, the cause of trouble and uneasiness, De.28.20; Ec.1.14,17; Is.9.1; 28.19; 65.14.

Vial, a kind of vessel, in the form of a bottle or censer, 1 Sa.10.1;—*seven of them*, representing the last plagues, Re.15.1; poured out, 16.1, &c.

Vices, or faults and sins, many enumerated, Mat. 15. 19, &c.; Mar. 7. 21; Ro.1.19, &c.; 1 Co.6.9; Ga. 5.19, &c.; 2 Ti.3.2; Tit.3.3; 1 Pe.2.1, 4.3,15; Re.21.8.

Victory, or conquest of enemies, from God, 1 Sa.17.47; Ps.33.16; 46.9; 60.12; 76.6; 108. 13; 144.10; Ec.9.11;—over death and the grave, 1 Co.15.55,57.

Victuals, meat, food, sustenance, Ge. 14. 11; Ex.12.39; Le.25.37; De.23.19; Mat.14. 15.

Vigilant, watchful, attentive to duty, 1 Ti. 3.2; 1 Pe.5.8.

Vile, worthless, base, or wicked, De.25.3; Ju.19.24; 1 Sa. 3.13; Job 40.4; Ps.15.4; Is. 32.5,6.

Village, a small town without walls, Nu. 32.42; De.3.14; Jos.13.30; Ju. 10. 4; 1 Ki.4. 13. In the N. T. the word is used of Bethphage, Mat. 21. 2;—Bethany, Lu. 10. 38;—Emmaus, 24. 13;—Bethlehem, Jn. 7. 42. The word 'villages,' in Hab. 3. 14, should be 'captains.' In Le. 25. 31 'villages' is more correctly rendered (as in 34) 'suburbs.' In Eze.8.11 it means properly 'open country.'

Villany, wickedness, baseness, Is.32.6; Je. 29.23.

Vine, a plant which bears clusters of grapes, out of which wine is pressed; and which so abounded in Palestine that almost every family had a vineyard, Ge.40.9,10; Le.25. 5; 1 Ki.4.25; 2 Ki.18.31;—Israel compared to, Ps.80.8; Is.5.1,2; Eze.15.1, &c.;—Christ compares himself to, Jn.15.1.

Vinegar, weak red wine, Nu. 6. 3;—provided for the Roman soldiers, Jn.19. 29;—'mingled with gall' was offered to our Saviour on the cross. This mixture of gall, or rather myrrh—a soporific usually administered to deaden the sense of the tortures endured—was refused by our Lord, Mar.15.23; Mat. 27. 34;—at a later period in his sufferings a sponge filled with a mixture of this acid wine and water was put to his mouth by one of the by-standers, who held it up on a stalk of hyssop; this was done in kindness to refresh him amid his agony, Mat. 27. 48;—poured on nitre or soda, Pr.25.20.

Vintage, (1) Season for making wine, or the produce of wine for the year, begins in Syria in the middle of September, and lasts two months, Le.26.5; Is.16.10; 24.13; Mi. 7. 1.—(2) An emblem of judgments, Re.14.18.

Viol, a stringed instrument of music, probably the same as the psaltery, Is.5.12; 14. 11; Am.5.23; 6.5.

Violate, to break or transgress, Eze.22.26.

Violence, application of strength to do hurt, Ge. 6.11; Le. 6. 2; 2 Sa. 22. 3; Ps.11.5; Lu.3.14;—earnest endeavour, Mat.11.12.

Viper, a kind of serpent which brings forth its young alive. Its bite is very poisonous, Job 20. 16; Is. 30. 6; 59. 5; Ae. 28. 3;—the Pharisees compared to, Mat.3.7; 12.34; 23. 33; Lu.3.7.

Virgin, a woman who has had no carnal commerce with man, Ge.24.16; Is.7.14;—*figuratively*, the church, or people of Israel, 2 Ki. 19. 21; Is. 23. 12; 37. 22; Je. 14. 17; 18.13; 31.4,21.

Virginity, purity, Le.21.13; De.22.15; Lu. 2.36.

Virgins, parable of the ten, Mat.25.1, &c.; —four daughters of Philip, who were prophetesses, Ac. 21. 9;—persons of either sex not married, 1 Co.7.25; Re.14.4.

Virtue, moral probity of manners, Phi.4.8; —Christian courage or fortitude, 2 Pe.1.4; power or efficacy, Mar.5.30; Lu.6.19; 8.46.

Virtuous woman, one who is chaste, pious, and industrious, Ru.3.11; Pr.12.4;—her character described, 31.10–31.

Visage, the countenance, face, or look, Is. 52.14; La.4.8; Da.3.19.

Vision, a supernatural appearance, exhibited to the eye of the body or mind while the person is awake, Nu.24.4; 1 Sa. 3.1,15; 2 Sa.7.17; Mat.17.9; Lu.1.22; 24.23; Ac.10.17;—*Valley of*, Is.22.1.

Visions, or appearances of God to man, in various ways;—to Adam, probably in a human form, and by an articulate voice, Ge.2.16; 3.8; 4.9; 6.13;—to Abraham, 12.1; 13.14;—in a vision, 15.1; 17.1; 20.3;—as an angel to Hagar, 16.7; 21.17;—to Abraham as a traveller, 18.1, &c.;—probably in a vision, 22.1;—by an angel, 11;—to Jacob

in a vision, 28.12;—Laban in a dream, 31.24;—Jacob in a human form, 32.1,24;—perhaps in a vision, 35.1,9;—in a vision by night, 46.2;—to Moses in a burning bush, Ex.3.2; Balaam by an angel, Nu.22.31; Joshua by an angel, Jos.5.13;—Samuel, 1 Sa.3.2-15;—Gideon by an angel, Ju.6.12; Daniel in a vision, Da.8.1;—Isaiah, Is. 6.1-8;—Ezekiel, Eze.1.4-14; 8.2-14; 37.1-10; xl.-xlviii.;—Amos, Am.7.1-9; 8.1-6; —Zechariah, Zec.1.8; 3.1; 4.2; 5.2; 6.1;—Joseph by an angel, Mat.1.20; 2.19;—Paul, Ac.9.3,6,12; 16.9,10; 18.9; 22.18; 2 Co.12.1-4;—Ananias, Ac.9.10-12;—Peter, 10.9-17;—John, Re.1.12.

Visit, to go to see and meet with another, Ju.15.1; Ac.7.23;—God visits men, by bestowing on them mercies, Ge.50.24; Ps.80.14; 106.4; Lu.1.68; Ac.15.14;— by inflicting chastisement or punishment, Ex.32.34; Ps. 89.32; Je.5.9; 14.10.

Visitation, a judicial visit, a judgment, Nu.16.29; Job 10.12; Is.10.3; Je.8.12; 10.15; Lu.19.44; 1 Pe.2.12.

Visiting *others* not to be frequent, Pr.25.17; 1 Ti.5.13; Tit.2.5.

——— *the sick*, &c., recommended, Mat. 25.35; 2 Ti.1.16; Ja.1.27.

Vocation, calling by the Spirit and grace of God, Ep.4.1. *See* CALL (EFFECTUAL.

Voice, *of God*, thunder, Ps.18.13; 29.3,4,7-9;—his word and commandment, De.30.8; Jos.5.6; 1 Sa.28.18; Ps.106.25.

——— *from heaven*, at the baptism of Jesus, Mat.3.17; Mar.1.10; Lu.3.22;—at the transfiguration, Mat.17.5; Mar.9.7; Lu.9.35; 2 Pe.1.18;—in the temple, Jn.12.28;—addressed Saul, Ac.9.4.

Void, empty, or without, Ge.1.2; De.32.28; Ps.89.39; Ac.24.16; Ro.3.31.

Volume, something *rolled up*, as was the ancient form of books, Ps.40.7; He.10.7. *See* BOOKS.

Voluntary, willing, done from free inclination, Le.1.3; 7.16; Eze.46.12; Col.2.18.

Vomit, to discharge or throw up, Job 20.15; Pr.23.8; 25.16; Jonah 2.10.

Vows, solemn engagements to God, to perform some duty, or to abstain from something sinful; not to be broken, and rules concerning them, Nu.30.1, &c.; Le.27.1; De.23.21; Ps.50.14; 56.12; 66.13; 76.11; 116.18; Ec.5.4; Je.35.6.

———, of a person, Le.27.2;—of a beast, 9;—of a house, 24;—of a field, 16;—of Jacob, Ge.28.20;—of Jephthah, Ju.11.30,35;—of the Israelites against the Benjamites, 21.1, &c.;—of the Rechabites, Je.35.6;—of the Israelites, for the destruction of the Canaanites, Nu.21.2;—of Hannah, concerning Samuel, 1 Sa.1.11;—of David, Ps. 132.2. *See* OATHS.

Voyage, travel by sea, Ac.27.10.

Vulture, a large bird of prey, of the eagle kind, with a long neck almost bare of feathers, and with the legs covered with feathers to the feet, and which feeds on carrion. The Heb. word so rendered denotes a *clamorous* bird of prey. It was probably the species of falcon called by the Arabs *yûyu*, *i.e.* the *Falco æsalon*, the English *merlin*, De.14.13; Job 28.7; Is. 34.15;—rendered 'kite' in Le.11.14. The word 'vulture' in the same verse is a different word in the original, denoting a ravenous bird of *rapid* flight.

W.

Wafer, a thin cake of fine flour, anointed, or baken with oil, and used in the consecration offerings of the priests, Ex.29.2,23; —in the meat-offerings, Le.2.4;—in thank-offerings, 7.12;—in the offerings of Nazarites, Nu.6.15.

Wages, money or goods given for service, Ge.29.15; 30.28; 31.7,8; Ex.2.9;—not to be kept from a hired servant for even one night, Le.19.13.

Wagging OF THE HEAD, imported insult and mocking, Je.18.16; La.2.15; Zep.2.15; Mat.27.39; Mar.15.29.

Waggons, sent by Joseph for his father, Ge.45.19,27;—offered by the princes for the service of the tabernacle, Nu.7.2-8.

Wailing, mourning aloud, accompanied with wringing the hands, beating the breast, &c., Es.4.3; Je.9.10,18; Eze.27.31; Mar.5.38.

Waiting ON GOD, attending on his worship, Is.40.31; Pr.8.34;—trusting in his promise, and patiently expecting its fulfilment, Ps. xxv.; 3.5; 27.14; 33.20; 37.7,9; 40.1; 62.1; 69.3,6; 130.5,6;—blessings to be waited for: pardon, Ps.39.7,8;—mercy, 123.2;—guidance and teaching, 125.5;—protection, 33.20; 59.9,10;—salvation, Ge.49.18; Ps.62.1,2.

Walk WITH GOD, to live as in his sight, and in obedience to his will, as did Enoch and Noah, Ge.5.22; 6.9;—*after the Spirit*, to follow the teaching of the Holy Ghost in his Word, and to depend on his assistance, Ro.8.1,4; Ga.5.16,25;—*in Christ*, to adhere to his truth, and to tread in his steps, Col.2.6;—*by faith*, to be habitually impressed with the realities of the eternal world, 2 Co.5.7.

Wallow, to roll in the mire, or to turn from side to side, 2 Sa.20.12; Je.6.26; 48.26; Eze.27.30; Mar.9.20; 2 Pe.2.22.

Wander, to rove, or go without knowing whither, Ge.20.13; Nu.14.33; De.27.18; He.11.37,38.

Want, poverty or indigence, De.28.48,57; Job 30.3; Lu.15.14;—to be borne with patience, Job 1.21; Phi.4.12.

Wantonness, or lasciviousness, censured, Ro.13.13; Ja.5.5; 2 Pe.2.18.

War, the laws of it, De.20.1, &c.;—wickedness not to be practised in it, 23.9;—who are to be excused from fighting, 24.5;—the original cause of it, Ja.4.1.

——, often a divine judgment, Le.26.25; Ju.3.8,12; 4.2; 6.1; 10.7; 2 Ch.16.9; Is.5.25; Je.5.15; Eze.14.17.

Ward, a prison, Ge.40.3; 41.10; 42.17; Le. 24.12;—a watch or guard, Ne.12.25; Is.21.8; Ac.12.10;—a class of persons who serve together, Ne.12.24; 13.30.

Wardrobe, a place where clothes are kept, 2 Ki.22.14; 2 Ch.34.22.

Ware, something exposed to be sold, Ne. 10.31; 13.16,20; Je.10.17; Eze.27.16,18,33.

———, to be *aware*, Ac.14.6; 2 Ti.4.15.

Warfare, a state of war, 1 Sa.28.1;—the Christian life is a warfare with spiritual enemies, 1 Co.9.7; 2 Co.10.4; 1 Ti.1.18;—the flesh, Ro.7.23; 1 Co.9.25-27; Col.3.5; —the world, Jn.16.33; 1 Jn.5.4,5;—the devil, 2 Co.2.11; Ep.6.11;—powers of darkness, Ep.6.12;—the armour described, 6.13-17; Ro.13.12; 2 Co.6.7; 1 Th.5.8;—how to be conducted, He.2.10; 1 Ti.1.18,19; 1 Pe.5.8; 1 Th.5.6; 2 Ti.2.4; Jude 3.

Warning, to be given to sinners, Eze.3.17, 18; Col.1.28; 1 Th.5.11.

Warrior, a man for war, 1 Ki.12.21; Is.9.5.

Wars of the Lord (BOOK OF THE), a document quoted, Nu.21.14.

Washing, the feet of strangers, customary in eastern countries, where they journeyed barefoot, or only with sandals, Ge.18.4; 19.2; 24.32; 43.24;—the hands, the superstition of the Jews with respect to it, Mar. 7.3; Lu.11.38;—*figuratively*, the purification of the soul both from the guilt and the defilement of sin, Is.4.4; Ep.5.26; Tit. 3.5; Re.1.5.

Wash-pot, the vessel in which the feet were washed;—applied to Moab, to point out its abject and degraded state, Ps.60.8.

Waste, a desolate place, De.32.10; Job 30.3; Is.24.1;—loss, not to be made, Pr.18.9; Jn. 6.12.

Waster, one who spends lavishly, Pr.13.9; —anything which destroys, as a desolating army, &c., Is.54.16.

Watches, the Jews in ancient times divided the night into *three:* the *evening*, the *middle*, and the *morning*, each including four hours, Ex.14.24; Ju.7.19; 1 Sa.11.11; —after the captivity they adopted the Roman custom, and divided the night into *four* watches, Mat.14.25; Mar.6.48;—to a person sleeping soundly the time between the watches seems but a moment, Ps.90.4.

Watchfulness, vigilance, or care to avoid surrounding enemies and dangers; a duty, Mat.24.42; 25.13; Mar.13.37; Lu.12.35; 21.36; 1 Co.10.12; 16.3; Ep.5.15; 1 Th.5.6; 1 Pe.5.8; Re.3.2; 16.15.

Water, turned into blood, Ex.7.19;—made to appear as blood, 2 Ki.3.22;—bitter made sweet, Ex.15.23;—turned into wine, Jn.2.3;—brought out of a rock, Ex.17.6; Nu. 20.7;—miraculously brought to supply an army, 2 Ki.3.20;—divided and made to stand on a heap, Ex.14.21; Jos.3.13; 2 Ki. 2.8,14;—supports iron, 6.6;—Jesus walks on it, Mat.14.25; Mar.6.48; Jn.6.12;—of jealousy, Nu.5.17, &c.;—of purification, 19.1, &c.;—of life, Re.22.1.

———, *figuratively*, trouble, Ps.69.1;—a multitude of people, Is.8.7;—the doctrines and ordinances of the gospel, 55.1;—the refreshing influences of the Spirit, 12.3; 35.6,7; 44.3; Jn.7.37,38.

Water-spout, a large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents;—a phenomenon frequently seen on the coasts of Syria, Ps.42.7.

Waters, a vision of, Eze.47.1, &c.;—living, Zec.14.8; Jn.7.38; Re.7.17; 21.6; 22.1,17;—of *jealousy*, Nu.5.11-31;—of separation, 19.9.

Wave-offerings, so called from the particular motion used in presenting them;—a sheaf, and also portions of sacrifices, to be waved in various directions by the priests, Ex.29.24; Le.8.27.

Wavering, unstable or unsettled, He.10.23; Ja.1.6.

Waves, billows, or swellings above the level of water, Ps.107.25; Mat.8.24;—afflictions, Ps.42.7; 88.7;—overwhelming enemies, Je.51.55; Eze.26.3.

Wax, (1) The substance of which bees form their cells, Ps.22.14; 68.2; 97.5; Mi.1.4.—(2) To grow or increase, Ge.26.13; Ex.1.7.—(3) To become, Nu.11.23; Jos.23.1; 1 Sa. 2.5.

Way, is put for a journey, Ge.24.42; 42.25; —custom, or manner, 6.12; Je.10.2;—human conduct, Is.59.8; Ps.1.6; Pr.2.8.

Wayfaring, travelling, Ju.19.17; 2 Sa.12.4; Is.35.8; Je.9.2; 14.8.

Ways OF THE LORD, his laws and commandments, 2 Sa.22.22; Ps.18.21; 138.5;—his providential allotments, 145.17;—are always right, Ho.14.9; Ac.13.10.

Weak IN FAITH, how to be treated, Ro. 14.1; 15.1; 1 Co.8.7; 9.22; 1 Th.5.14.

Weakness, a defect, feebleness, 1 Co.1.25; 2 Co.12.9; He.7.18.

Wealth. *See* RICHES.

Wean, to deprive a child of the breast, Ge. 21.8; 1 Sa.1.22; Ps.131.2; Is.11.8.

Weapons, or arms of the Christian warfare, not carnal, 2 Co.10.4.

Weariness, fatigue, or lassitude; much study is, Ec.12.12;—wicked men account the service of God, Mal.1.13.

Wearisome, tedious, tiresome, Job 7.3.

Weasel, a small well-known animal, but in Le.11.29 supposed to be the mole.

Weather, the state of the air, Job 37.22; Pr.25.20; Mat.16.2,3.

Weaver, one who works webs of cloth, Ex. 35.35; 1 Sa.17.7; Job 7.6; Is.38.12.

Wedding, the marriage ceremony, Lu.12.36; 14.8;—*garment*, furnished by the host, Mat.22.3,8,11.

Wedlock, the marriage state, Eze.16.38.

Week, *natural*, the space of seven days, Ge.29.27,28. The Jews gave no special name to the days of the week, simply designating them as *first*, *second*, &c.;—*prophetical*, Da.9.24;—*feast of weeks*= feast of Pentecost.

Weeping, accompanying contrition, Ps.6.6; 69.10; Joel 2.12,17; Mat.26.75.

——— of Hagar, Ge.21.16;—of Esau, 27.38;—of Esau and Jacob, 33.4;—of Jacob, 29.11;—for the loss of Joseph, 37.35;—of Joseph on seeing his brethren, 42.24; 43.30; 45.2,14;—on meeting his father, 46.29; —over him when dead, 50.1;—of the daughter-in-law of Naomi, Ru.1.9,14;—of Elisha before Hazael, 2 Ki.8.11;—of Hezekiah, 20.3;—of the old Jews, Eze.3.13;—of the disciples of Jesus, Mar.16.10;—of Jesus at the grave of Lazarus, Jn.11.35;—over Jerusalem, Lu.19.41;—of Peter, Mat.26.75; Mar.14.72; Lu.22.62;—of the elders of Ephesus, Ac.20.37;—of Paul, Phi.3.18.

Weigh, to find the heaviness of anything by balance, or scales, 1 Ch.20.2; Ezr.8.29; —to determine the worth of a character, or an action, 1 Sa.2.3; Is.26.7; Da.5.27.

Weights, required to be just, Le.19.35; Pr.11.1; 16.11; 20.10,23; Eze.45.10; Mi.6.10;—diverse kinds of, prohibited, De.25.13.

Welfare, happiness, success, Ge.43.27; Ex. 18.7; Ps.69.22; Je.38.4.

Well, of Jacob, Jn.4.6,12 (it is dug in the rock, and is about 75 feet deep and 9 feet in diameter);—Beer-lahai-roi, Ge.16.14;—Bethlehem, 2 Sa.23.15; 1 Ch.11.17;—Beersheba, Ge.21.30,31;—Elim, Ex.15.27;—Hagar, Ge.21.19;—Haran, 29.3,4;—Marah, Ex.15.23;—Rehoboth, Ge.26.22.

Wells, *of water*, of great value in eastern countries, where the people are much exposed to heat, Ge.21.30; 26.15,18; Ex.15.27; Nu.20.17; Jn.4.6;—*of salvation*, or the word and ordinances of Christ, Is 12.3;—wisdom a *well-spring of life*, Pr 16.22.

Wen, a fleshy excrescence, or hard knob, Le.22.22.

Wench, a young girl, 2 Sa.17.17.

Whale, the largest of fishes, sometimes measuring above 100 feet in length, Ge 1.21;—the Hebrew word thus translated signifies any monster of the deep, Job 7.12; Ps.74.13; 148.7; Is.27.1; Eze.29.3; 32.2; Mat.12.40, compared with Jonah 1.17.

Whatsoever, that, Ge.31.16; Nu.22.17; Ps. 8.8; Mat.5.37; 7.12.

Wheat, a well-known grain, of which bread is usually made, Ex.9.32; Ju.6.11;—parable of it, mixed with tares, Mat.13.25.

Wheels, for chariots, &c., to roll upon, Ex. 14.25; Ju.5.28;—a species of punishment inflicted by, Pr.20.26;—employed by potters, Je.18.3;—seen in vision, Eze.1.15, 16; 10.10.

Whet, to make sharp, De.32.41; Ps.7.12; 64.3; Ec.10.10.

Whirlwind, a strong wind which moves rapidly about in a circular manner; and which sometimes raises heavy bodies from the ground, carries them to a distance, and produces great devastation, 2 Ki.2.1,11; Job 37.9; 38.1; 40.6; Ps.58.9; Pr.1.27;—*figuratively*, destruction by foreign armies, &c., Je.25.32; Eze.1.4; Da.11.40.

Whisperer, one who secretly bears tales, an odious character, Pr.16.28; Ro.1.29; 2 Co.12.20.

Whit, the least point, jot, or tittle, 1 Sa.3.18; Jn.7.23; 13.10; 2 Co.11.5.

White, *stone*, the token of acquittal from a charge of guilt, Re.2.17;—*raiment*, the emblem of complete victory, immaculate purity, and festive joy, 3.4; 4.4; 7.9,13; 15.6; 19.8,14.

Whithersoever, to whatsoever place, Pr. 17.8; Mat.8.19; Re.14.4.

Wholesome, contributing to health, Pr.15.4; 1 Ti.6.3.

Whore, described, Pr.2.16; 5.3; 7.5; 9.13.

———, *the great mystical one*, judged, Re.17.1; 19.2.

Whoredom, every species of illicit commerce between the sexes, forbidden (*see* ADULTERY, FORNICATION, and INCEST); this sin disgraces and destroys the body, Job 31.12; Pr.5.11; 1 Co.6.18;—stupifies the conscience, and hardens the heart, Ec. 7.26; Ho.4.11;—blots the reputation, Pr. 6.32,33;—wastes the estate, 5.10; 6.26;—leads to all manner of impiety and villainy, 5.8-14;—involves whole families in shame and misery, Ge.34.1-7;—brings many to an untimely end, Pr.6.26; 7.26;—exposes to the wrath of God, and to everlasting perdition, He.13.4; Re.21.8; 22.15;—to guard against this sin, we ought to be deeply impressed with its evil nature and consequences, Ge.39.9;—to watch against indulging it in thought, Pr.4.23; Mat.15 19;—to avoid seeing or hearing what might prove an incentive to it, Job 31.1; Mat.5 28;—to shun idleness and intemperance, Pr.23.31,33; 1 Co.9.27;—to cherish the belief of the presence and all-seeing eye of God, Pr.5.20,21;—to meditate often on death, the grave, and the final judgment, Job 30.23; Ro.14.10;—to be frequent in prayer for the help of the Spirit, Ps.19.13; —and when circumstances render it proper, to marry, 1 Co.7.9;—often signifies the idolatrous practices of the professing people of God, Je.3.9; 13.27; Eze.16.33; 23.8,17; 43.7,9, &c.

Whoremongers, they who converse with fornicators, 1 Ti.1.10; He.13.4; Re.21.8; 22.15.

Whosoever, any without restriction, Mat. 11.6; 13.12; Ro.2.1; Re.22.17.

Wicked, or ungodly persons, characterized, 2 Ki.19.26; Job 24.2; Ps.10.3; 22.12; 30.1; 37.21; 50.17; 58.3; Pr.2.12; 4.16; 6.12; 10.27; 21.10; 24.2; Is.59.3; Eze.18.10; 22 6-12; Ro.1.29; 3.11, &c.;—compared to despicable things, Ps.1.4; 58.4; 59.6; Is.57 20; Je.6.30; Eze.2.6; Ho.13.3; Mat 7.6,20; not to be envied, Ps.37.1; 73.2; Pr.23 17; 24.1,19; Je.12.1;—no peace to them, Is 57. 21;—their punishment, 27.13-23. *See* PUNISHMENT.

Wide, the gate and way to destruction, Mat 7.13.

Widow, a woman whose husband is dead, Ge 38.11; Ro.7 3;—of Zarephath, her meal

and oil multiplied, and her son raised to life, 1 Ki. 17. 8, &c.;—of Nain, her son raised to life, Lu.7 12;—one that gave her mite commended by Jesus, Mar.12.42.

Widows, destitute, but under the care of Providence, De.10.18; Ps.68.5; 146.9; Pr. 15.25; Je.49.11;—proper objects of charity, Ex.22.22; De.24.17; 27.19; Job 22.9; Is.1. 17, 23; Je. 7. 6; 1 Ti. 5. 3; Ja. 1. 27;—their qualifications for offices in the Christian church, 1 Ti.5.4, &c.

Wife. *See* MARRIAGE, and WIVES.

Wilderness, the Heb. word *midbar*, usually translated 'wilderness,' is derived from a root which signifies 'to lead to pasture;' and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maon, Beersheba, &c., Ex. 14. 3; 15. 22; Nu. 10. 12; 13. 3; 14. 2, 29; De. 1. 19; 32.10; Lu.8.29;—the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki.19. 15; Is. 40. 3; Mat. 3. 1; 15. 33; Lu. 15. 4;—*figuratively*, the world, Ca.8.5.

Wiles, crafty tricks, Nu. 25. 18;—enticing temptations, Ep.6.11.

Wilily, artfully, Jos.9.4.

Will OF GOD, his sovereign pleasure, Da. 4.35; Ac.21.14; Ep.1. 5; his purpose and decree, Ep.1. 11;—his written word and law, Mat.7.21; Ep.5.17; 6.6; 1 Th.4.3; 5.18.

—— OF MAN, that faculty of the soul by which he freely chooses or rejects, Le.1.3; 19. 5;—as he sees not the excellency and importance of divine things, till his mind be enlightened by the Spirit of God; so, till this be the case, he cannot choose them, Ps.110.3; 1 Co.2.14; Ro.8.5–8.

Willow, a well-known plant, which grows in moist places, and by the brinks of rivers, Le. 23. 40; Job 40. 22; Is. 15. 7; 44. 4;—the 'weeping willow,' called the 'Babylonian willow,' with reference to Ps.137.2.

Will-worship, religious rites and services not commanded, Col.2.23.

Wimples, hoods or plaids, Is.3.22.

Wind, a sensible motion of the air. Ge.8.1; Ex 15. 10; *figuratively*, destruction, Je. 49.36; 51.1; Da.7.2.

———, a most destructive, called the *simoom* or *samiel*, which appears like a purple haze, advances with great rapidity, and, though it rarely lasts more than seven or eight minutes, is so poisonous in its effects, that it instantly dries up and withers everything over which it passes, and suffocates all who inhale it. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground; and travellers throw themselves on the sand, with their faces wrapped in their clothes, till it be past. Though not mentioned in Scripture by either of the above names, yet it is plainly referred to by its awful effects, 2 Ki.19.7,35; Ps.103. 15,16; Je.4.11.

Windows, passages for admitting light into houses, were made of lattice-work before the invention of glass (*see* LATTICE), and opened not upon the street, but upon the court within, Ge. 6.16; 8.6; 26.8; Jos.2.15, 21; Ju.5.28;—*of heaven*, the clouds, Ge.7. 11; 8. 2;—abundant effusion of blessings, Mal.3.10.

Wine, the juice of the grape, prepared by fermentation, forbidden to the priests while officiating in the tabernacle, Le.10.9;—intoxicates Noah, Ge.9.21;—the proper use of it, Ju.9.13; Ps. 104. 15; Pr.31.6; Ec. 10. 19; 1 Ti. 5. 23;—a type of God's anger, to be drunk by all nations, Je. 25. 15;—by mystical Babylon, Re. 16. 19. The Jews had a great variety of wines, all of which were fermented. They also made certain syrups or molasses from the vine, but these were never called wine.

Wine-press, *to tread*, or press the juice out of the grapes, Ne. 13. 15; Job 24.11;—*figuratively*, to execute judgment with great slaughter, Is.63.1–6; La.1.15; Re.14. 19, 20; 19.15.

Wings, are figuratively used to signify the spreading and warming beams of the sun, Mal. 4. 2;—protection, Ps.17.8; 36.7; 57.1; 61.4; 63.7;—a vast army, Is.8.8;—the swift motions of the wind, Ps.18.10; 104.3.

Winking with the eye, is expressive of mockery, or of giving a token to hurt others, Pr.6.13; 10.10; Ps.35.19;—*of God* at the times of ignorance, his patient bearing with the heathen world, Ac.17.30.

Winnow, to clean corn from chaff by wind; the grain being taken up in a shovel, and thrown in the wind, Ru.3.2; Is.30.24.

Winter, in the Holy Land, extends from the beginning of December to the end of January, when the weather is variable, and often remarkable for its heavy rains, falls of snow and hail, and excessive cold and frost in the mountainous parts, though in the lower ground it is comparatively mild, Ge.8.22; Ps.74.17; Ca.2.11; Mat.24. 20; 2 Ti.4.21.

Wisdom, prudence and discretion to perceive what is proper, Ec.2.13,14;—knowledge of sciences and arts, Ac.7.22;—quickness of invention, and dexterity in the execution of curious works, Ex.31.2,3;—craft and cunning, 2 Sa.13.3; Job 5.13;—genuine piety, Ps.90. 12; Job 28. 28;—this described, De.4.6; Job 28.28; Ps. 111. 10; Pr. 9.10; 28. 7; Je.9. 24; Mat. 7. 24; Ja.3.13,17;—the advantage of gaining it, Job 28. 12, &c.; Pr.3.13; 8.11; 16.16,24; 3.14; Ec.7.11; 12.11;—better than folly, 2. 13; 7. 19; 9.13;—the way to obtain it, 1 Ki. 3. 9; Ps. 119. 98; Pr.2.1, &c.; Ec.2.26; Da.2.21, &c.; Ja. 1.5;—*personified*, her complaint, Pr. 1. 20;—her invitation, 8. 9;—her promises, 2. 3;—a spurious and deceitful kind, Je.8. 9; 9. 23; 1 Co. 1. 19; 2 Co. 1. 12; Ja. 3. 15;—the marks of, in the works of God, Ps.104.1, 24; 136.5; Pr.3.19; Je.10. 12;—*of God*, the gospel so called, 1 Co.1.24; 2.7;—creatures accounted wise, Pr.6.6; 30.24.

———, men celebrated for it in different respects, Bezaleel and Aholiab, Ex. 31. 2, &c.;—Ahithophel, 2 Sa.16.20, &c.;—Solomon, 1 Ki.4.30;—Ethan, Heman, Chalcol, and Darda, 31;—Hiram from Tyre, 7. 13;—Daniel, Eze.28.3.

Wise Men, or MAGI, come from the east to Jerusalem, to see Christ, Mat. 2. 1, 2;—were sent for by Herod, who attempted to deceive them, 7. 8;—were guided by a supernatural star or *meteor*, 9, 10;—worshipped the Saviour, and presented to him gifts, 11;—were warned of God not to return to Herod, 12.

Wishes, *good* and commendable, 2 Co. 13. 9; 3 Jn. 2;—*evil*, to be suppressed, Job 31. 1.30; Ps.40.14.

Wist, thought, knew, or understood, Ex. 16.15; 34.29; Le.5.17; Jos.2.4; 8.14; Ju. 16. 20; Mar.9.6; 14.40; Lu. 2. 49; Jn. 5. 13; Ac. 12.9; 23.5.

Wit, *we do you to wit*, we inform you, 2 Co.8.1.

Witchcraft, sorcery, or wicked arts and cheats, Ga. 5. 20; Re. 18. 23;—strictly forbidden, Le.19.26,31; 20.6; De.18.10; Mal. 3.5; Re.21.8; 22.15;—instances of it, and of similar acts, 1 Sa.28.7; 2 Ki.9.22; 17.17; 21.6; 2 Ch.33.6; Ac.8.9; 16.16; 19.19.

Witches are women, and WIZARDS are men, who practised secret arts, and pretended to do so by the assistance of some evil spirit, who was ever ready at their call, 2 Ki.9.22; Is.8.19; 29.4; 47.9,12; Mi.5. 12;—associated with idolatry, De.18.9–14; 2 Ch.33.5.6;—of Endor, 1 Sa.28.7;—'a woman who had a familiar spirit,' literally, 'a mistress of the *Ob*,' to be cut off, Ex.22.18.

Withal, likewise, or at the same time, 1 Ki.19.1; Ps.141.10; Ac.25.27;—with, or by means of, Ex.25.29; 30.4.

Withdraw, to remove or take away, 1 Sa. 14.19; Job 9.13; 13.21; Pr.25.17; 2 Th.3.6; 1 Ti.6.5.

Withered, sapless, dried up, Ge.41.23; Ps. 102.4; Mat.12.10; Jn.5.3.

Withhold, to refrain, hold back, or keep from, Ge.23.6; 2 Sa.13.13; Ps.40.11; 84.11; Pr.3.27.

Withs, willow twigs, or twisted boughs, Jn.16.7–9.

Withstand, to oppose or resist, Nu. 22. 32; 2 Ch.13.7,8; Ac.11.17; Ep.6.13.

Witness, a person who gives his evidence or testimony, Jn.1.7; Ac.1.22; 2.32; 7.58; 10 43;—a *martyr* for the truth, or one who suffers death for his testimony, Re. 1. 5; 3. 14;—a testimony, evidence, or proof, Ex. 22.13; De. 31. 19; Mar. 14.55;—*false*, laws against it, Ex.23.1; De.19.16, &c.;—strictly forbidden, Ex.20.16; Pr.6.16,19; 19.5,9,28; 21.28; 25.18;—Christ the 'faithful and true witness,' Re.1.5; 3.14.

Witnesses, not to be fewer than two, Nu. 35.30; De.17.6; 19.15; Mat.18.16; 2 Co.13. 1; 1 Ti. 5. 19;—*two*, that prophesy, Re.11. 3, &c.

Wittingly, knowingly, by design, Ge.48.14.

Witty, ingenious, skilful, Pr.8.12.

Wives, not to be slandered, De. 22. 13;—when not to cohabit with, Le. 12. 1–5; 20. 18;—their duty, Ge.3.16; Ep.5.22; Col.3.18; Tit. 2. 5; 1 Pe. 3. 1;—good ones are of the Lord, Pr.18.22; 19.14;—a blessing to their husbands, Pr. 12.4; 31.10–12,23;—good ones mentioned, Ju.13.10; 1 Sa.25.3; Es.2.15–17; Lu. 1. 6; Ac. 18. 2, 26; 1 Pe.3.6;—bad ones mentioned, Ju.14.15–17; 2 Sa.6.16; 1 Ki.21. 25; Job 2.9; Mar.6.17.

Wizards. *See* WITCHES.

Woe, pronounced upon the covetous oppressors, &c., Is. 5. 8–22; Hab. 2. 9;—by Jesus on Chorazin, &c., Mat.11.21, &c.;—on the scribes, Pharisees, and hypocrites, 23.13–29;—on the rich, full, &c., Lu.6.24–26;—*three* upon all the earth, Re.8.13;—the first of them past, 9. 12;—the second past, 11.14.

Wolf, a fierce and cruel beast of prey, of the dog kind, is of a quick smell, can long bear hunger, and which inhabits the forests of Palestine, and of every country of Europe except the British Isles, from which it has been exterminated, Ge.49.27; Is.11. 6; Je.5.6; Jn.10.12;—wicked rulers, judges, persecutors, and false teachers, compared to *wolves*, Eze. 22. 27; Zep.3. 3; Mat.7.15; 10.16; Lu.10.3; Ac. 20. 29;—the rapacity of Benjamin compared to that of wolf, Ge. 49.27.

Woman formed, Ge. 2. 21;—a virtuous one described, Pr. 31. 10, &c.;—the mischief arising from a wicked one, Ec. 7. 26;—one clothed with the sun, or the *church*, Re.12. 1;—one clothed in purple and scarlet, sitting upon a beast, 17.3.

Women, *immodest*, punished, De.25.11;—how they should behave in assemblies for public worship, 1 Co. 11. 5, &c.;—*power exousia* on the head of, *i.e.* the kerchief or head covering, the sign of her dependent or subordinate position, 11. 10;—not to speak in public, 14. 34; 1 Ti. 2. 11;—*aged*, their duty, Tit. 2. 3;—*young*, theirs, 2. 4; 1 Ti. 5. 14;—how to adorn themselves, 2. 9; 1 Pe.3.3;—*wise and prudent ones*, Deborah, Ju.4.4, &c.;—Abigail, 1 Sa. 25.3,14, &c.;—the woman that interceded for Absalom, 2 Sa. 14. 2, &c.;—one that advised the surrender of Sheba to Joab, 20.16;—the queen of Babylon, Da. 5. 10;—*pious ones*, Elizabeth, the wife of Zacharias, Lu. 1. 6;—Mary, the mother of Jesus, 27;—Mary Magdalene, and others that attended Jesus, Mar. 15. 40; Lu. 8. 2;—Martha and Mary, the sisters of Lazarus, Jn. 11. 5;—Dorcas, Ac. 9. 36;—Lydia, 16. 14;—Priscilla, 18. 26;—*artful ones*, Rebekah, Ge.27.6;—Michal, 1 Sa.19.13;—*wicked ones*, Jezebel, 1 Ki.21. 7, &c., 25;—Athaliah, 2 Ki.11.1.

Wonderful, surprising or astonishing;—God's testimonies are, Ps.119.129;—things that are so, Pr.30.18;—Christ so called, Is. 9 6.

Wonders, signifying *miracles*, Ex. 3.20; 4. 21; Ac.2.22,43; 4.30;—*signs* or tokens, Is. 8.18.

Wont, accustomed or used, Ex.21.19; Nu. 22.30; 2 Sa.20.18; Mat.27.15.

Wood, the timber of trees, Ge. 22. 6, 7;—a forest, Jos.17.18; 1 Sa.23.16; 2 Sa.18.8.

Woof, the threads that cross the warp in cloth, the weft, Le.13.48,51, &c.

Wool, the fleece of sheep, Ju.6.37; 2 Ki.3.4; Pr.31.13; Is.1.18.

Word of God (the *Logos*), one of the titles given to the Lord Jesus Christ, expressive of his being the teacher and interpreter of the divine mind and will, Jn.1.1,14; 1 Jn. 5.7; Re.19.13;—the Holy Scriptures, Lu. 4. 4; Ep. 6. 17; 1 Pe. 1. 23;—the gospel of Christ, Lu.5.1; Ac.4.31; 6.7; 8.14; 13.7;—a revelation of some particular message from God, 1 Ki.12.22; 1 Ch.17.3.

Words OF MEN, shall be judged by God, Mat.12.36,37.

Workmanship, manufacture, skill, 1 Ch. 22.15; Is.44.11; Ac.19.25.

Works OF GOD, in creation and providence, great and unsearchable, Job 5.9; 37.5; Ps. 89.5, &c.; 104.1; Ec. 8.17; Je.10.12;—lead to their Author, Ps.19.1; 75.1; 145.10; Ac. 14.17; Ro.1.19;—in redemption, Ac.2.11;—great and marvellous, Ps. 139.14; Re.15.3.

—— OF MEN, they are to be judged by them, Job 34.11; Ps.62.12; Pr.24.12; Is.3. 10; Je.17.10; 32.19; Eze.7.8,27; 24.14; Mat. 16.27; Ro.2.6; 2 Co.5.10; 1 Pe.1.17; Re.2. 23; 20.12; 22.12.

———, *good*, must be such as are required of God, De.6.24;—must spring from love to him, 11 1;—be performed from the heart, 10.12;—and must be done to his glory, 1 Co.10.31; Phi.1.11;—are wrought by God, Is.26.12; Phi.2.13;—only spring from abiding in Christ, Jn.15.4,5;—are *evidences* of the goodness of men's principles, Mat. 7. 17; 12.33;—absolutely required, 5.16; 2 Co. 9.8; Ep.2.10; Col.1.10; 1 Ti.2.10; 2 Ti.2.21; 3.17; Tit.2.14; 3.8,14; He.13.16,21; Ja.2.17. *See* OBEDIENCE.

Works OF THE LAW, will not justify, Ro.3. 20; 4.2; 11.6; Ga.2.16; Ep.2.8,9;—men said to be justified by, Ja.2.24. *See* JUSTIFICATION.

World, the whole material universe, Jn. 1.10;—this globe which we inhabit, 1 Sa. 2. 8; Ps. 24. 1; 90. 2;—the Roman empire, Lu. 2.1; Re. 13. 3;—Gentiles, Ro.11.12,25;—earthly and sensual possessions and enjoyments, 1 Jn. 2. 15;—the corruptions which prevail on earth, Ga.1.4; Ep.2.2; Ja. 1.27;—ungodly men, Jn. 7. 7; 14. 17, 19, 22, 27; 15.18,19;—to it the followers of Christ are not to be conformed, Ro. 12. 2; Ga. 6. 14; Ja.1.27; 4.4; 1 Jn.2.15; 5.4.

Worldly, human, bent upon the world, Tit. 2.12; He.9.1.

Worms, Job's flesh was covered with, Job 7.5;—Herod was eaten of, Ac.12.23;—one which dieth not, or an accusing conscience, Mar.9.44,46,48.

Wormwood, an herb of the genus *Artemisia*, distinguished for its extreme bitterness of taste; destructive to worms;—anything bitter and painful compared to, De. 29. 18; Pr. 5. 4; Je. 9. 15; 23. 15; La.3.15,19; Am.5.7; Re.8.11.

Worship, *civil*, the honour and reverence given to a superior, Mat.18.26; Lu.14.10;—*religious*, to be paid to God only, Ex.30. 14; Mat.4.10; Lu.4.8; Ac.10.25; 14.13; &c.; Re.19.10; 22.8;—not to be given to angels, Col. 2. 18;—refused and reproved when offered to them, Re.19.10; 22.8,9.

———, *family*, in which all the members of a household meet to read the Holy Scriptures, and to join in prayer and praise; exemplified by Joshua, Jos. 24. 15;—by David, 2 Sa.6.20;—by Daniel, Da.6.10;—by Christ and his disciples, who were his household, Lu. 9. 18;—its obligation is plainly acknowledged, in the judgment threatened for its neglect, Je. 10. 25;—*public*, required, De. 26. 10, 11; 2 Ki.17.36; Ps. 22. 22, 25; 35. 18; 95. 6; 107. 32; 116. 14; 122.1,4; Mat.18.20; Ac.1.14; 10.33; He.10. 25;—ought to be *solemn*, not light and trifling, Le. 10. 3; Ps. 89. 11; Ec. 5. 1;—*sincere*, and not hypocritical, Eze.33.31,32;—with *holy cheerfulness*, and not with forbidding gloom, Ps. 33. 1; 100. 1, 2; 147.1;—and with *simplicity* and *purity*, Mat.15.9; He.10.22.

———, *public*, advantages of: by it our knowledge of divine things is increased, Pr. 8. 33, 34; Mal. 2. 7;—our attention is called away from worldly objects and pursuits, and directed to the concerns of eternity, Ps.85.8; Ac.10.33;—our devotion is enlivened, and our zeal excited, Pr.27. 17; Is. 40.31;—worldly distinctions are in some measure forgotten, and the poor meet on the same level with the rich, Pr. 22.2; Ja.2.1–5;—brotherly love is promoted, Ps.122.1, &c.;—we place ourselves within the reach of many encouraging promises, Ex.20.24; Ps.36.8; 92.13; 132.13–16; Is.40. 31; 56. 3–7; Mat. 18. 20;—sinners are thus converted, Ac. 16. 13, 14;—saints are refreshed and strengthened, Ps.63.1–5; 84.1, &c.; Is. 40. 31;—the honour of Christ's ordinances is maintained, Ps.72.17–19; Is. 56.4–7.

Worthy, deserving of, Ge.32.10; De. 25. 2; 2 Sa. 22. 4;—valuable, 1 Sa. 1. 5;—suitable, or answerable to, Lu.3.8; Ep.4.1; Col.1.10;—good or pious, Mat.10.11,13; Lu.7.4.

Wot, to know, or be aware of, Ge. 21. 26; 39.8; 44.15; Ex.32.1; Nu.22.6; Jos.2.5; Ac. 3.17; Ro.11.2; Phi.1.22.

Wrap, to roll up in a covering, Ge.38.14; 1 Ki. 19. 13; Mat. 27. 59; Lu. 2. 7;—to roll together, 2 Ki.2.8; Jn.20.7.

Wrath of Man, extreme anger, prompting to revenge, Ge. 49. 7; Es. 2. 1; 3. 5; 7. 10; just punishment, Ro.2.5; 13.4,5.

—— **of God**, his holy indignation at sin, and righteous punishment of it, De.9. 7; Jos.22.20; 2 Ch.19.2; 24.18;—denounced on impenitent sinners, Ex.22.24; Ezr.8 22; Lu. 21. 23; Jn. 3. 36; Ro. 1. 18; 2. 5, 8; Ep. 5.6.

Wreaths, a kind of net-work in the form of garlands or chaplets, with artificial sprigs,

leaves, flowers, and fruit. Ex.28.14, &c.; 1 Ki.7.17; 2 Ch.4.12,13.

Wrest, to twist by violence, to turn by force in a wrong way, Ex.23.2,6; De.16.19; Ps.56.5; 2 Pe.3.16.

Wrestle, to struggle with one for victory, Ge.30.8; 32.24,25; Ep.6.12.

Wretched, miserable, Ro.7.24; Re.3.17.

Wring, to twist or turn round with violence, Le.1.15; Ju.6.38; Ps.75.8; Pr.30.33.

Wrinkle, a furrow of the skin or face, caused by age or emaciation from disease, Job 16.8;—any roughness or deformity, Ep.5.27.

Writing, was originally practised on hard substances, such as stones and metals;—the decalogue was written on two *tables*, or smooth flat pieces of stone, Ex.34.1; De.10.4. The book of Job is supposed by some to be the most ancient *written* document in existence; others believe that the documents embodied in the first part of the book of Genesis are the earliest extant. *See* BOOKS.

Wrong, an injury, Ge.16.5; Je.22.3,13; La.3.59; Mat.20.13;—what is improper or unjust, De.19.16; Hab.1.4.

Wrongfully, unjustly, Job 21.27; Ps.35.19; 38.19; 119.86; Eze.22.29; 1 Pe.2.19.

Wroth, angry or irritated, Ge.4.5; 31.36; 40.2; Ex.16.20; Is.54.9; 64.5; Mat.18.34; 22.7.

Y.

Yarn, *linen*, brought from Egypt by Solomon, 1 Ki.10.28; 2 Ch.1.14.

Yea, YEA, and NAY, NAY, our speech required to be; or our *affirmations* and *denials* to be simple, and free from oaths, Mat.5.37; Ja.5.12.

Year, is either *solar*, or *lunar*, or *civil*. The *solar* year is measured by the apparent motion of the *sun* through the twelve signs of the zodiac, and consists of 365 days, 5 hours, and 48 minutes. The *lunar* is measured by twelve *lunations*, or revolutions of the moon from change to change, and is eleven days less than the solar, consisting of 354 days, 8 hours, and 48 minutes. And the *civil* is that which, for convenience, computes by whole days; and among us consists of 365 days, and every fourth year of 366. Among the Hebrews the year was partly lunar and wandering, and partly solar and fixed. It consisted ordinarily of twelve, and occasionally of thirteen synodical months, alternately of twenty-nine and thirty days each, so that two months included two moons, and the one of these years 354 days, and the other no less than 383 days. As the former of these falls eleven days short of the *true* or solar year, they were compelled, in order to keep their festivals at the proper season, to add a whole month to the year as often as it was needful, commonly once in three, and sometimes once in two years. This intercalary month was added at the end of the year, after the month *Adar*, and was therefore called *Veadar*, or a second *Adar*. The year was also distinguished into the *civil*, and the *sacred* or *ecclesiastical* year. The *civil* year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that season; and by it they computed their jubilees, and dated all contracts, the birth of children, and the reign of kings. The months of this year, consisting alternately of twenty-nine and thirty days, are exhibited in the following table, with the corresponding months of our year:—

1.	Tisri, to part of	Sept. and October.
2.	Marchesvan or Bul,	October and Nov.
3.	Chisleu or Kisleu,	Nov. and Dec.
4.	Thebet,	Dec. and January.
5.	Sebat,	January and Feb.
6.	Adar,	Feb. and March.
7.	Nisan or Abib,	March and April.
8.	Jyar or Zif,	April and May.
9.	Sivan,	May and June.
10.	Thammuz,	June and July.
11.	Ab,	July and August.
12.	Elul,	August and Sept.

——, the *sacred* or *ecclesiastical*, began in March, or the first day of the month Nisan, because at that time they departed out of Egypt, Ex.12.1; Re.23.5;—by this year they computed their festivals, and the prophets also occasionally dated their oracles and visions, Zec.7.1. The months of this, with the corresponding months of our year, are here presented:—

1.	Nisan or Abib,	March and April.
2.	Jyar or Zif,	April and May.
3.	Sivan,	May and June.
4.	Thammuz,	June and July.
5.	Ab,	July and August.
6.	Elul,	August and Sept.
7.	Tisri,	Sept. and October.
8.	Marchesvan or Bul,	October and Nov.
9.	Chisleu or Kisleu,	Nov. and Dec.
10.	Thebet,	Dec. and January.
11.	Sebat,	January and Feb.
12.	Adar,	Feb. and March.

——, *sabbatical*, or every seventh, Ex.23.10; Le.25.1; De.15.1;—*of jubilee*, Le.25.8. *See* JUBILEE.

Yearning OF THE BOWELS, imports the movings of tender affection and compassion, Ge.43.30; 1 Ki.3.26.

Yell, to cry like a young lion, Je.2.15; 51.38.

Yesterday, a thousand years are as, with God, Ps. 90.4;—*to-day, and for ever*, Christ is the same during, expressive both of his eternity and immutability, He.13.8.

Yield, to produce, Ge.1.11; 4.12; Le.19.25; 26.4,20;—to surrender or resign, 2 Ch.30.8; Pr.7.21; Mat.27.50; Ro.6.19.

Yoke, a curved piece of wood laid on the neck of cattle, and bound to it by thongs, for drawing waggons, &c., Nu.19.2; De.21.3;—*figuratively*, bondage or servitude, Ge.27.40; Le.26.13; Ac.15.10; Ga.5.1; 1 Ti.6.1;—calamity, La.1.14; 3.27;—a prophetical emblem, Je.27.2;—of Christ, easy, Mat.11.30; Ro.12.1; 1 Jn.5.3.

Younger, more young, Ge.9.24; 19.31,38; Job 30.1; Eze.16.46,61; Lu.15.12,13; 1 Ti.5.1,2; 1 Pe.5.5.

Youngest, Ge.42.13,15; 44.2,12; Jos.6.26; Ju.9.5; 1 Sa.16.11.

Young Persons, their duty, Le.19.32; Pr.1.8; Ec.12.1; La.3.27; Tit.2.6; 1 Pe.5.5;—examples of good ones: Obadiah, 1 Ki.18.12;—Josiah, 2 Ch.34.3;—David, Ps.71.5, 17;—Jesus, Lu.2.52;—Timothy, 2 Ti.3.15;—bad ones: Er, the son of Judah, Ge.38.7;—the sons of Eli, 1 Sa.2.12; 3.13,22;—Absalom, 2 Sa.15.2, &c.;—those that mocked Elisha, 2 Ki.2.23. *See* CHILDREN.

Youth, early life, imagination of men evil from, Ge.8.21;—sins of, bewailed, Job 13.26; Ps.25.7;—wife of, Pr.5.18; Is.54.6; Mal.2.14,15;—husband of, Joel 1.8.

Z.

Zaanaim, zā-a-nā'im [removals], a 'plain' (or more correctly 'terebinth'), where Heber, the Kenite, pitched his tent, on the border of Naphtali, not far from Kadesh; called also Zaanannim, Jos.19.33; Ju.4.11.

Zabad, zā'bad [God-given], one of David's mighty men, 1 Ch.11.41.

Zabdi, zăb'dī [gift of Jehovah], the father of Carmi, Jos.7.1.

Zabulon, zab'u-lon, Mat.4.13,15, the Greek form of Zebulun.

Zaccheus, zak-kē'us [just], a chief publican resident in Jericho, seeks to see Christ, Lu.19.2-4;—is called by him, 5;—entertains Jesus, and avows concern for the poor, &c., 8;—is encouraged by him, 9.10.

Zachariah, zăk-a-rī'ah, or ZECHARIAH [remembered of Jehovah], (1) The fourteenth king of Israel, succeeds his father Jeroboam the second, 2 Ki.14.29:—after a wicked reign of six months, was slain, 15.9,10.—(2) Son of Jehoiada, high-priest of the Jews, is supposed to be the same with Azariah, 1 Ch.6.10, 11:—was put to death in the temple by order of Joash, 2 Ch.24.20, 21; Mat.23.35.—(3) The son of Jeberechiah, who understood the visions of God, 2 Ch.26.5;—attested Isaiah's writing, Is.8.2.—(4) One of the minor prophets, was born in Babylon, returned with the first band of exiles under Zerubbabel; and, while yet young, began to prophesy soon after Haggai, Ezr.5.1;—greatly encouraged the Jews in building the second temple, Zec.1.12, &c.; 8.1, &c.

Zacharias, an ordinary priest of the family of Abia, and the father of John the Baptist, his character, Lu.1.6;—his vision, 11;—his prophecy, 67.

Zadok, za'dok [just], 1 Son of Ahitub, a priest in the time of David, whom he accompanied in his flight from Absalom, 2 Sa.15.24;—put in the place of Abiathar as high-priest, 1 Ki.2.35;—anoints Solomon, 1.39;—his descendants to be high-priests in future time, Eze.44.15.—2 Also a priest, the ancestor of Ezra, Ezr.7.2.

Zair, zā'ir [little], a city or place in the land of Edom, where Joram defeated the Edomites, 2 Ki.8.21.

Zalmon, zal'mon [shady], a lofty hill near Shechem, which is often covered with snow, Ju.9.48;—called Salmon, Ps.68.14.

Zalmunna, zal-mun'nah [shelter is denied him], and ZEBA, kings of Midian, after whom Gideon pursued, Ju.8.5, 6;—conquered and slain by him, 10–21; Ps.83.11.

Zamzummims, zam-zum'mims [noisy people], a race of giants, dispossessed by the Ammonites, De.2.20;—called Zuzims, Ge.14.5.

Zanoah, zan-ō'ah [marsh], two towns thus named in Judah, Jos.15.34,56; Ne.3.13.

Zaphnath-Paaneah, zăf'nath-pa-a-nē'ah [discoverer of secrets], the name which Pharaoh gave to Joseph, Ge.41.45.

Zaphon, zā'fon [the north], a city of Gad, a few miles east of the Sea of Galilee, Jos.13.27;—called Shophan, Nu.32.35.

Zarah, zā'rah or ZERAH [a rising of light], the son of Judah by Tamar, and twin-brother of Pharez, Ge.38.30;—his posterity, 1 Ch.2.6.

Zared, zā'red [exuberant growth], Nu.21.12;—called also Zered, De.2.13,14;—a valley separating Moab from Edom.

Zarephath, zăr'e-fath [smelting-house], called also Sarepta (Lu.4.26), a city of the Phœnicians on the coast of the Mediterranean, between Tyre and Zidon, where Elijah lodged some time with a widow, 1 Ki.17.9,10; Lu.4.26. It is represented by the modern village of *Surafend*.

Zaretan, zăr'e-tan [cooling], the place where the waters of Jordan rose up in an heap, and its channel for a long time made dry, Jos.3.16;—called also Zartanah, 1 Ki.4.12;—Zarthan, 7.46;—Zereda, 11.26;—Zererath, Ju.7.22.

Zareth-Shahar, za'reth-shā'har [splendour of the dawn], a city of Reuben, a few miles south of Heshbon, Jos.13.19.

Zatthu, zăt'thū [lovely, pleasant], the covenant with Nehemiah, Ne.10.14.

Zeal, ardour of mind for or against a person or cause, 2 Sa.21.2; 2 Ki.10.16;—that which is good, commended, Nu.25.11; 2 Ch.31.21; Ec.9.10; Mat.5.6; 1 Co.16.13; Ga.4.18; Tit.2.14; Jude 3; Re.3.19;—*Christian*, includes scriptural knowledge of that for which we are zealous, Ro.14.5;—unfeigned concern for the glory of God, 1 Co.10.31;—fervent desire to promote the spiritual interests both of ourselves and others, Ro.10.1;—active exertions in the use of appointed means, 11.14; 1 Co.9.20-22;—exertions proportioned to the importance of our object, Mat.23.34;—the *motives* to it, are: the divine command, Ga.4.17; Re.3.19;—God abhors and threatens the want of it, Am.6.1; Re.3.15,16;—the example of Christ, Ps.69.9; Jn.2.17;—the importance of religion, Lu.10.42; Phi.3.7-9;—the difficulties which attend our salvation, Ep.6.12;—the advantage of it to ourselves and others, 2 Co.9.2,6; Ja.5.20;—the glory which it brings to God, Jn.15.8; Ga.1.24; 2 Th.1.11, 12;—*commendable*, examples of: in Moses, Ex.32.20;—Phinehas, Nu.25.11-13;—Caleb, 13.30; 14.6-9;—David, Ps.119.139;—Paul, Ac.20.24;—Epaphras, Col.4.12, 18;—the Corinthians, 1 Co.14.12; 7.11; 9.2;—*excessive*, its bad effects, Mat.10.35; Lu.21.16; Jn.16.2;—*improper*, reproved, Lu.9.55; Ro.10.2, 3;—*erroneous*, examples: of Saul in slaying the Gibeonites, 2 Sa.21.1, 2;—of the Jews against Stephen, Ac.7.55;—of the heathens of Ephesus, 19.28;—of the Jews at Jerusalem against Paul, 21.28; 22.22;—his own zeal for the law before his conversion, 9.1, &c.; 22.3; 26.5; Phi.3.6;—*hypocritical*, in Jehu, 2 Ki.10.16;—*of God*, his fixed and earnest concern for his own glory, and the good of his people, 2 Ki.19.31; Is.9.7; 59.17; 63.15; Eze.5.13.

Zealous, ardently, Nu.25.11,13; Ac.21.20; 1 Co.14.12; Tit.2.14; Re.3.19.

Zealously, with passionate ardour, Ga.4.17,18.

Zebah, zē'bah [sacrifice], a Midianitish prince, Ju.8.5. *See* ZALMUNNA.

Zebedee, zeb'e-dee, the father of the apostles James and John, Mat.4.21; 10.2 Mar 1.19,20.

Zeboim, ze-bō'im, 1 *The valley of* [valley of hyenas], one of the wild ravines which run down the eastern slope of Benjamin into the Jordan plain, 1 Sa.13.18 — 2 *The city of* [city of roes], one of the five cities of the plain, and grouped with Sodom and Gomorrah, Ge.10.19; De.29.23; Ho.11.8. The names of the valley and of the city respectively are in the Hebrew radically different words.

Zebul, zē'bul [habitation], governor of the city of Shechem, Ju.9.28;—calls Abimelech to fight against Gaal, 30–41.

Zebulun, zeb'u-lun [dwelling], the sixth son of Jacob by Leah, Ge.30.20; 35.23;—his sons, 46.14; Nu.1.30;—prophetic benediction of his father respecting his offspring, Ge.49.13;—the borders of the territory of the tribe of, described, Jos.19.10-16.

Zechariah. *See* ZACHARIAH.

Zedad, zē'dad [mountain side], a city of Syria, on the north-east border of Palestine, Nu.34.8; Eze.47.1,15.

Zedekiah, zĕd-e-kī'ah [the justice of the Lord], 1 The son of Josiah, and last king of Judah, succeeds Jehoiachin, 2 Ki.24.17; 2 Ch.36.10;—rebels against Nebuchadnezzar, 13; Je.52.1;—his captivity foretold, 34.1; 37.17; Eze.12.8; 21.25;—sends for Jeremiah, Je.21.1;—taken, and his eyes put out, 2 Ki.25.4, &c.; Je.39.4; 52.8.—2) The false prophet, reproved, 1 Ki.22.11, 24.—(3) Another false prophet, awfully denounced by Jeremiah, Je.29.21,22.

Zeeb, zē'eb [wolf], and OREB, two princes of Midian taken and slain, Ju.7.25.

Zelah, zē'lah [a rib, a side], a city of the tribe of Benjamin, probably the native place of king Saul, not far from Jerusalem;—here Saul was buried in 'the sepulchre of Kish his father,' 2 Sa.21.14.

Zelophehad, ze-lō'fe-had [first-born], the son of Hephar, died without sons, but left five daughters: their inheritance, Nu.27.1;—to whom married, 36.10.

Zelotes, ze-lō'tes [zealous], the surname of Simon the Canaanite, one of the apostles, Lu.6.15. *See* SIMON.

Zelzah, zĕl'zah [shade from the sun], a place near Rachel's sepulchre, on the boundary of Benjamin, 1 Sa.10.2.

Zemaraim, zem-a-rā'im [double-mount forest], a city of the Benjamites, near Bethel, Jos.18.22;—near to it was a mount of the same name, at the foot of which 500,000 of Jeroboam's army were killed, 2 Ch.13.4,17.

Zenas, zē'nas, a distinguished Christian mentioned in Scripture, Tit.3.13. Called a 'lawyer,' as being skilled in the Jewish law.

Zephaniah, zef-a-nī'ah [defended of the Lord], 1 One of the minor prophets, who lived in the time of Josiah, king of Judah, Zep.1.1, &c.—2 The deputy high-priest, under Seraiah, 2 Ki.25.18; Je.52.24;—by him Zedekiah consulted the prophet Jeremiah, 21.1; 29.29; 37.3.

Zerah, zē'rah [rising], 1 The son of Simeon, and father of the Zarhites, called also Zohar, Ge.46.10; Nu.26.13 — 2 King of Ethiopia or Cush, invaded Judah with 1,000,000 of infantry, and 300 chariots, but was defeated by Asa, 2 Ch.14.9-15.

Zered. *See* ZARED.

Zereda, zer-ē'da [cooling], a town in Ephraim, 1 Ki.11.26; 2 Ch.4.17; probably the same as Zaretan, Jos.3.16;—Zererath, Ju.7.22;—Zartanah, 1 Ki.4.12; and Zarthan, 7.46.

Zeruah, ze-rū'ah [leprous], the mother of Jeroboam, 1 Ki.11.26.

Zerubbabel, ze-rub'ba-bel [born in Babylon], or ZOROBABEL, the son of Shealtiel, and of the royal race of David, Ezr.3.2; Mat.1.12;—the same with *Sheshbazzar*, his Chaldean name, Ezr.1.8,11; 5.14,16;—to his care Cyrus committed the sacred vessels sent back to Jerusalem which had been carried to Babylon, to the number of 5400, 1.1-11;—with him went up from Babylon to Jerusalem 42,360 Jews, together with 7337 servants, 2.64,65;—was zealous in rebuilding the temple, Ezr.5.2; Hag.1.12;—was encouraged by the prophets Haggai and Zechariah, Hag.1.1, &c.; Zec.4.6-10.

Zeruiah, zĕr-u-ī'ah [wounded], one of David's two sisters, and mother of Joab, Abishai, and Asahel, 2 Sa.2.18; 3.39; 8.16; 16.10, 1 Ch.2.16.

Ziba, zē'bah [statue], servant of king Saul, his treachery, 2 Sa.10.1; 19.24.

Zibiah, zib-ī'ah [seven], the mother of king Joash, 2 Ki.12.1.

Zichri, zik'ri [remembered], the name of several of the posterity of Benjamin, 1 Ch. 8.19,23,27, also 2 Ch.17.16.

Zidkijah, zid-kī'jah [the justice of the Lord], one who sealed the covenant with Nehemiah, Ne.10.1.

Zidon. *See* SIDON

Zif [bloom-month], the second month of the Jewish sacred year, and the eighth of their civil year, agreeing to part of our April, 1 Ki 6.1,37; also called Jyar.

Ziklag, zik'lag [pressed], a city in the south of Judah, allotted to Simeon, Jos. 15.31; 19.5;—was given by Achish, king of Gath, to David for an asylum from the rage of Saul, 1 Sa. 27. 6;—was burned by the Amalekites, 30.1;—David repaired and dwelt in it, 2 Sa.1.1.

Zillah, zil'lah [a shadow], one of the wives of Lamech, and mother of Tubal-Cain, Ge. 4.19.

Zilpah, zil'pah [a dropping], the handmaid of Leah, and concubine of Jacob, Ge. 29. 24; 30.9,10; 35.36.

Zilthai, zil'thī [shadow, *i.e.* protection, of Jehovah], one of the posterity of Benjamin, 1 Ch.8.20.

Zimran, zim'ran [celebrated in song], son of Abraham by Keturah, Ge.25.2.

Zimri, zim'ri [celebrated in song], (1) A general in the army of Elah, king of Israel, murders and succeeds him, 1 Ki.16.10;—burns himself, 18.—(2) The son of Salu, a prince of a chief house of the Simeonites, slain by Phinehas for criminal connection with Cozbi, the daughter of Zur, a prince of Midian, Nu.25.14,15.

Zin [a low palm-tree], a wilderness to the south-west of the Dead Sea;—the Israelites come thither, Nu. 20.1;—rebelled in, 27.14; De.32.51.

Zion, zī'on [dry, sunny mount], called SION in the New Testament, the highest point in Jerusalem, being 2539 feet above the level of the Mediterranean. This height was the Salem of Melchizedec, and was afterwards occupied by the Jebusites till it was taken by David, 2 Sa.5.9; 1 Ch.11.7;—sometimes denotes the whole city, Ps. 149. 2; 88. 2; Is. 33. 14; Joel 2. 2;—after the captivity the name given to the eminence on which the temple was built. Symbolically given to the habitation of the redeemed, He.12. 22; Re.14. 1;—daughter of Jerusalem, Is.1.8.

Ziph, zif [a flowing], the name of a city of the tribe of Judah a few miles from Hebron on the borders of the wilderness of Ziph, where David concealed himself from Saul, 1 Sa.23.14,15,19; Ps.54. *title*.

Zippor, zip'por [small bird], the father of Balak, king of Moab, Nu.22.2; 23.18; Jos. 24.9.

Zipporah, zip-pō'rah [little bird], one of the seven daughters of Jethro, and the wife of Moses, Ex. 2.21;—bare to him two sons, 22; 4.20;—circumcised them, 25;—she with her sons were brought by her father to Moses in the wilderness, 18.1-6.

Zithri, zith'ri [protection of Jehovah], son of Uzziel, Ge.6.22.

Ziz [a flower], a hill in the south of Judah, near which the Moabites and Ammonites were destroyed by God, for the help of Jehoshaphat, 2 Ch.20.16-25.

Zoan, zō'an [low], a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note, Nu.13.22; Ps. 78. 12, 43; Is. 19. 11; 30. 4; Eze. 30. 14;—was called TANIS by the Greeks; now *Sân*, an insignificant village.

Zoar, zō'ar [smallness], originally called Bela, one of the five cities which rebelled against Chedorlaomer, Ge. 14. 2;—for its safety Lot interceded, and to it he fled, 19.20-23;—it seems to have stood near the base of the mountain range at the S. E. corner of the Dead Sea, De.34. 3; Is. 15.5.

Zobah, zō'bah [station], a portion of Syria constituting one of the kingdoms of Aram, lying between Hamath and the Euphrates;—against the kings of which Saul fought, 1 Sa. 14. 47;—David smote the king of, 2 Sa 8.3; 1 Ki.11.24.

Zoheleth, zō'he-leth [a serpent], a stone by En-Rogel, 1 Ki.1.9.

Zophar, zō'far [sparrow], one of Job's three friends who came to visit him, called the *Naamathite*, probably because he came from *Naama*, probably some place in Idumea, Job 2.11;—answers Job, 11.1, &c.;—his second speech, 20.1, &c.

Zophim, zō'fim [watchers], a place on the 'top of Pisgah' to which Balak brought Balaam, Nu.23.14.

Zorah, zō'rah [hornet's town], a city of the tribe of Dan, near the border of Judah, not far from Eshtaol, Jos. 19. 41;—here Samson was born, and buried, Ju.13.2-25; 16.31;—men sent from, to spy the land, 18. 2;—rebuilt and fortified by Rehoboam, 2 Ch. 11. 10;—called Zareah, Ne. 11. 29; Zoreah, Jos.15.33.

Zuph, zūf [honey-comb], (1) A Levite, the great-grandfather of Elkanah, the father of Samuel, 1 Sa.1.1; 1 Ch.6.34,35.—(2) The place where his posterity dwelt was thus named, 1 Sa.9.5.

Zur [stone], a prince of Midian, whose daughter was killed by Phinehas for criminal connection with Zimri, Nu.25.15;—was himself slain, 31.8.

Zurishaddai, zū'ri-shad'ī [the Almighty my rock], the father of Shalumiel, chief of the tribe of Simeon at the departure of the Hebrews from Egypt, Nu.1.6; 7.36.

Zuzims, zū'zims [the prominent ones], a race of giants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, Ge.14.5;—supposed by some to be the same with the ZAMZUMMIMS, De.2.20,21;—were allied to the Rephaim and other gigantic races who originally inhabited Palestine

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